ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01037816 5

MENNONITE BIBLICAL SEMINARY
M
051 Historical Library
Class No. M52 .... Date Received ....
Book No. .... Donor ....
.... Fund ....
Accession No. 3224 ....

This book should be returned at the end of 2 weeks; otherwise a rent of 2 cents a day is asked for each additional day.

ASSOCIATED [illegible]

TheMennonite

3145 Benham Avenue
Suite 4
Elkhart, IN 46517
Phone: 800-790-2498

AnnaG@TheMennonite.org
www.TheMennonite.org

Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,
We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and *The Mennonite*.

You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.
The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title. Please seek permission from the copyright owner if your use of this item is not permitted under the license.

Digitized by the Internet Archive
in 2015

https://archive.org/details/mennonite197691kehl

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:1 JANUARY 6, 1976

ASH HEAP LIVES

Francis Schaeffer

THE WORLD IS AFIRE! Not only do we face strenuous days now, but, if my projections are right, we can expect our times to become even more difficult. I think that God's people are about to enter a struggle unlike anything they have experienced for many generations. The next two to five decades will make the last few years look like child's play.

We Christians should be asking ourselves, "What must we do to speak effectively to such a world?" I believe with all my heart that in order to speak to this generation we must *act* like a Bible-believing people. We can emphasize a message faithful to the Bible and the purity of the visible church, but if we do not practice this truth we cannot expect anyone to listen to us.

Yet we must go on even deeper than this; we must go on to a Bible-centered spirituality. Each person sits in one of two chairs—either the naturalist chair or the supernaturalist chair—and he perceives everything in the universe from the perspective of that chair. When an individual is born again, he moves from the former chair to the latter. The tragedy is that even after a Christian has affirmed the supernatural it is perfectly possible for him, in practice, to move back to the naturalist chair and spend most of the rest of his life there, seeing things from the same perspective as the world and living on the same basis.

If a man does not believe the promises of God for salvation, we say he is in *unbelief*. The position of a Christian who sits in the naturalist chair is what

"We all tend to live "ash heap lives"; we spend most of our time and money for things that will end up in the city dump.

Heckman Bindery

3/77

3224

God cares

Amelia Mueller

God cares.
His watchful eye
Which marks each sparrow's fall
Will guide my steps through darkest night
In love.

I call *unfaith*. Many Christians live much of their lives there. I wish to speak to this problem, not by stressing the positive aspects of spiritual things but by dealing with the negative—the danger of materialism in a Christian's life.

Practical materialism

Materialism can be understood in several ways. Those who are philosophically oriented will think of philosophic materialism. This perspective, which dominates our educational system today, is antithetical to Christianity. It says that man is only the energy particle more complex and that religion is no more than a psychological or sociological tool. So Christians reject this; they cannot be this sort of materialist.

Some people will think of the materialism represented by the Communist philosophy and Communist nations—dialectical materialism. And because it is horrible that these states limit the perspective of millions of people (especially the children) to an entirely materialistic explanation of life, as well as subordinate the individual to the state, Christians cry out, "Down with dialectical materialism!"

But even Christians can reject both of these materialisms and yet not escape from a third kind—what I call *practical materialism*. Tragically, all too many of us live out this antithesis of true spirituality. We all tend to live "ash heap lives"; *we spend most of our time and money for things that will end up in the city dump.*

Practical materialism is difficult to escape in any age, but it is especially hard today because we all tend to be influenced by the spirit around us, and in the United States and the western world most people have only two values—personal peace and affluence. Many young people have rejected their parents' style of materialism only to come round in a big circle to their own kind. As long as they have enough money to pay for their pad and feed their life-style, they care about nothing else.

Are Christians ever like this? I remember our first years on the "mission field" (1947-48). We came to a Europe filled with poverty-stricken people. In this setting were material possessions automatically an asset in missionary work? There were not many automobiles in Rome, but a missionary invited me into a big American car and drove me through the streets. How wrong he was to think that the impressive automobile, shipped over on a boat at great expense, landed on a dock at Genoa, and driven to Rome, would automatically increase his effectiveness. It did not; it diminished it. His abuse of possessions was both unscriptural and insensitive.

Spain, too, was bitterly poor. With the exception of a few wealthy, most people's lives were dreadful. Yet I was invited to a missionary's apartment which was overwhelmingly luxurious—not perhaps, in comparison to what this same man would have had as a pastor in America but exceedingly affluent by Spanish standards then. He said to me, "I don't understand it, but we seem separated from the people. There seems to be a wall between us and them." What do you think happened when he invited the poor people into his luxurious home to a Bible study? The effort was useless.

In Europe today, of course, this is not true. (Now everyone owns an automobile except the Schaeffers!) But there are still countries in the world where the Christians' use of money creates a "we-they" dichotomy. Such a situation cannot possibly lead people to believe that Christians are serious about trusting their Father in heaven and about sharing with their fellowmen.

Do we understand that material possessions are not necessarily good in themselves even in this life? Let me give an illustration from our early days in Switzerland.

When we first came to the villages of Switzerland, most of the women washed their clothes at the village pumps. This was not just something staged for a tourist postcard. When I saw them walking down to the village fountain, putting their hands in the cold water, and standing outside even in bad weather, my typical American reaction was: "Isn't this a shame? Wouldn't it be wonderful if these people had washing machines?"

Gradually a different idea dawned on me—working at the fountain took up a lot of the woman's day, but she spent the time talking with the other village women, doing a necessary job; she existed in a very human setting. Was that worse than a woman in the United States or a woman in Europe today who has a great number of laborsaving devices—who pops her dirty clothes into a washer and leaves them—but who spends all her time being morose and lonely? The question is, What does she do with the time she saves? If she spends all her time just doing nothing or destroying herself and her family, wouldn't she be better off washing at the village pump in the cold water?

Is it really true, then, that having increased material possessions is automatically good even in this life? No. Of all people, Christians should know this because God's Word teaches it. We must not get caught up in practical materialism.

The defender

Grace Schowalter

He defended all things good, he said,
Yet his words were sharp,
They cut like serrated knife
When he condemned his brother
For believing less than he.

His brother laughed
A bitter laugh
Devoid of mirth.
He turned away.
He cared not to espouse another's good
Given with such verbal hate.

Laying up treasure

In seeing beyond the present life, a Christian's perspective is supposed to be different. We must never live in the perspective of this life alone but should affirm that our present existence has a horizontal extension into a life to come. The Bible tells us that a cause-and-effect relationship exists between what happens now and what happens in eternity. We are often told, "You can't take it with you." But this is not true. You can take it with you—if you are a Christian. The question is, Will we?

Jesus himself taught this: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rest doth corrupt, and where thieves do not break through nor steal" (Mt. 6:19-20).

This statement is to be taken literally. Jesus never uttered mere "God words." Theologians with the concept of realized eschatology consider this only a way of stirring up motivation for the present life, but this is not the Bible's perspective. Jesus was not merely making a psychological adjustment inside a man's head. He was telling us that in actual fact we can lay up our treasure in one of two places. In one place, it will assuredly rot away; in the other, it will never decay.

We can lay up money in land or investments, but we can lay it up just as realistically and objectively in heaven. It is as though Jesus had mentioned the First National Bank in New York as opposed to the Banque Suisse and said that you can choose to make your investments in either America or Switzerland. The perspective of our lives should be that we can lay up treasure in one of two places—earth or heaven.

Jesus emphasized this in a parable. Read Luke 12:51-21. These are strong words: A man is a fool to put money in a bank that is not going to last when he can deposit it in a bank that will.

Often this is used as an evangelistic text to point out that anyone is foolish who builds for this life while forgetting that one day he will have to stand before God in judgment. Undoubtedly this truth is involved here, but there is more. Jesus is not only speaking to the man who spends all of his time, as so many do, accumulating wealth with no thought of God. He is also addressing Christians. If we are acting like this, then either we do not really believe in the future life or we are fools for laying up money in a bank that can be plundered.

Death will strip us of all the material possessions we leave upon this earth. Death is a thief. Five minutes after we die our most treasured possessions which are invested in this life are absolutely robbed from us. It is a terrible thing that many Christians read this passage year in, year out, and they never see that it applies to them.

Jesus summed all this up in yet another statement: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" (Lk. 12:33).

Imagine a man who has to carry five five thousand dollars over the Alps and who has a choice of two bags. One is made of cheesecloth, and he knows that if he uses it the money will soon begin dribbling out. So he chooses the other—a heavy leather bag. When he arrives at his destination the money is safe. Jesus is just as explicit: When we lay up our treasures in this life, we have chosen a worthless bag. We *are* going someplace, you know, and when we arrive we do not want to find we have left everything upon the way.

Notice that Jesus introduces the statement about bags with a practical implication: "Sell that ye have, and give alms." The Scripture makes no distinction between giving to the needy and giving to missionary work. Often to the evangelical mind, money given to missions is the only money given to the Lord. I am not minimizing contributions to missionary work. Christians do not do this enough. In fact, Christians in countries like the United States and Canada will have to answer to God for investing such a small amount in missions. But there is also a practical humanitarianism in the Scripture.

Christians have the important job of meeting people's material needs as well as their personal and spiritual needs. The Book of James is strong on just that point. If the church had practiced and preached this truth during and after the industrial revolution, we probably would not be in our current mess. Today we in the evangelical church in the affluent countries must understand and believe that we can lay up treasures in heaven both through our missionary giving and through other uses of our money to care for people and especially our fellow Christians.

There is a peculiar kind of capitalism in the Bible—a capitalism, an acquired property, that cares for people. And this we have forgotten. Our choice is not between a capitalism, an acquired property, which is hard, cold, and unloving (characterized by people who care for nobody but themselves as they amass great fortunes) and a socialism in which

Plans

Marilyn Grasse

My mind runs ahead
in time
frantically picking flowers
and buds alike
until my arms are full
my feet weary
and my spirit disappointed
with little plans that never
fully bloomed.
Forgive me Lord.

---

the state owns everything. The Christian has a third option—property acquired and used with compassion.

Making friends

Jesus had other things to say about the right use of possessions. Read Luke 16: 1-9.

The steward's lord commended him not because he was unjust, but "because he had done wisely." Jesus applies this to you and me: "And I say to you, Make to yourself friends." How? By the wise use of your present riches. In other words, if you want to be wise, make friends by the way you use your money, so that when you die these friends who are then already in heaven will receive you into everlasting habitations. This is a realistic picture, not just an upper-story situation, a drug trip, or something Jesus said only to enable people to bear their present problems.

If you are a Christian, you are really going to be in heaven, and some of the people you now know will be there, and they will speak with you about what you did in this life. Somebody will say to you, "Thank you so much for the money you gave me when my children were starving. I didn't have a chance to thank you then, but I do now." "I remember the night you opened your home to me, when you moved over and shared your table with me."

This is what Jesus was saying, and he implied that you are a fool if you do not keep this in mind. This is taking our material possessions with us in a most practical manner. There is a horizontal continuity from this life to the life to come.

Jesus continued his commentary on the parable with the words in Luke 16: 10-13.

The "true riches" obviously have nothing to do with money. To have spiritual power to overcome the awfulness of the post-Christian world—that is true riches. The church is constantly saying, "Where's our power? Where's our power?" Jesus' statement here gives us at least part of the answer. We must use money with a view to what counts in eternity. If a child cannot take his father's money, go to the store, purchase what is requested, and return home with the change, it does not make sense for the father to increase his allowance. So since, like the steward in the parable, the money we handle is not our own, if we do not bring it under the lordship of Christ, we will not be given the greater wealth of spiritual power.

Some of his hearers did not readily accept Jesus' words: "The Pharisees also, who were covetous, heard all these things: and they derided him" (v. 14). These were men of the orthodox party—did they fight for their orthodoxy! Yet they laughed at Jesus because they did not want any part of this teaching. Let me say with tears that, as far as material possessions, time, energy, and talents are concerned, all too many Bible-believing Christians live as though their entire existence is limited to this side of the grave.

We cannot ignore Jesus' statements about these two irreconcilable reference points: "You cannot serve God and riches" (Mt. 6:24). Either riches in this life, or the reality of God and the future—one of them *must* give the overshadowing cast to our lives. To the extent that wealth (or power) is our reference point, we are spiritually poor. If we were to plot this on a graph, as the line indicating the importance we place on possessions rises, a second line indicating spiritual reality plummets. We cannot expect the power of God if our reference point is the things of this world, for practical materialism and true spirituality have no affinity for one another.

Jesus summed all this up by saying, "For where your treasure is, there will your heart be also" (Mt. 6:21). Our decision about which bank we store our wealth in is a spiritual phenomenon! It is a piece of spiritual litmus paper or, to use another image, a spiritual thermometer. It tests the reality of our faith and indicates our spiritual health. If we are living only in the perspective of this life, our spiritual temperature is low indeed.

Imagine a man speaking about his retirement: "When I retire," he says, "I am going to live in such and such a house." He talks about this house incessantly, so much so that finally you decide to take a look at it. You are surprised to find it a shambles—with its shutters off, its windows broken, and everything grown over. Would we believe that the man really thought to retire there? Well, what about us? We say we are looking forward to heaven, but we let our heavenly home fall into ruins while we invest everything we have in a house that is not going to last. Why

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.00, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Paradox

Elizabeth Searle Lamb

Rattling
the swords
of peace,
we go
callumping
down the
jungle trails
of earth,
wearing
ski boots
and parkas.

---

should people take us seriously when we claim we really believe we are going to be in heaven? What is involved is not just the amount of money we give to "the church." What is involved is the way we spend it all.

We have a right to spend money—do not misunderstand me and start feeling guilty for the wrong reasons. We are not automatically spiritual if we despise wealth and things. We need clothes and food. There is a time to buy flowers and to take a vacation. What is important is not despising acquired wealth; it is using all our money wisely before the face of God.

On the ash heap

Have you ever walked through a city dump? You should. When I was growing up in Philadelphia, I would hike every Saturday. To get to the clean air of the country I used to save a couple miles by tramping through the city dump. I have never forgotten this. It was a place of junk, fire, stench. It has helped me tremendously to think back on that place, because even as a boy I realized that I saw there almost everything people spend their money for. That was where their investment ended.

Have you ever had to "break up" a rich man's house after he has died? It is a sad thing to go through the home of someone who has spent his entire life laying up riches in this world. I recall one instance where a non-Christian man had owned a large, gorgeous dining room table. He had had it built inside his house and had been very proud of it. When it came time to dispense his household goods, there was no way to take the table apart without spoiling it, so they simply took an ax, chopped it up, and threw the pieces on a fire. The admonition of Jesus had come to pass: The man had proven himself a fool; his possessions were either destroyed or carted away. How pathetic!

In our culture nothing has exhibited such folly more than our automobiles. Go to a showroom and see the pride with which a man drives out his new car. Then think of an automobile graveyard or a rusting, stripped, junked car, abandoned on a city street. They are shells screaming out tremendous sermons against all practical materialism: "You're fools! You're fools!" And Christians—as well as any others—can be such fools with their wealth.

One experience vividly taught me this lesson. Edith and I had had a Model A Ford. In it we had courted and honeymooned. In it we had rushed to the hospital where Priscilla was born. It was our car during our first pastorate. It was precious to me, but after I had broken a spring hauling youngsters to summer Bible school and was driving up the street on a slant, the church decided it was getting too ramshackled for their testimony, so they asked me to get a new one.

I was sad about my old automobile, I felt like a traitor, but the new car was tremendous! It was a brand-new, secondhand Chevrolet. It was polished as only secondhand auto salesrooms polish cars. I have never been more filled with pride than when I left the showroom. But I did not get home before someone passed me too closely in a narrow alley and put a long scratch on the fender, and the joy was gone. But I am so glad it got scratched. That was one of the best things that ever happened to me, for suddenly I learned how much possessions stink if you look at them in the wrong perspective.

Tried by fire

Christians should also keep in mind that their works will be judged. The Apostle Paul describes that judgment in 1 Corinthians 3:10-15.

A Christian has only one foundation: Jesus Christ his Savior. And on that foundation he builds—with either combustible or noncombustible material. One day there will be a believers' judgment because we live in a moral universe and every book must be balanced in the presence of the holy Judge, and in that judgment the fire will come.

I like to picture it as a great prairie fire which sweeps along burning everything in its path. Suddenly it comes to a great rock, leaps up over it, and passes on. Everything on that rock which can be burned (the wood, hay, and stubble) is consumed; everything that cannot be burned (the gold, silver, and precious stones) stands for eternity.

The Spirit inspired Paul to make it plain (and Paul knew the question would arise) that this does not concern salvation. The building may be destroyed but the builder still will live. The tragedy is that after we are born again, we can build upon the rock things that are going to be consumed, so that after we have stood before the Lord Jesus Christ as Judge, we have little left. This is a danger not only to businesspeople but to missionaries and ministers, not only to individuals but to congregations and organizations.

By God's grace, let us not be infiltrated by the values of affluence and personal peace. Let us use the treasures God has given us in such a way that when we come to that day we will have treasures laid up in heaven and people eagerly waiting for us.

News

Southern Africa faces painful transition

Ernie Regehr

"As a black South African I have a confidence in the future such as I've never experienced before. The future in southern Africa belongs to the black man. There are still major battles ahead and my people will have to endure much more suffering—but the tide has turned in our favor."

The speaker is a Johannesburg clergyman, and it is a measure of the profound changes that have been wrought in southern Africa that two years ago such sentiments would have earned their author a secure place on black nationalism's most utopian fringes. But today they are the reasonable sentiments of a moderate nationalist who, in the same conversation, voiced concern that the black man, in his pursuit of "liberation," not commit the same crimes that the white man has committed in the name of his particular notion of civilization.

Today South Africa is an isolated and increasingly vulnerable, albeit still powerful, outpost of white rule. Statements at the 1975 national conference of the South Africa Council of Churches that "the day of the white man is over" and that "the future of South Africa is now firmly in the hands of the black man" were widely reported in the press, but only Pretoria's *Hoofstad,* a notoriously reactionary Afrikaans daily, challenged, not their veracity, but their authors' right to make them. But in 1973 the statements would have been universally regarded as ridiculous.

Then South Africa was securely nestled behind a line of buffer states stretching from Mozambique in the east across Rhodesia (Zimbabwe) to South West Africa (Namibia) and Angola in the east. Two years ago Mozambique and Angola were the scenes of protracted wars of independence, but in neither case were the Portuguese giving serious thought to quitting.

In Rhodesia black nationalist leaders were firmly behind bars, their exiled compatriots absorbed in internecine power struggles, while Ian Smith conducted leisurely negotiations with tribal chiefs and Bishop Abel Muzarewa's moderate African National Council. Then in Namibia, South Africa, still ruling the territory as the result of a League of Nations mandate, considered the United Nation's termination of that mandate and the World Court's declaration of her administration as illegal as little more than nagging irritants and handy fodder for the political cartoons of the Afrikaner nationalist press.

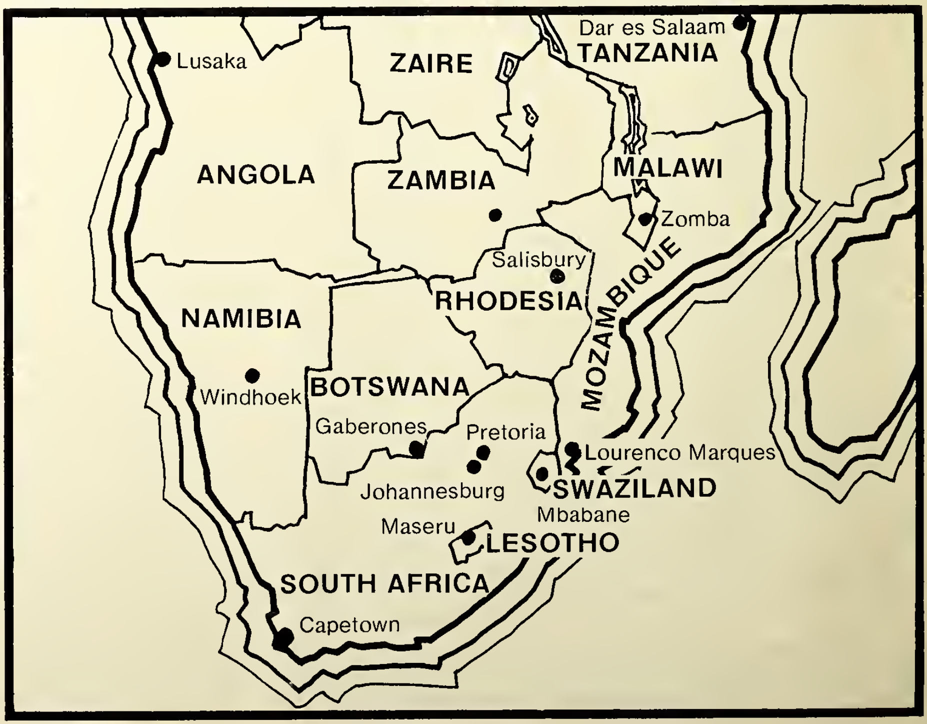
In two years South Africa's line of defense has been moved dramatically South from the Zambezi River to the Limpopo.

The April 1974 coup in Portugal, hastened, if not entirely caused, by Frelimo's (the Mozambique independence movement that assumed power on June 25, 1975, and is now the country's only legal political party) dramatic military advances in the Manica and Sofala provinces in late 1972 and early 1973, has done little to resolve the political situation at home, but in Portugal's African territories it meant a decisive disengagement. In Mozambique the result has been a largely orderly transition to independence.

In Angola Portuguese disengagement has meant civil war, and while settlement prospects remain dim, the ultimate implications for Namibia, and through her South Africa, are extensive.

In Rhodesia the repercussions were soon felt. With its main route to the sea threatened, amid prospects of an escalation of attacks by black nationalist forces operating from expanded or additional bases in Mozambique, Rhodesia appeared to President Kenneth Kaunda of Zambia and Prime Minister John Vorster of South Africa to be ripe for a settlement of its own. Both were capable of exerting considerable pressure, and both had obvious gains to make from a settlement.

For Mr. Kaunda, whose support of Zimbabwean nationalist organizations enabled him to persuade them of the value of talking to Mr. Smith, settlement held the promise of regaining an unobstructed route to the sea for his copper. It also meant a new trading partner. Mr. Vorster, on the other hand, as Rhodesia's chief sanctions buster and military backer, could apply even greater pressure on his client, and a settlement, in which he had been seen to be a positive force,



stood the best chance of exchanging Mr. Smith's increasingly dangerous rule (leading towards full-scale and widespread war) with a tolerant, even if not openly friendly, black majority government.

The results, though far from conclusive, have been dramatic. Mr. Smith was persuaded to release certain detained nationalist leaders, Zimbabwean nationalists were persuaded to establish a united front for negotiations, and both sides were persuaded to meet each other at a negotiating table (in a South African Railways coach on the bridge joining Zambia and Rhodesia at Victoria Falls).

Despite the ensuing stalemate, Ian Smith's minority regime is highly vulnerable (deprived, as it now is, of South African military support and an assured route to the sea for some of its bulk exports), and the main impediment to settlement is not Mr. Smith's ability to resist, but the unresolved conflicts within the nationalist ranks.

In Namibia an initial constitutional consultation, denounced both by the U.S. and the main black nationalist organization, the South West Africa People's Organization (SWAPO), has now been held. And while there is little chance that such a forum, which is the creation of the South African Government and attended by tribal chiefs on the payroll of that government, could produce a permanent solution, the recent sessions in Windhoek did have one noteworthy result, and that was to demonstrate that there is a greater unity among blacks than Pretoria expected.

It turned out that the demands of tribal leaders in the southern parts of the country are not in principle markedly different from those advanced by the more militant nationalist groups. The conference made it clear that there are no serious prospects of South Africa's turning over Namibia to tribal leaders who would develop it along apartheid lines envisioned by Pretoria.

The chief impact to date of southern Africa's "winds of change" on South Africa itself has been on the expectations of the black majority. Increasingly, the question asked is not if but how soon apartheid will be defeated, enabling blacks to play a full role in the political, economic, and social life of South Africa.

Demands for substantive changes at home—to match the changes Mr. Vorster is promoting in Rhodesia, for example—have so far been rebuffed. Some cosmetic changes have been permitted, such as the proposal that certain hotels be given the option of serving both blacks and whites, but the fundamental design of separate development has not been changed. The Vorster government continues to pursue its "Bantustan" policy, whereby Africans are denied permanent access to the country's urban areas and are to exercise the normal rights of citizenship only in designated tribal "homelands." These "homelands" comprise only 13 percent of the republic's land area (despite the fact that Africans make up 70 percent of the population). Less than half of the blacks currently live in the "homelands."

The Afrikaner nationalist government has coupled détente abroad with a massive assault forces favoring radical change at home. In recent months there has been a new wave of bannings and arrests.

Change in South Africa clearly will not come easily, and few believe that it will come at all without open war. In the long run the minority whites of South Africa will not succeed in retaining exclusive control over 87 percent of the country's land and an even greater share of its wealth, but in the short run they possess enough economic and military power, not to mention the will to use it, to make the transition a painful one.

First of two articles. Next week: Southern Africa's churches and change

For South Africa, this is a most unusual scene. The men in the pool are South African boxers who were participating in the first interracial South African Games, attended by more than 300 athletes from twenty-eight countries. The pool is at a Pretoria hotel that was "established" as multiracial for the duration of the games. The crowds watching the games were still segregated, and the South African teams competing with each other represented the white, black, Asian, and "colored" (mixed-race) communities and were not multiracial in themselves.

Delegation visits North and South Vietnam

The Vietnamese need help in solving the many postwar problems they are facing, and they are eager for assistance from the American people and the American Government, Vietnamese leaders in the North and the South told two delegations of MCC and American Friends Service Committee representatives.

The two delegations, who visited Vietnam November 12-29, were one of the first American groups to be able to visit South Vietnam since the end of the war.

North Vietnamese Premier Pham Van Dong asked the group to tell the American people how Vietnam still suffers the consequences of the war and to urge people to contribute to healing the wounds of war.

The Mennonite delegation—consisting of Linda Hiebert, Luke Martin, Dan Zehr, and Robert Miller—and the Quaker delegation—Luis and Eryl Kubicka and their three-year-old daughter—visited child-care facilities, schools, hospitals, cooperatives, and small industry in the North and child-care centers, homes for the aged and crippled, and drug addiction rehabilitation center in the South and Protestant church representatives in the North and South. They also met with the three MCC workers who have remained voluntarily in Saigon, now Ho Chi Minh City.

Mr. Miller reported:

—massive destruction from bombing with much reconstruction still to be done. In Ha Bac Province, twenty-seven miles north of Hanoi, which the delegation visited, 287 out of 328 villages were attacked.

—venereal disease is a serious problem in South Vietnam, and there is an urgent need for drugs to cure it. In Saigon alone there are an estimated 100,000 prostitutes and 50,000 young drug addicts who need to find a new way of life. Large numbers of people are unemployed.

—unexploded mines in the countryside make it difficult to move people from crowded Saigon and other large cities into rural areas.

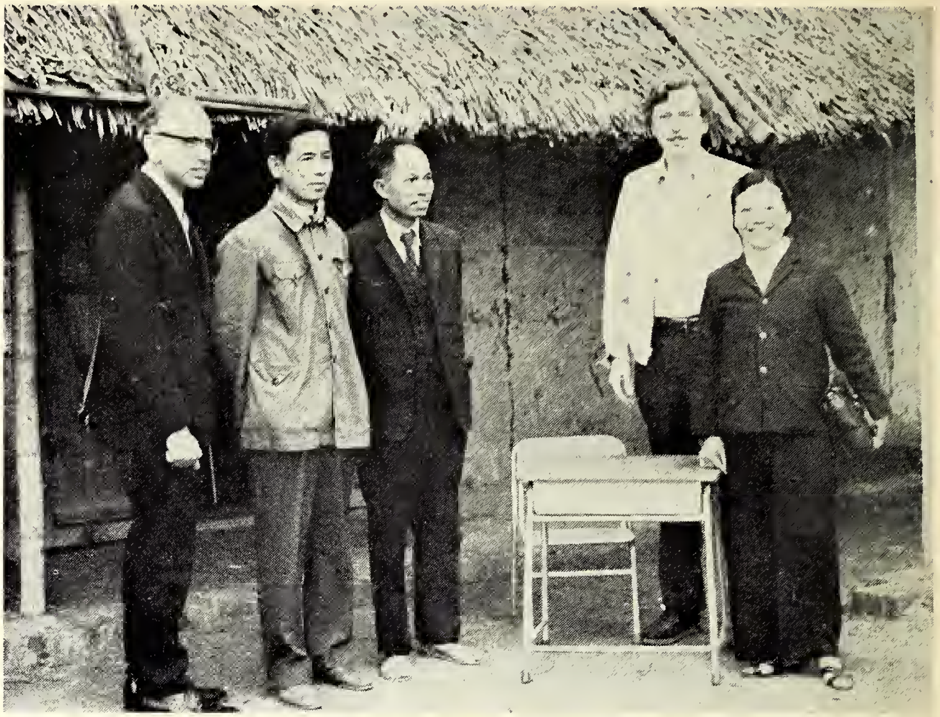
—reprisals, much less bloodbath, have not occurred in the South. Vietnamese leaders told the group there will be no bloodbath. Retribution would cause a social wound which would take a generation to heal. Max Ediger, one of the MCC workers in Saigon, told the delegation that during the past seven months he has been impressed with the Vietnamese spirit of reconciliation. As a Christian pacifist, he thought he had something to share regarding reconciliation, but in this case he has done all the learning.

—the Christian church in both North and South Vietnam is continuing its ministry.

Bui Hoanh Thu, general secretary of the Evangelical Church in North Vietnam, criticized Christians in the West who say that Communism forbids religion. He informed the delegation that the church in Hanoi meets regularly for worship, evangelistic services, and prayer. He said the evening before the visit, seven persons confessed faith in Christ.

In Saigon, the delegation was welcomed at the airport by Nguyen Thanh Long, a Protestant church leader who is a member of the presidium of the National Liberation Front of Ho Chi Minh City. He is chairman of the United Evangelical Church, a new body which is attempting to bring the Protestant groups of South Vietnam into one united church.

He said it was during the ten years of the anti-French war that he saw the cause of Christ and the cause of revolution as being similar. He pointed out that Jesus was a revolutionary who was for freeing people from tyranny.



Ms. Yen, vice-chairperson of education at Bac Giang Province, shows MCC visitors Luke Martin, far left, and Robert Miller, second from right, and provincial officials one of the school desks and chairs MCC sent from Hong Kong for the school to be rebuilt at Bac Giang.

Mennonites send aid to Vietnam at Christmas

As one step toward peaceful reconciliation with Vietnam, Mennonite Central Committee is joining concerned Americans in a Christmas Friendshipment of food, medicine, and tools to Vietnam.

In response to a request from Provincial Revolutionary Government representatives to the four Mennonites who visited Vietnam in November, MCC is providing Repeat Plasma Reaction cards and medicines for identification and treatment of venereal disease and psychiatric problems in the South.

The mid-December direct flight to Vietnam is coordinated by Friendshipment, a group effort including Church World Service, the Bach Mai Hospital Fund, and the American Friends Service Committee. MCC is contributing $16,000 of material aid and shipping costs.

"There is something symbolic about our sending peace parcels this Christmas rather than bombs as in Christmas 1972," noted Vern Preheim, MCC Asia director.

Farm issues task force set up

Articulating a Mennonite theology of farming and encouraging more meetings like last year's farm issues seminar in Freeman, South Dakota, are among the goals of a new inter-Mennonite task force on farm issues set up in December.

The task force, primarily based in Freeman, will meet about three more times between now and the spring of 1977 to work on farm issues which affect Mennonites.

A major goal of the task force is to prepare a statement of concerns for the Mennonite farming community and the Mennonite church as a whole which could be circulated to congregations for study and finally presented to district or general conferences for discussion and action. Such a statement would probably come to the General Conference's triennial sessions in the summer of 1977.

The task force will also submit articles to Mennonite periodicals on issues that farmers are facing and search for ways Mennonites can work together to help meet the food needs of the world.

Included on the task force are farmers, agriculture teachers, a theologian, and a representative of the Mennonite Community Association. Participation now comes from the Mennonite Church and General Conference Mennonite Church, but the task force is exploring participation from some Mennonite Brethren.

CHM executive committee plans for February sessions

Three consultations on urban training, church growth, and Indian ministries during the next year have been recommended to the General Conference's Commission on Home Ministries by its executive committee.

The CHM executive committee met December 8-10 in Newton, Kansas, to set the agenda for the full commission meeting February 10-12. The agenda will include such issues as institutional withholding of war taxes, possible closing of work in Gulfport, Mississippi, and salary structures.

The proposal for an Indian ministries consultation suggests that CHM invite three or four Indian representatives to plan a seven-day seminar for next summer for approximately equal numbers of Indian and non-Indian Mennonites. The camp meeting would include consultation, recreation, celebration, study, and worship, with the focus on creating a mutual understanding of Indian and non-Indian histories. The camp meeting might also discuss leadership styles in Indian congregations. The commission's Indian ministries office has been encouraging missionary involvement as facilitators rather than pastors, but has had difficulty in finding persons for the positions.

The church growth consultation, suggested by the CHM congregational mission reference council, would include about 400 representatives from U.S. congregations. The consultation, tentatively planned for next November at Bluffton College, would try to build an awareness that Mennonite churches are growing and, at the same time incorporating the peace and service witness.

"We don't think you have to choose between quantity and quality," said CHM executive secretary Palmer Becker.

Canadian churches held a similar church growth consultation in November in Calgary, Alberta.

The CHM executive committee also suggested a consultation on training of urban church workers. Invited to the one- or two-day consultation would be representatives from CHM (including voluntary service and church planting), the Commission on Education, Mennonite Biblical Seminary, church colleges, and district/area conferences.

"There is no place in the Christian community where effective training for urban or inner-city mission is being done," said Dale Suderman, Mennonite Voluntary Service staff member. One interchurch urban training program in Chicago closed recently.

Acting on the recommendation of its peace and social concerns reference council, the executive committee is recommending the CHM ask the General Board to appoint a task force to study models of salary determination at the conference offices and institutions.

Also in response to peace and social concerns recommendations, the executive committee placed on the CHM agenda the recommendation that the General Conference not withhold the military portion of income taxes from the paychecks of those employees who do not wish to pay war taxes voluntarily. This would mean that such employees, rather than the conference, could be responsible for the decision of whether to pay war taxes to the government.

Termination of CHM work in Gulfport, Mississippi, was also recommended to the commission. Either Mennonite Central Committee or the General Conference has had volunteers in Gulfport for more than twenty-five years, primarily working with the black community.

During the last few years, attempts to switch the focus of the Gulfport work from service to the establishment of a new congregation have failed, and CHM and the Central District Conference have been unable to find leadership for such a congregation.

The executive committee asked voluntary service director Gene Stoltzfus and CHM chairman Stan Bohn to visit Gulfport in January to investigate the situation further. If new leadership were found, the recommendation to terminate could be altered, Mr. Becker said.

Gene Stoltzfus, voluntary service director since July 1973, told the executive committee he would not allow his name to stand for a second term in that position for personal reasons. His three-year term will be over next summer.

Third try for Henry Funk

Former bakery worker Henry Funk, who was fired from his job with a Winnipeg baker in June 1974 because he refused to join a union there, has appealed his case to the Manitoba Court of Appeals.

Mr. Funk first made an application to the Manitoba Labor Board to be reinstated on the grounds that for religious reasons he was by conscience opposed to joining a union and paying dues to a union.

When his application was rejected, Mr. Funk appealed to the Court of Queen's Bench in Manitoba. That appeal, heard last April, was turned down.

On October 20, Mr. Funk's lawyer Kenneth Regier presented the case to a three-judge panel in the Manitoba Court of Appeals. At the heart of the contention in the courts is the issue whether "his religious beliefs" in the Labor Act requires the confirmation by an officer of the church and whether such a statement needs to include a positive affirmation that the Mennonite Church (or a particular Mennonite church) has a specific rule against union membership.

Mr. Funk's lawyer is arguing that to discover whether "his religious beliefs" are really "his," the Labor Board should be examining Mr. Funk and not the Mennonite Brethren Church.

Indications are that it will be two to four months before the Court of Appeals will hand down its decision.

Food crisis committees plan activities

Committees of Mennonites in eastern and central United States are busy working out ways to make the Mennonite and Brethren in Christ members in their areas more sensitive to the world food crisis and change their life-styles in response.

These committees in northeastern United States, the Great Lakes region, and the central plains area have developed as a result of the resolution passed at the 1975 MCC annual meeting in Winnipeg, encouraging regional programs to create greater awareness of the food crisis on the local level.

The recommendation defined four goals for these programs: to help identify persons who can give themselves to service assignments, to take opportunities to influence public food policy, to discover and promote responsible life-styles and to become more aware of the unjust systems that keep people poor and hungry.

The committee in the northeastern part of the country wants to work with restaurant owners and school cafeteria managers in exploring ways in which food waste can be decreased. The committee encourages farmers to participate in a special meeting for farmers at Laurelville Mennonite Camp February 8-11 and will be brainstorming with Mennonite farmers to help them define their role as food producers in an age of food shortages.

The nine-member regional committee for Kansas and surrounding states has also been working with the question of raising awareness of the food crisis in their area and has decided to hold three conferences at Henderson, Nebraska; Hutchinson, Kansas; and Enid, Oklahoma.

The committee's plans call for three main sessions and a simple meal at each conference. Two of the sessions will work at presenting a general perspective on the world food situation aimed at clearing up misconceptions and often asked questions and explaining public food policy. For the third session a variety of electives will be offered which will focus on issues such as nutrition, agriculture, congregational strategies for further study and action, a third world view, and special input for children.

The committee in the Great Lakes region has been working to establish its membership. Within the next month or so it plans to begin meeting to work at ways it can relate the food crisis to the people of its area.

Early in 1975 Doris Longacre, compiler of the forthcoming MCC food crisis cookbook and a member of the northeastern committee, plans to meet with representatives from the other two groups to collect resource names, materials, and ideas which each can then use to conduct local conferences for home economists.

MCC (Canada) is also working at sensitizing Canadian Mennonites and Brethren in Christ to world needs. The five provincial offices have presented resource speakers at provincial annual meetings which involved a total of about 2,000 participants, John Wieler, associate executive secretary of MCC (Canada), reported.

Paul Harnish, a volunteer with MCC (Canada), is working at the Idea Center, which disseminates information on world development, to pull ideas, materials, and other resources together into models for educating people to world needs through seminars.

Mr. Harnish has developed a seminar model for high schools which has already been used at Mennonite Brethren Collegiate Institute for a world awareness week and could be adapted for other schools. He is doing the same type of thing for Bible colleges and for weekend retreats for adults.

Publication of church history celebrated

Elmer Neufeld, president of the General Conference, left, presents the first copy of Open doors *to Samuel Floyd Pannabecker, author of the new history of the General Conference Mennonite Church. Celebrations marking the publication of* Open doors *by Faith and Life Press were held recently at the Hively Ave. Church, Elkhart, Ind., where Mr. Pannabecker is a member, and Associated Mennonite Biblical Seminaries. He was formerly dean and president of Mennonite Biblical Seminary.*

Relief sales questioned at provincial meetings

Relief sales were challenged by a minority at the British Columbia and Saskatchewan provincial meetings of MCC (Canada). They questioned the competitive spirit of auctions, the necessity for using ruses to get people to give, the promotion of Mennonite culture rather than the teachings of Jesus Christ and Christian living, and the validity of expending energy for such an event.

Many others, however, presented the positive point of view. At Saskatchewan, director Fred Peters presented a position paper on relief sales. Some of the points in favor of relief sales were (1) the sale raises money over and above what people would otherwise give to MCC; (2) it provides opportunity for retired people to make items for the sale and thus serve in the way they best can; (3) it develops a spirit of inter-Mennonite cooperation; (4) it makes Mennonites themselves more aware of world needs because they have to know about MCC work in order to inform others; (5) it is a form of outreach because non-Mennonites attending the sale ask questions about Mennonites; (6) and it is a social outlet. Both British Columbia and Saskatchewan voted for relief sales again next year.

In Alberta, it was felt that the relief sale was an acceptable source of revenue in spite of the hard work involved and the somewhat noisy and competitive aspects of it, but the committee from Coaldale, which had done most of the organizing for Alberta's first sale in July, felt it was not ready to tackle another one yet.

The delegates passed a resolution calling for a relief sale in 1977, and asking that MCC (Alberta) call a meeting of representatives from the conferences next year who would then appoint a relief sale committee. Alberta's sale, a highly successful event, raised $62,382.

Two schools plan building programs

New building programs have been approved at Conrad Grebel College, Waterloo, Ontario, and Mennonite Collegiate Institute, Gretna, Manitoba.

Construction is to begin immediately on a million-dollar building for Conrad Grebel College. The college's board of governors has awarded its building contract to a Kitchener construction firm for $877,743, the lowest of seven bids submitted.

The figure does not include architect's fees, furnishings, and some optional items which will increase the total outlay to almost $1,000,000.

The inititl goal of $900,000 has almost been raised in gifts, pledges, and funds. The board decided to go ahead with the million-dollar plans rather than start planning anew on a reduced scale. Completion of the three-story academic building is projected for July 30. It will contain offices, classrooms, library and archives, music studios, and an auditorium.

Delegates at the annual meeting of Mennonite Collegiate Institute gave the board permission to solicit funds and proceed with a $343,000 building and renovation program.

Renovation of the residence and building of a new gymnasium will begin as soon as half the estimated costs have been received in donations and pledges.

At present, the same facility must serve both the music and the physical education programs, the delegates were told. And recreation space after school and on weekends is needed for the two-thirds to three-quarters of the student body who are housed on campus.

Russian Reform Baptists take stand on registration

With the reported registration of the Reform Baptist Church in Kiev, Soviet Union, Georgi Vins' home church, observers have been wondering whether this means that the state has softened its attitude toward the illegal Reform Baptist group. Or have the Reform Baptists softened their stand on registration? Further, do the reports of widespread cooperation between local congregations of Reform Baptists and registered Baptists (AUCECB) mean that there are prospects for reunion?

Now Reform Baptist leaders have indicated a hardening of their stance on these questions in a statement in the form of two issues of their clandestine publication, *Fraternal leaflet* No. 1-3 and No. 4.

Fraternal leaflet No. 1-3, a double issue of four pages, deals with the legal questioning of registration.

After a lengthy argument to explain their reasoning, they conclude that at present relations between the church and the state are not regulated according to the law, but are based on a series of secret instructions and recommendations intended as a struggle against the church. Following a series of quotes from these secret instructions, whose existence the state has acknowledged, the leaflet comes to the conclusion that the government's administrative organ, the Council for Religious Affairs under the Committee of Ministers, can legitimately be called an organization for carrying on the struggle with the church.

The leaflet also discusses the offer from the registered Baptists (AUCECB) for three seats on their council. After illustrating how the AUCECB leadership was cooperating with the state in following these secret instructions whose purpose violated the published laws on religion, they reject such an offer of cooperation. According to Soviet practice, the question of registration has come to mean the permitting or forbidding of all church activities. They conclude that registration on such a legal basis represents a departure from God.

Fraternal leaflet No. 4 is a straightforward answer to the question of how to approach registration. It reports a recent decision of the Reform Baptist Council reaffirming the policy they enunciated in 1969. However, the tone suggests that the Reform Baptists have moved even further away from the AUCECB. As before, the general position of the Reform Baptists is "that we are prepared to be registered, but according to a complete separation of the church from the state and with the observance of the principles of our evangelical Baptist faith."

The leaflet includes nine statements of advice to congregations.

The eighth guideline is clearly a sharp step away from what has been reported as widespread *de facto* cooperation at the local level between AUCECB Baptists and Reform Baptists. Local congregations are advised against holding their worship services in a building belonging to the AUCECB. In many places these groups had shared the same building, meeting at different hours. The leaflet warned that the personal relationships built up this way between the leaders of the two groups locally could result in the Reform Baptist leader falling under the influence of the AUCECB.

The ninth guidelines sharpens the line of separation with the state, advising local churches not to register a special building for worship because this would then be considered state property. Instead a private home should be registered as a place of worship to guard against the state's interference. *Keston News Service, Center for the Study of Religion and Communism*

Words & deeds

Women's groups from the MCC constituency in Alberta have formed an auxiliary. The smallest of the five provincial MCC organizations, MCC (Alberta) was the only one which had not formed an auxiliary, prior to November. The purpose of the new organization is to make known the needs of material aid to the Mennonite churches of the province and to promote the sale of self-help crafts.

No. 1 goal for the Zion Church, Swift Current, Saskatchewan, in a recent Congregational-Mission-in-Depth survey was that more persons in the congregation follow a Bible reading program in their homes.

McKerracher House, a halfway house for mental patients operated by MCC (Saskatchewan) in Swift Current, is to reopen following the appointment of three staff persons in November. First opened in 1970, it was temporarily shut down in June 1974 because the board could not find suitable staff. McKerracher House, the only facility of its kind in the province, provides a temporary sheltered home for emotionally disturbed adults. Although owned and operated by MCC (Saskatchewan), the project is supported primarily by provincial government grants.

After two years of successful operation at the Mochudi Farmers' Brigade at Mochudi, Botswana, the brigade is ready to recommend the makgonatsotlhe to other communities. *Makgonatsotlhe,* the Setswana word meaning "the machine which can do everything," was coined at Mochudi for the toolbar designed by former MCC volunteer Eric Rempel. The toolbar is a specially designed frame on two wheels to be pulled by a team of animals. It can hold a planter, a fertilizer applicator, disc hillers, sweeps for stubble mulching, a plow, or a subsoiler shank. Adjustments to the frame adapt it to carry two water drums; sides and a bottom can be added to form a cart; a part of the frame can be removed to be adapted as a between-the-rows walking cultivator. Besides serving as an intermediate step for farmers who want to cultivate more land than they can handle by hand but are bewildered by and unable to afford engine-powered farm equipment, the toolbar improves crop productivity and quality. Members of the Mochudi Farmer's Brigade are now ready to circulate information on the toolbar and scale drawings for those who want to try constructing one. Toolbars can be constructed with a hack saw, a drill press, and a welder, but measuring the pieces accurately is crucial.

Freeman Junior College conducted its first midyear commencement December 19, graduating its first practical nursing class. South Dakota's Lieutenant Governor Harvey Wollman was to address the group.

Two MCC staff members recently received a certificate "from the members of the Scientific Association of Agricultural Technicians in Poland for Mennonite Central Committee in rendering services in the area of directing the agricultural exchange from the presidium." Doreen Harms, administrator of the MCC exchange visitor program, and Peter Dyck, director of MCC programs in Europe and North Africa, were given the certificate by Pawel Warchol, president of SITR, and Aleksander Teler, SITR executive secretary, during their recent visit to North America. Under the program Polish agriculturalists serve on North American farms, and MCC volunteers from North America are sent to Poland in agricultural assignments.

MCC (British Columbia) opened its fourth used clothing store in November in Chilliwack. The Chilliwack store is supported by seven Mennonite churches, representing the two largest conferences in British Columbia, the Conference of Mennonites, and the Mennonite Brethren. The MCC Sales Stores, as they are called in British Columbia, convert material aid to cash for relief and development, provide an outlet for the self-help crafts program, and involve people in MCC through working in the stores. The Chilliwack store is open five days a week.

Record

Workers

Eugene and Rhonda Freeman Kaufman have begun two years under Mennonite Voluntary Service in Seattle, Wash. Eugene is senior program coordinator and outpatient therapist at the Seattle Mental Health Institute. He grew up in Gulfport, Miss., and is the son of Orlo and Edna Kaufman. Rhonda, a member of the Morrison Heights Baptist Church, Clinton, Miss., is serving as a substitute teacher at Seattle Day Nursery. Both Eugene and Rhonda hold bachelor's degrees from the University of Southern Mississippi.

E. Kaufman

R. Kaufman

Earl and Louise Koehn, both employees of Bethel College, North Newton, Kans., recently combined a five-months trip around the world with short-term voluntary service assignments under MCC in Tres Palmas, Paraguay; Mochudi, Botswana; and Zaira, Nigeria. The Koehns financed their own trip, and MCC helped arrange the assignments.

Deaths

Maria Miller Brown, former Mennonite missionary in China, died Dec. 10 in Freeman, S.D. Born Oct. 16, 1883, she was a missionary in China from 1909 to 1949, first under the China Mennonite Mission Society, then independently, and after 1914 under the General Conference. Both she and her husband, H. J. Brown, were involved in rural evangelism and started mission work in Kai Chow, now called Pu Yang. He died in 1959. The funeral was at the Salem-Zion Church, Freeman.

Calendar

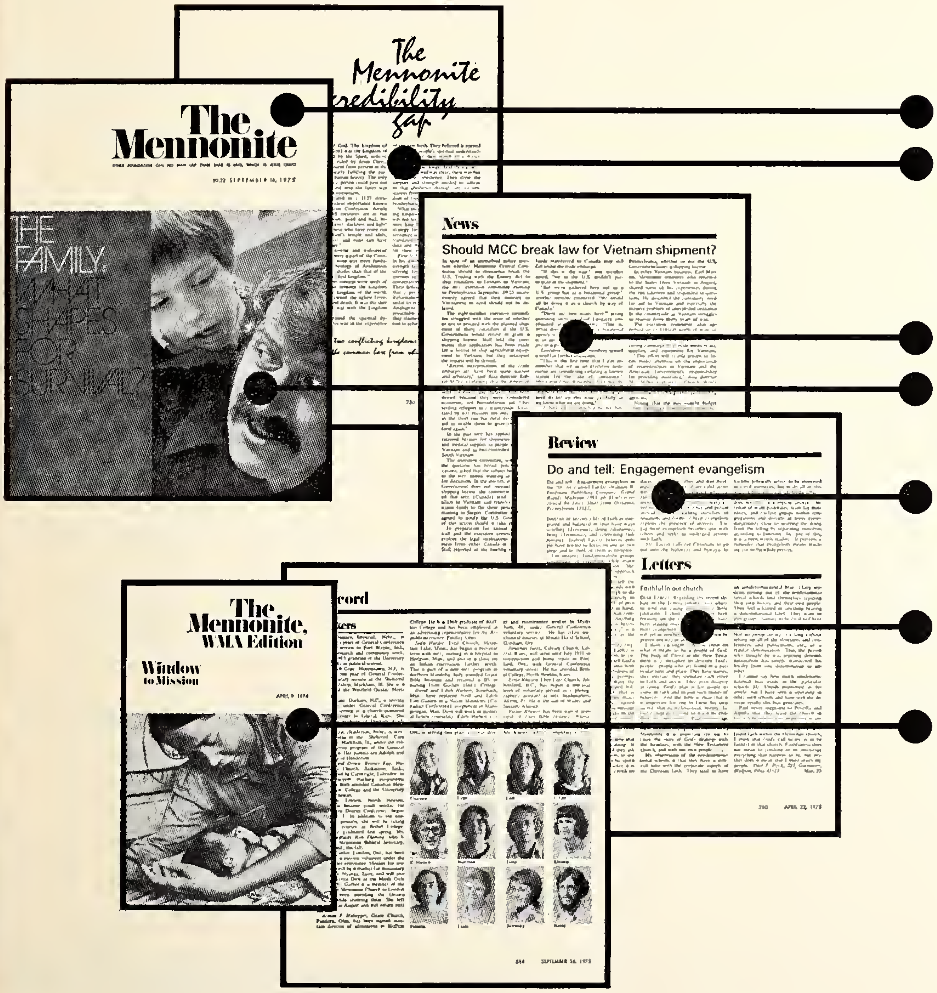
Northern

Jan. 5-16—Rural museum workshop, Freeman, S.D.; John Reimer, speaker

Pacific

Feb. 1—Bethel; College Fellowship Day, First Church, Aberdeen, Idaho; Jerry Weaver, speaker

The Mennonite belongs in every home


The Mennonite
credibility gap
The Mennonite
THE FAMILY: WHAT SHAPES FOR SURVIVAL?
News
Should MCC break law for Vietnam shipment?
Review
Do and tell: Engagement evangelism
Letters
The Mennonite, WMA Edition
Window to Mission
cord

46 sixteen-page issues each year

Feature articles emphasizing Bible study, the Christian life, family concerns, missions, service, reconciliation, social concerns, current issues, and the life and work of the local congregation

News about the General Conference and the church at large

Meetinghouse articles planned and solicited jointly by eight Mennonite and Brethren in Christ publications

Book and film reviews

Letters from readers

Special editions, including COM's magazine **encompass** and the Women in Mission publication **Window to mission**

Congregations discover that when their families are reading the same periodical their fellowship and knowledgeability are enhanced. This is the time of year to check if all families and single members from your church are on the mailing list for **The Mennonite.**

Who pays? How much? Since both the congregation and the General Conference benefit from the every home plan, both contribute toward the cost of publishing **The Mennonite.** The suggested congregation's share for 1976 is $6.50 per subscription.

The method used to raise the local portion of the cost is for the congregation to decide. Some congregations include the cost in their budgets and pay it as any other item of expense.

The every home plan is the congregation's opportunity to supply one piece of Christian literature to every home every week. Use **The Mennonite** and its special editions in your nurture and outreach programs.

If you desire more information or if your congregation has decided to start a new plan or to add additional names to an existing group plan, write to:

Every Home Plan
The Mennonite
Box 347
Newton, Kansas 67114

Review

Creating the future

Creating the future: A guide to living and working for social change, *by Charles Beitz and Michael Washburn (Bantam Books, New York, 1974, 422 pp., $1.95) is reviewed by Debra M. Groves of Turpin, Oklahoma.*

This is a book that all Mennonites who are concerned about the future of this country should read, as well as those who might not be so concerned. It will wake them up a little. It calls itself a *Job catalog for activists,* but it's much, much more than that. It is an idea source, reference book, and inspirational reading for anyone who's working, in *any* way, to improve conditions for human living.

Beitz and Washburn are not single-minded activists, writing to only one type of audience, but practical and realistic authors whose sincere and readable style serves to enhance their impressive collection of facts and resources. They encourage the reader to go ahead and get involved in some aspect of social change, if he or she isn't already, yet are realistic about the pitfalls and frustrations of such work.

The book is divided into six sections: Social change, Vocations and social change, Reconstruction communities, Movements, Key arenas for change, and Toward a world community. The most comprehensive section is the fifth one, Key arenas for change. It is divided into ten segments, each covering one field, such as media, education, health, science and technology, the church, etc. At the end of each of these segments is a list of various resources that one can write to for further information and/or involvement.

On the practical side, this will be a good resource book for college students, especially those who are uncertain as to what their future will be after college. The information listings are so diversified and so well cataloged that they would provide a good jumping off point, no matter what the reader's field of interest is.

But this book is not just pure information, which makes it more than just a resource book. Besides giving a succinct commentary on the ways and means of involvement in each area of interest, in the last section, Toward a world community, the authors emerge from their heretofore factual and objective writing style and let the reader in on some of the philosophy behind it all, which is still realistic, but ultimately hopeful and visionary.

The first chapter in that last section is entitled "The goal: Global justice, economic development, and peace." It starts out with some gloomy and disheartening facts, such as the fact that the U.S., while comprising only 7 percent of the world's population, consumes yearly more than 40 percent of the world's resources. It predicts a possible new Dark Ages, noting that "a striking number of scholars, scientists, and public figures now seriously question whether mankind can survive to the end of this century." But despite such a beginning, the chapter goes on to outline some of the national and international projects and efforts going on which hope to combat the major problems of the twentieth-century world. And so it ends hopefully, with a plea for immediate and constructive action on the reader's part.

This book impressed me tremendously and I only hope that others will read it and find it as exciting and encouraging as I have. In a present situation where it's easy to feel defeated and pessimistic because of worsening economic and political conditions, this is a book full of sunshine and good suggestions. We need to read this not only as Mennonites who have traditionally made one of our main concerns working for the betterment of others, but also as citizens of a rich and materialistic society who want to work side by side with our poorer global neighbors, sharing our visions for a more equal and peaceful world.

Published

A study guide on women in the church is available free of charge from the Commission on Education, Box 347, Newton, Kans. 67114. Edited by Herta Funk, the sixty-three-page booklet includes five lessons on "Women in the Bible and early Anabaptism" and an eight-part discussion guide for the book *All we're meant to be* by Letha Scanzoni and Nancy Hardesty. Twelve writers were involved in the study guide.

Are you remembering the General Conference in your will?
and/or

would you be interested in giving money or property and receiving a good income for life?

The gift annuity may be just the thing for you. At age seventy-five, for instance, the rate we can pay you is 7.4 percent. (At age sixty-five it is 6.0 percent.) And, only a portion of that is taxable. The conference business manager and treasurer, Ted W. Stuckey, will be happy to answer your questions. Address correspondence to Box 347, Newton, Kans. 67114.

Meditation

As in the days of Amos

Six days
Bigger
Better
Mine

Outdone
Overcome
Greed

Share not—for this is mine
Give not—for this I need

I worked for this
Do the same

One day
I love
I share
How are you

We must share
What can we do

We will give to the poor
We will share with mankind

Six days
Bigger
Better. . . .

Listen to this, you who grind the destitute and plunder the humble, you who say, "When will the new moon be over so that we may sell corn? When will the Sabbath be past so that we may open our wheat again, giving short measure in the bushel and taking overweight in the silver, tilting the scales fraudulently, and selling the dust of the wheat; that we may buy the poor for silver and the destitute for a pair of shoes? (Amos 8:4-6)

Allen Brenneman

Contents

Ash heap lives 1
God cares 2
The defender 3
Plans 4
Paradox 5
News 6
Record 12
Creating the future 14
As in the day of Amos 15
Sword or needle 16

CONTRIBUTORS

Francis Schaeffer is a prolific writer and lecturer whose base is the L'Abri Fellowship in Switzerland. His article in this issue is used by permission from his book No Little People.

The four poets are Amelia Mueller, 604 North St., Halstead, Kans. 67056; Grace Showalter and Marilyn Grasse, both of Harrisonburg, Va. 22801; and Elizabeth Searle Lamb, 3418 West 37th St., Topeka, Kans. 66614.

Allen Brenneman, of Fort Wayne, Ind., is a full-time engineer and a part-time student at the Associated Mennonite Biblical Seminaries, Elkhart, Ind. 46514.

CREDITS

The lead article is used by permission of the author and the publishers: No Little People, by Francis Schaeffer, © 1974 Inter-Varsity Press, Downers Grove, Ill. 60515; 7, RNS; 8, MCC; 10, AMBS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant; Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernoe Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeonnie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Sword or needle

THE BIBLE speaks of itself as a sword. Sometimes it is used as a needle.

God's Word as a sword cuts to the heart of issues. It lays the various elements bare for scrutiny. Examination can lead to confession, repentance, thanksgiving, and action.

God's Word used as a needle pricks selectively chosen spots. Favorite verses and proof texts are jabbed at the soft, vulnerable underbellies of new ideas and "radical" interpretations of the gospel. The thrusts are painful, but after the needle is withdrawn all that remains is the agony. The issue has been neither clarified nor moved closer to resolution.

God's Word as sword cuts two ways. Its message is for us, but it's also for others. It's a sharp reminder of judgment, but it's also a soft and reassuring word of love. If it cuts others, it also cuts us.

God's Word as needle is pointed in only one direction, either inward or outward. Usually it's directed outward. Sometimes people need the "helmet of salvation," the "breastplate of righteousness," and the "shield of faith" just to protect themselves against jab-happy wielders of the needle. Needle pushers often see only the blemishes on others' skins, failing to see the boils which infect their own bodies. Occasionally those who choose the needle rather than the sword insist on pointing every dart and arrow from the Scriptures at their own beleaguered hearts. They carry the burden of a pierced soul, but they have not experienced the other dimension of God's Word: forgiveness, joy, and wholeness.

God's Word as sword awakens us to creation's reality. It reveals God's love and creative intention, but it also exposes the evil and faithlessness with which we must all contend.

God's Word as needle is sometimes used to anesthetize people, making them dreamily unaware of the choices and commitments which are theirs to make. The uncritical use of carefully pruned Scripture sections drug-lulls people into spiritual sleep.

Isaiah records that God "made my mouth like a sharp sword." And Paul, in his letter to the Ephesians, admonishes the readers to use "the sword of the Spirit, which is the word of God." We are called to be thorough, sharp, and discerning in our judgments and decisions. God's Word can become a sword in our hands if we are sensitive to the Spirit, to our brothers and sisters in Christ, and to the needs which swirl around us.

To all who use God's Word as a needle rather than a sword, we should say: "Put your needle back into the pin cushion or the medicine cabinet; for all who take the needle will perish by the needle." LK

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:2 JANUARY 13, 1976

A hymn of affection for a land and a people

Robert Kreider

I AM CRITICAL of America. America has caused me to feel shame, grief, pain. I am critical because I care about my country. I love my country. I don't want it to hurt or be hurt.

Some strange notions circulate these days about the appropriate ways of expressing love of country. One notion is that it is wrong to criticize one's country. Another calls one to declare that our country is No. 1, "the greatest," "the best." Another notion is that patriotism is best revealed in a few prescribed acts of civic faithfulness—the more frequently repeated the better: displaying the flag, saying the Pledge of Allegiance, hearing the "Star spangled banner," owning a gun—but especially displaying the flag. Another strange notion—from the opposite pole—is that it is indecent, old-fashioned, small-minded to speak of love of country. Enough of these notions.

I want to tell people that I love my country. How do I love my country? Love is wrapped up in little things.

I love the names of American town and place. There is music in these names: Cygnet, Uniopolis, and Wapakoneta . . . Shipshewana, Churubusco, and Jim Town . . . Pawnee Rock, Pretty Prairie, and Yoder . . . Pacatonica, Tiskilwa, and Pekin . . . Kickapoo, Kosciusko, and Jubilee . . . Paradise, Hinkletown, and Sporting Hill . . . Cotopaxi, Rosita, and Crow Junction . . . and thousands more.

I love the writers who celebrate the American experience: Ernest Thompson Seton, Willa Cather, Hamlin Garland, Ole Rölvagg, Carl Sandburg, Robert

Frost, John Steinbeck, Herman Melville, and Henry David Thoreau. My affection for America has been shaped by books like *Wild animals I have known, Huckleberry Finn,* the Sears Roebuck catalog, and magazines like the *National geographic.*

I glory in our national parks and monuments: Rocky Mountain, Dinosaur, and the Grand Tetons . . . Mesa Verde, Great Smokies, and Death Valley, Yosemite. My heart leaps up when I think of the Badlands, Kings Canyon, the north rim of Grand Canyon, and a dozen other natural wonders.

Every small American town has its particular charm. Along a Main St. in any town my eyes drift upward from the polished surfaces of storefronts to the neglected upper stories of an earlier era. I look for the gingerbread design of the cornice, the fading outlines of a weathered advertisement of generations past, and especially I delight in finding the builder's date. America, in part, is the savoring of things past.

I love the infinite variety of American trees—the sassafras, the hop hornbeam, and the sugar maple . . . the flowering dogwood, the hedge apple, and the buckeye, and hundreds more. I am fascinated by American farmsteads and fields—especially fields of corn, wheat, and milo ready for the harvest.

I love to see the great blue heron wading in the creek, Canadian geese flying in formation southward, the barn swallow gliding at twilight, and wild turkeys on Jim Berry's ranch. I love to see in the spring the first spring beauties and violets on the hillside, the jack-in-the-pulpit hiding at the base of a beech tree, clusters of May apples spreading their green umbrellas, the Indian paintbrush along Texas Creek.

America is rich in heroic figures. Among early and even later heroes were these who quickened my affection for America: Peter Altgeld, John Woolman, and Christopher Dock . . . John R. Mott, Thomas Edison, and John Muir . . . Jane Adams, Helen Keller, and Jim Thorpe . . . Charles Lindbergh, Alonzo Stagg, and William Allen White—and a lot more.

In my inner eye are places of rare beauty all over America—a winter dawn along Riley Creek, the greening of a field of wheat in Kansas in April, the rocky coast of Maine, South Brush Creek rushing down from the Sangre de Cristo, the Flint Hills in the spring, tumbleweed blowing across U.S. 54 west of Meade, patterns in the drifting sand of the Great Sand Dunes.

I am intrigued by the ethnic diversity in America. Take, for example, the names in last autumn's World Series of baseball: Evans, Morgan, and Bench, but also Anderson, Driessen, and Johnson, and then Billingham, McEnaney, and Doyle, but also Concepcion, Perez, and Borbon and—beautiful to the ear—Petrocelli, Yastrzemski, and Geronimo. If only there had also been a Reichenbach, Sawatski, and Tschetter.

I love American food—corn on the cob, ice cream cones, homemade apple butter, baked beans, pickled red beets, lemonade, Lancaster County pretzels, cornmeal mush, fresh huckleberries, peanut butter, rhubarb pie, maple syrup, baked squash, horseradish, and mint tea.

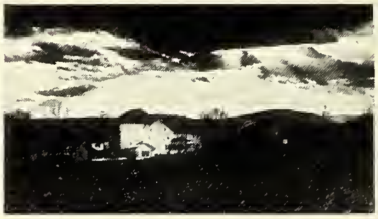
I love church potluck suppers, the joyous sounds of church bells in Bluffton on a Sunday morning, going to church camp at Friedenswald, the variety of church colleges, harvest festivals, CROP drives, church-sponsored retirement villages. . . .

I love the diversity among our religious groups: the Hutterites and the Shakers and the Schwenkfelders and the Greek Orthodox and the Dunkards and the Missouri Synod Lutherans and the Swedish Covenant and the Hard Shell Baptists and the Free Methodists and the Moravians and the Irish Catholics and the Amish and a lot more.

I am fascinated with American technology—the Model T, windmills, treadle sewing machines, rural mailboxes, woodburning cookstoves, bank barns, storm cellars, steam locomotives, farm silos, roller skates, safety pins and zippers, player pianos, covered bridges, rail fences, and the great display of American ingenuity to be found in an 1894 Montgomery Ward catalog.

I am intrigued by American clothing—bib overalls, stocking caps, blue jeans, sweat shirts, corduroy jackets. And then, too, American quilts, samplers, and braided rugs. . . .

I love the household arts—dropleaf tables, dry sinks, bentwood chairs, ladder chairs, cane bottom chairs, pie cupboards, rolltop desks, rope beds, chests



of drawers with marble tops, corner cupboards, and wooden barrels.

I love American music which sprang to life on this soil—Negro spirituals, bluegrass music, gospel music, ragtime, Dixieland, the blues, and the Salt Lake Tabernacle Choir.

I love American sports—football on an autumn evening, Cincinnati in the World Series, Buffalo's No. 32 racing for a touchdown, Joe Morgan stealing second, John Havlicek slicing in for a layup, Jack Nicklaus sinking a fifteen-foot putt, children roller skating down sidewalks, and boys shooting baskets through a hoop above the garage door.

Scattered across America are shrines which have a touch of the sacred: Fox Hill and Big Woods . . . Henry Huber's big red barn and the iron bridge at the bend in the road. . . . the old mill in Westcliffe and remote Smith Park nestled in an upland valley of the Sangre de Cristo . . . the panorama of Wichita unfolding at Exit 13 on Interstate 35 . . . the distant silhouette of a western Kansas town with several elevators like the image of a European village clustered around the parish church.

I like the crisp, friendly courtesy of immigration officials on arrival at Kennedy International Airport. . . . I love to drive the streets of Washington, D.C., at dawn before the city awakens. . . . I watched on television with gratitude and admiration the men and women of the judiciary committee consider the issues of impeachment. . . . I listen with respect to a state patrolman who is so gracious as he gives me a traffic ticket. . . . And having experienced so many of the world's bureaucracies, I appreciate the relative simplicities of our brand. . . . I remember the Amishman walking up the marble steps of the Supreme Court building. . . .

I love American newspapers—the *New York times*, the *Toledo blade*, the *Hutchinson news*, the *Freeman courier*, the *Sugar Creek budget*, the *Mountain eagle*, the *Bluffton news*, the *Wet Mountain tribune*. Half my education I owe to all those readable American magazines: some of a bygone era—*Childlife*, the *American boy*, *World tomorrow*, *McClure's*, *Life*—and some contemporary — *Saturday review*, *Time*, *Newsweek*, *National geographic*, *Audubon*, *Popular mechanics*, *Sports illustrated*, *Post American*, *The farm journal*.

My love for American comic strips does not seem to fade—once upon a time the Toonerville Trolley, Katzenjammer Kids, and Mutt and Jeff, and now, Peanuts, Doonesbury, and a dozen more.

I love American humor—Will Rogers, Art Buchwald, W. C. Fields, Robert Benchley, Ogden Nash, James Thurber and, best of all, the editorial cartoonists —voices of the American conscience: Mauldin, Conrad, Oliphant, and a dozen more.

I love to delve into the stories of America — the settlement of Michael Neuenschwander and his family in a clearing in the forest in 1832, the coming of the Atchison, Topeka, and Santa Fe to Harvey County in 1871, the stories of those pioneers who lived in boxcars that first winter in Pawnee Rock, the digging of the Miami Canal in the 1830s.

I am drawn to the works of American artists—Grant Wood, John Curry, Thomas Benton, and Currier and Ives—and American photographers—Gordon Parks, Margaret Bourk-White, and Eliot Elisofon—who celebrate America.

I have a love affair with America. I feel a kinship with others who love their countries—Haitians who love Haiti, Nepalese who love Nepal, Germans who love Germany, Canadians who love Canada.

America is my land. I belong to it and it belongs to me. I am also a citizen of another country whose maker and ruler is God. There is my first citizenship and my first allegiance.

America is also God's country. He loves our land and people. He also weeps for our land and people. God has many countries to love and for which to weep. God rebukes whom he loves. Caring criticism and love go together.

And so I am going to go on speaking out when America errs, hoping for a better America and loving an imperfect America. The greatest of these is loving.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.00, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Mennonite petition to the Pennsylvania Assembly, 1775

Introduction by John L. Ruth

When in early 1775 British-American quarrels turned into armed clashes, a "Continental Congress" was formed and local "associations" sprang up throughout the Colonies, aiming to organize military companies for the emerging struggles. Rapid and fervent polarization took place at the grass roots, each side complaining that the other insulted it.

When a level-headed "committee" in the borough of Lancaster, Pennsylvania, had a bill printed calling on both associators and nonassociators (Mennonite, Brethren, and Quakers) to moderate their criticism of each other's views, angry militiamen shot the handbill to pieces against the town whipping post. Hotheads rumored falsely that Mennonites and Quakers had bribed the authorities to allow them military exemptions.

In June the prowar associators called for the payment of special taxes by those who did not join the military effort. The Pennsylvania Assembly, alarmed at potential disharmony in the colony, called for brotherly regard between factions and recommended that conscientious refrainers from bearing arms "cheerfully assist," by contribution, those whose families were in difficulty because of their military service. Likewise the Continental Congress, claiming that it "intends no violence to their consciences," strongly recommended monetary contributions from those who could not bear arms. It was in this context that the Mennonite "Petition to the Assembly" appeared.

The petition was reported in the Assembly on November 7, 1775, thus:

"An address or Declaration by divers persons in behalf of the Societies of Menonists and German Baptists in the Province was presented to the House and follows in these words, viz.—

"In the first place we acknowledge us indebted to the most high God, who created Heaven and Earth, the only good Being to thank him for all His great Goodness and Manifold Mercies and Love through our Savior Jesus Christ who is come to save the souls of Men, having all Power in Heaven and on Earth. Further we find ourselves indebted to be thankful to our late worthy assembly for their giving so good an Advice in these troublesome Times to all Ranks of People in Pennsylvania, particularly in allowing those, who, by the Doctrine of our Savior, Jesus Christ, are persuaded in their consciences to love their enemies, and not to resist Evil, to enjoy the Liberty of their Consciences for which, as also for all the good things we enjoy under their Care, we heartily thank that worthy Body of Assembly and all high and low in office who have advised to such a peaceful measure hoping and confiding that they and all others entrusted with Power in this hitherto blessed Province, may be moved by the same spirit of Grace, which animated the first Founder of this province, our late worthy Proprietor William Penn to grant Liberty of Conscience to all its inhabitants that they may in the great and memorable Day of Judgement be put on the right Hand of that just Judge, who judgeth without Respect of Person and hear these blessed Words, 'Come ye blessed of my Father, inherit the kingdom prepared for you, etc., what ye have done unto one of the least of these my Brethren ye have done unto me,' among which number (i.e., the least of Christ's Brethren) we by his Grace hope to be ranked; and every Lenity and Favor shown to such tender conscience, although weak followers of our blessed Saviour will not be forgotten by him in that great Day.

"The Advice to those who do not find Freedom of Conscience to take up Arm that they ought to be helpful to those who are in Need and distressed Circumstances we receive with Cheerfulness towards all Men of what Station they may be—it being our principle to feed the Hungry and give the Thirsty Drink. We have dedicated ourselves to serve all Men in every Thing that can be helpful to the Preservation of Men's Lives but we find no Freedom in giving or doing, or assisting, in anything by which Men's Lives are destroyed or hurt. We beg the Patience of all those who believe we err on this point. We are always ready, according to Christ's command to Peter, to pay the Tribute, that we may offend no Man, and so we are willing to pay Taxes and so render unto Caesar those Things that are Caesar's, and to God those Things that are God's. Although we think ourselves very weak to give God his due Honour he being a Spirit and Life, and we only Dust and Ashes. We are also willing to be subject to the higher Powers and give in the manner Paul directs us: for he beareth the Sword not in vain, for he is the Minister of God, a Revenger to execute wrath upon him that doeth Evil. This Testimony we lay down before our worthy Assembly and all other Persons in Government, letting them know we are thankful as above mentioned, and that we are not at Liberty in Conscience to take up Arms to conquer our Enemies but rather to pray to God, who has power in Heaven and Earth, for us and Them. We also crave the Patience of all the Inhabitants of this Country what they think to see clearer in the Doctrine of the blessed Jesus Christ, we will leave to them and God, finding ourselves very poor; for Faith to proceed out of the Word of God, which is Life and Spirit, and a Power of God and our Conscience is to be instructed by the same, therefore we beg for Patience, our small Gift, which we have given, we gave to those who have power over us, that we may not offend them, as Christ taught us by the Tribute Penny. We heartily pray, that God would govern all Hearts of our Rulers be they high or low, to meditate those good Things which pertain to our and their happiness. (Ordered to lie on the Table.)"

News

Doctor urges more action in family planning

Larry Kehler

The explosive growth of the world's population is a concern which deserves a high-priority rating by the Mennonite churches' mission and service agencies, but some of the models they have been emulating may be on the wrong track.

Ferdinand Pauls, who until 1974 was the chairman of the obstetrics department at a 1,700-bed hospital in Kinshasa, Zaire, is critical of the hit-and-run tactics used by many family planning projects abroad. Mr. Pauls, in a recent interview, said that family planning efforts usually fail to take the wishes of the local people properly into account in setting up their programs, and they almost always look for quick demonstrations of success which can be reported back to their sponsors.

Mr. Pauls said that almost any program can show dramatic statistical success during the first year or two of operation because it started from near zero. But it reaches a plateau soon and then the sponsor's interest dwindles. Furthermore, because these programs often have been insensitive to the people whom they are trying to serve, their concerns are not picked up by local agencies when the family planning organizations from abroad move out.

"We should talk in terms of generations, not two- or five-year plans," said Mr. Pauls. "We need a family planning approach which is acceptable to the people and supported by them because they want to participate. To use a high-powered approach often causes a backlash which leaves a situation worse than it was to begin with."

Mr. Pauls proposed that the Mennonite Central Committee and Mennonite mission boards should together develop an overall strategy for working at the population question. Each cultural group with which they work might require a different approach, but broad guidelines could govern all endeavors.

He said that the Mennonite groups' piecemeal and individualized approach at present is not adequate. "It is essential," he said, "that there be a definite philosophy of what we're trying to do and how we're going to go about it. This would involve organization, consultation among the various organizations, and the drawing up of an agreement among them."

How extensive should the Mennonites' involvement in family planning be? "Normally we have had a tendency to remain small," he said. "But we're now in a completely different world situation where it is feasible for a few people to influence the total philosophy of a country. It is almost sinful for us not to become involved in a larger outreach."

Mr. Pauls said that he felt the population issue should receive top billing on the MCC agenda alongside its food and development programs.

A program with which he was associated at the Mama Yemo Hospital in Kinshasa for several years seemed to Mr. Pauls to provide a model for what could effectively be done in other countries.

After President Mobutu declared in Zaire's Assembly in 1972 that it was no longer necessary for his people to have as many as fifteen children in order for five or six to remain alive, the Kinshasa hospital where Mr. Pauls was employed, decided to begin making information available to families which wished to space their children further apart than the normal twenty-eight-months period in Zaire.

"Anybody else coming out with the kind of statement the president made—whether from Canada, the United States, or the United Nations—would not have been accepted," said Mr. Pauls.

"The first thing we did was simply to offer advice to people who needed it. We did not go into the bush and onto the highways and byways to bring them in. We had two clinics a week at the hospital where information was available.

"We trained staff and made sure which way we wanted to go and what we would offer the people who came to the clinics. An important part of the counseling was that, if the patients—husband and wife together—came in and said they wanted to space their children or that they wanted no more children, we made sure that they were made aware of the full range of opportunities available to them: tubal ligations, vasectomies, pills, injections, interuterine coils (IUCDs), etc. Within the realm of medical possibilities they were free to make their own choice.

A surprising development was that 15 percent of the patients at the clinic during the first year asked to have their tubes tied. This is a much higher percentage than such programs usually experience.

"The president just said space the family, he didn't say stop having children," recalled Mr. Pauls. So the staff scrutinized each request for a tubal ligation carefully. "We asked the woman, 'Are you sure?' She said, 'Yes.' We asked the husband, 'Are you sure?' And he said, 'Yes.' Only then would we say, 'Sign here.' And they signed."

The pill, which is favored by 95 percent of U.S. and Canadian women, was not popular with the women who came to the Kinshasa clinic. They preferred an injection every three months or the coil.

Mr. Pauls enumerated five prongs of a good family planning program: (1) thorough staff training, (2) good service, (3) education, (4) research to discover the best ways to help the people, and (5) a statistical department to keep tab on the effectiveness of the program.

He acknowledged that for many people who are concerned about the urgent dimensions of the population explosion the Kinshasa approach may be too pragmatic. It doesn't accomplish a reduction of the population, only a slowing down of its growth. "You may say it's a compromise," Mr. Pauls said, "but it's still probably the most effective approach over the long haul."

"Family planning" is the term we use in the western world for population control. In Zaire this phrase is unacceptable. They prefer "desired births." "It's a cultural term which states what they want to do," said Mr. Pauls. "It's not satisfying to the population control leaders who say you must reduce, but it certainly is acceptable to the people who are concerned in Zaire. I think the terminology needs to be adapted to the local situation.

MARRIAGE IS A HAPPY EVENT
RIVAL
SPACE BIRTHS
free?
Exhibit
HAPPINE
PLAN YOUR F
CHOICE? CHANCE?
for HAPPY
CONTACT Any Family Pla

As alarms continue to sound over the problems posed by a steadily rising population curve in a world of limited resources, controversy continues about how to face the threat. Some countries insist that family planning programs are the key to population control. Others feel that family planning is futile without economic development, and some view a large population as a national asset. Here, West African men stand by a wall displaying family planning posters.

"The classic example is the woman in Zaire who has eight children and she wants to have nine. There is no way in which her having a ninth child would be acceptable in a family planning setting, but in the 'desired birth' approach it's OK."

Mr. Pauls returned to Canada in 1974, after the "desired birth" program had been carried on in the Kinshasa hospital for nearly two years. It appears to be enjoying growing acceptance and effectiveness.

Are there some general guidelines which Mennonite agencies might follow in their family planning or "desired birth" programs? In response to this question Mr. Pauls reiterated the importance of being sensitive to the people's culture. If there is population control legislation on a country's books, he said, concerned agencies should follow the official line as much as possible.

"The problem is," he said, "there are many official programs down on paper, but their implementation is being left to individual initiative. This may, however, be a good situation because this is where the church can move in and provide assistance within a receptive setting."

"If there is a ban against any kind of family planning activity in a country," he cautioned, "it is wrong for us to go in."

A third type of setting he mentioned was the country which neither encourages nor discourages family planning. This sort of environment, said Mr. Pauls, requires more coordination among the Mennonite agencies to decide how best to proceed. At the moment he felt there was too little consistency from country to country.

"The day is long past," he said, "when we can sit at home here and say this and that is what we'll do over there, but without really having a basic understanding of the situation."

"Yes," he admitted, "this will require administration, money, and travel."

Mr. Pauls urged patience. "In certain countries today we can influence the national programs, but there are others where we may not be able to see any tangible results for some time. . . . This means that we should remain available, ready to jump in when the time is right."

Good people are the best contribution Mennonites can make to population programs. Mr. Pauls noted with concern however how difficult it is to get security-conscious North Americans to make themselves available for such programs. "It doesn't do to have the whole thing beautifully coordinated if there are no people to go out to do the job or if only poorly qualified people are available," he said.

In broad strokes he described the needed personnel qualifications in this way: adequately trained, experienced in family planning, and committed to a Christian approach to the population problem.

Mr. Pauls did not see the problems of the family as existing primarily abroad. He voiced deep concern about family life in North America. The church, he said, has too little influence in helping Christian families to make decisions about such concerns as abortion, the use of contraceptives, determining the size of the family (society has more or less decreed that the optimum size is two, and the church seems to have no say in the matter), and the training of children on the meaning of sexuality. He said he was apalled at how little the church and Christian families are doing in helping children come to terms with the moral dimensions of their sexuality.

"It doesn't make any sense," he said, "to teach reproductive biology in a high school and not give the students some moral capabilities to handle what they've learned."

Mr. Pauls holds out more hope for the strength of the family in some countries abroad than he does for the North American family. "It is the family unit in many African countries that is keeping the culture together. We North Americans have a lot to learn in that regard."

Mr. Pauls and his wife, Helen, have three sons, whose ages range from seven to twelve. He served as a medical missionary in Zaire from 1961 to 1967. From 1971 to 1974 he was employed by the Zairian Government as chairman of the Department of Obstetrics and Gynecology at the Mama Yemo Hospital in Kinshasa. It was during this same period that he was director of the Program for Desirable Births in a clinic at the same hospital. He now practices in the Department of Obstetrics and Gynecology at the Manitoba Clinic in Winnipeg.

Mr. Pauls has presented papers in his areas of specialization to international medical seminars in Geneva; Tunis, Tunisia; Accra, Ghana; Kinshasa, Zaire; and Montreal.

The Pauls family attends the Portage Ave. Mennonite Brethren Church in Winnipeg.

Aid to Vietnam recommended, but no volunteers

In agreement that extensive needs resulting from the long history of war in Indochina warrant an exceptional gesture of concern, the MCC executive body is recommending that annual meeting delegates approve a special one-million-dollar aid effort to Vietnam in 1976.

Half of this amount will be material aid items on hand such as canned meat, milk powder, blankets, cloth, and soap; the remaining $500,000 in cash contributions may be used to purchase medicines for treatment of venereal disease and psychiatric illness, technical equipment for public health education, vegetable seeds, school supplies, small tractors and equipment for making condensed milk—all items Vietnamese representatives requested through the MCC delegation which visited Vietnam in November. The Canadian International Development Agency is being invited to contribute up to one million dollars in addition. Other church agencies may also channel funds through MCC.

"We feel that now is the time for a major emphasis on assistance to Vietnam," the delegation reported to the executive committee December 11. "The postwar needs are great. The Vietnamese are eager for assistance. In a few years they will hopefully get their economy together and will be able to meet their basic needs, but at the present time we have a real opportunity and responsibility to help."

For the first time since initial MCC involvement with refugees in Vietnam in 1954, aid can be used to rebuild without the risk of repeated destruction.

"There is a parallel between now and the time of our founding," Brethren in Christ member Roy Sider observed. "We are able to give assistance before, during, and after changes of government and in so doing validate our commitment to love for all people."

Along with the aid recommendation the delegation suggested that Max Ediger, Yoshihiro Ichikawa, and James Klassen, the three volunteers remaining in Vietnam, leave the country in January 1976.

"We were hoping the three could serve as a liaison for MCC on project arrangements," Robert Miller explained. "But it is clear from our visit that the Vietnamese Government has not recognized them as our representatives but simply as Mennonites staying on in Vietnam." He noted that the three volunteers were not invited to participate in the delegation's travel and activities during their five days in the South, though the delegation did have opportunity to meet with them briefly. "We regret that the three cannot be our representatives, but it seems clear that the Vietnamese want to work on plans for assistance through visits such as ours at this point.

"After many years of foreign domination it is important for the Vietnamese to become self-reliant, to determine their own values, and to build new relationships on their own terms," Mr. Miller continued. "As evidence of the new government's concern for self-reliance is the fact that the three volunteers in Saigon have not been authorized to teach English or work in other service.

"A representative of the committee which invited the delegation to Vietnam expressed appreciation for the MCC volunteers who stayed in Vietnam to demonstrate their concern for the people and to observe the gradual change in society. But he also mentioned that foreigners in the country at this time place a special burden on the government. Security is still incomplete, since not all former Saigon troops have turned themselves in. Any harm to foreigners would be a great embarrassment."

The delegation did request permission for an MCC resident representative in Hanoi; the request was noted. However, Mr. Miller felt, since the Vietnamese Government is receiving numerous requests for such status (there are not even embassies in the South) and is trying to give full attention to meeting the needs of the Vietnamese people, they may not have administrative resources to spend on foreigners at the moment.

Although no resident MCC personnel will assist with the Vietnam aid program, a departure from MCC's usual practice, the executive committee felt that factors in this case called for modification of practice. In addition to the unusual need for acts of reconciliation, especially from North America where many people have chosen to close the curtain on Vietnam, the committee pointed to the evident desire of the Vietnamese Government to meet people's needs, their openness to future visits and willingness to report back on use of aid, and the fact that previous funds for school desks and medical supplies and equipment were responsibly handled.

Dan Zehr noted that there is opportunity to concentrate on a special geographical area, Ha Bac Province, and foster a relationship where MCC already has some identity from previous aid. He also said there seem to be fewer travel restrictions on foreign visitors than on foreign residents.

"I also hope that we could see this action as a means to redeem the witness of the Christian church," Brethren in Christ member Roy Sider added. "Surely it has been badly sullied around the world, and I hope we could bear testimony to the people of Vietnam that as we understand our Lord and the church, it is our privilege to share with them."

Other recommendations called for a continued effort to help MCC constituents understand the current situation in Vietnam and to urge the U.S. Government to normalize relations with Vietnam, to join with the American Friends Service Committee in inviting a Vietnamese delegation to the United States, and to request further visits to Vietnam in 1976.

The committee also approved four months' support for Earl and Pat Martin, former Vietnam volunteers, while they write a book on their experiences in Vietnam before and after the change in government. *Gayle Gerber Koontz*

Words & deeds

Artists Communicating Through Service (ACTS), the newest Mennonite Voluntary Service unit in Chicago, opened its doors officially in December with visual art displays, musical performances, a poetry reading, a chili dinner, and a play.

Four Bible scholars are being featured at the sixth annual Keystone Bible Institute January 12-16. Afternoon classes are at Christopher Dock Mennonite High School, Lansdale, Pennsylvania, and evening classes are at the Zion Church, Souderton, Pennsylvania. Instructors are Jacob J. Enz, Mennonite Biblical Seminary; Herbert L. Swartz and John R. Martin, Eastern Mennonite College; and Don Kraybill, Elizabethtown College. Their topics are "Citizens of two kingdoms," "The cults," "Romans—A book study," "The gospel leaps from history," "The gospel according to Moses," and "Dealing redemptively with divorce and remarriage." The institute is sponsored by the Eastern District Conference, the Brethren in Christ, and the Franconia Mennonite Conference.

The churches and change in southern Africa

Ernie Regehr

No national church that is as politically concerned and involved as is the church in South Africa could possibly avoid being affected by the profound changes that have occurred in southern Africa's political balance in the past two years.

Afrikanerdom, with the support of the majority of English-speaking whites, is engaged in what it erroneously believes to be its ultimate battle for survival, and the white Dutch Reformed churches, having become essentially the state church to Afrikaner nationalism, are joining the battle to salvage and extend the grand design of "separate development."

The mainline English-speaking churches, on the other hand, having denounced and rejected "separate development" in unequivocal terms, now find themselves in the delicate position of welcoming and encouraging fundamental change while counseling restraint—a stance that makes them a convenient target for the suspicions and reprisals of a besieged and frightened white minority. It also exposes them to charges of revisionism and lack of resolve from those who see the growing vulnerability of white rule as the opportunity to press for its final overthrow by whatever means available.

To say that the white Dutch Reformed churches are politically concerned and involved is, if anything, an understatement. Though it remains a fundamental tenet of the leadership of the Nederduitse Gereformeerde Kerk, the largest and most influential of the three white DRCs, that "the church must not meddle in politics," it is difficult to imagine a more politicized church. Emphasizing that God has chosen to use Afrikaners, as a *Volk,* for his special purpose in Africa, the NGK then reasons that it is God's will that the "Afrikaner nation" survive and flourish and that "separate development," whereby the various ethnic groups or "nations" are to be strengthened through ethnically based political structures in South Africa, therefore serves God's purposes. (It must, of course, be noted that the tribal "homelands" represent the only major "ethnic" divisions. The main divisions, including a vast range of discriminatory legislation, are based strictly on color.)

Racism and racial discrimination are specifically rejected in NGK theology. Its most recent synod made a point of rejecting the idea of the "Hamitic curse," whereby black races were said to be condemned to perpetual servitude by virtue of the curse pronounced on their progenitor Ham. They affirmed that "Scripture teaches and maintains the essential unity of mankind, together with the primal solidarity and the equality of all peoples in principle."

The emphasis is on the solidarity of "peoples," rather than individual people, and the NGK has, in any case, always insisted that this "essential unity" is a spiritual quality and need not be reflected in political and social structures. Hence, the NGK continues to argue that physical separation offers the only reasonable prospect for harmony in "multinational" South Africa.

As for the blatant injustices, discrimination, and bald racism that prevail under apartheid, some NGK people believe that these are patterns that prevail wherever integration is pursued and that their eradication in South Africa only awaits the final implementation of "separate development." Other, more realistic, supporters of apartheid acknowledge that some of these evils are the product of "separate development" and argue that the system must be applied more equitably and with greater regard for individuals. They argue that there must be a more just sharing of land and that a way must be found to give urban blacks, who will never become integral parts of rural tribal "homelands," a means to self-determination and a greater share in the wealth they have helped to generate.

But the preservation of a "pure" Afrikaner "nation" remains for them the central political objective and a major religious conviction.

Hence, the NGK has met the current period of rapid change in southern Africa with a campaign to convince South Africans that this should not imply any changes at home, save a speedier implementation of "separate development." The *NGK newsletter* argues profusely that the system is beginning to pay great dividends to South African blacks and that the government's contacts with Africa show that it is gradually being accepted (avoiding any reference to the fact that Dutch Reformed blacks, who presumably should be among those able to testify to the dividends of "separate development," are among the most vociferous opponents to the white NGK's point of view).

Whereas, the NGK takes the position that while the Scriptures do not require "separate development," they do not preclude in it instances where it can be shown to serve the interests of all, the antiapartheid churches begin from a radically different position. In a 1968 "Message to the people of South Africa," the South African Council of Churches said: "Where different groups of people are hostile to each other, this is due to human sin, not to the plan of the Creator. The Scriptures do not require such groups to be kept separate from each other; on the contrary, the gospel requires us to believe in and act on the reconciliation made for us in Christ. A policy of separation is a demonstration

Using clubs, police charge at a group of South African students, breaking up a demonstration outside St. Mary's Anglican Cathedral in Johannesburg. The students were staging one of a series of peaceful protests against apartheid in education. Several of the demonstrations have been dispersed by police action, leading to charges of brutality.

South Africa's denominational memberships

	Africans	Whites	Coloreds	Asians
Dutch Reformed group	924,820	1,825,000	578,960	830
Independent African	2,761,120			
Methodist	1,676,080	357,410	115,810	2,540
Anglican	937,720	399,950	333,200	5,930
Roman Catholic	1,329,980	118,900	195,630	13,820
Lutheran	759,740	40,620	83,510	250
Presbyterian	329,320	117,250	7,570	320
Congregational	185,320	19,640	144,760	70
Apostolic Faith	138,360	110,960	52,380	590
Other Christian	1,367,640	321,030	327,420	26,250

The majority of South Africans are Christians. According to the 1970 census 69.5 percent of Africans, 94 percent of whites, 91 percent of coloreds, and 8 percent of Asians were adherents of Christian churches. The denominational breakdown is given in the above table—using 1970 figures.

of unbelief in the power of the gospel, and demonstration of the reality of reconciliation would endanger this policy. Therefore, the advocates of this policy inevitably find themselves opposed to the church if it seeks to live according to the gospel and to show that God's grace has overcome our hostilities. A thorough policy of racial separation must ultimately require that the church should cease to be the church."

The antiapartheid churches, meaning essentially the South Africa Council of Churches membership, with an 80 percent black constituency including the main Protestant denominations as full members and the Roman Catholics as observers, are committed to fundamental change, achieved by orderly and nonviolent means. It is difficult to determine what proportion, particularly of blacks, really subscribe to the latter stipulation. Their public positions are obviously influenced by the fact that it is against the law to advocate change by violent means, but privately many believe that change will not come without violence.

To formulate, out of that general commitment, an effective public position is, in the current circumstances, no simple matter. To some the South African Government's much vaunted attempts at détente with other African states and the elimination of some "petty apartheid" provisions at home have the appearance of fostering gradual change. But to many others, including the exiled black nationalist movement, détente is nothing more than an attempt to further entrench apartheid by reaching an accommodation with the rest of Africa and thereby reduce external pressures for internal change.

Indeed, the All Africa Conference of Churches, which was to sponsor a conference on the churches and justice, liberation, and reconciliation in southern Africa, at the last moment postponed the event because the South Africa Council of Churches has been heavily involved in making arrangements and the AACC felt that the conference could become a vehicle for mustering church support for détente.

On the other hand, denunciations of détente within South Africa, particularly when joined to support for black initiative in breaking the yoke of white rule, cannot be made without the likelihood of retaliation from the Afrikaner nationalist government. The designation of the Christian Institute in 1975 as an "affected organization," cutting it off from foreign support and thereby curbing its local operations and the new spate of arrests and detentions, are directly linked to the government's détente strategy. The strategy is to reach accommodation abroad and to suppress all radical opinion at home.

Under the circumstances the SACC group of churches essentially continues to follow its past twofold strategy in seeking political change: in the first instance it continues to pressure the white power structure to produce changes, and in the second instance, in a less obviously political sense, it conducts programs designed to mobilize the resources of the black community.

The pursuit of the first strategy, to reform the white power structure, has taken several forms. There have been direct representations to the government, by personal delegations and written communication. There have been public appeals and declarations of church opposition, both concerning the general policy and specific measures, and there has been sustained public education of the white constituency (which constitutes an important but minority element of the white electorate) in the moral and theological implications of apartheid. By the unequivocal stand taken by these churches against any theological compromise on apartheid, they have forced the pro-apartheid churches to a critical theological evaluation of apartheid and the rejection of any theological support for racism or requirement for separation.

The pursuit of the second strategy, the mobilization of the resources of the black community, has not included the direct political organization of blacks, but has concentrated on the general development of the black community. Besides programs to ameliorate the effects of injustice upon the oppressed, there have been self-help projects for the economic development of the black community, and, in particular, there has been education and leadership training. Out of this has grown an emphasis upon "black theology," the importance of which to the struggle of South African blacks is difficult to overstate. Emphasizing the "decolonialization" of black attitudes and black Christianity, black theology calls "upon black people to throw off the shackles of their own internal enslavement as a necessary precursor to throwing off external enslavement" and represents a major effort to join political liberation to spiritual liberation.

Second of two articles.

Swift Current Bible Institute is looking for teachers for the 1976-77 school year. Theological training and some experience in teaching would be helpful. Experience helpful but not absolutely necessary. Salaries according to Canadian Conference schedule.

Write to: Personnel, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4, Canada.

Students improvise disaster service

About 200 students from Columbia Bible Institute, Clearbrook, British Columbia, worked two nights and a day evacuating people and livestock in the worst flood since 1948 in Yarrow and Greendale, British Columbia, in December.

Tuesday night, despite being called into Yarrow by Mennonite Disaster Service, the students found nothing organized for them to do on arrival. The police were busy trying to keep tourists and sightseers away from the dike and indicated that the students should leave town. Fortunately for at least fifteen people who were later rescued, the students never followed that advice.

With little apparent local organization, the students took matters into their own hands. Banding together in groups of six or so, they went house-to-house knocking on doors, warning and evacuating residents, and rescuing livestock. Often people were still asleep, unaware that there was any danger.

Some residents refused to go until water began lapping into their houses. Often by this time, any chance for a dry trip to safety was gone.

While the police had warned residents through a megaphone, many of the older people could not understand English well enough to get the message. Many older persons were found in their homes standing cold and confused in the water.

In one instance, an eighty-two-year-old man and his wife were carried out by CBI students making a chair with their arms and hauling them 150 to 200 yards through a strong current.

After a farmer had been helped to rescue his own livestock, he would just stand dazed on the road and watch his neighbors and the same CBI students working frantically to move cows and other livestock out of his neighbor's barn.

Despite the disappointment of having to go at it alone, the busy night was not without its humorous moments. One rescuer, Gary Loewen, was asked by a farmer to go check his livestock. Gary asked him what they were. The farmer replied, "Ducks and geese."

After wading about ten yards, waist deep in water, Gary turned back. He figured the ducks and geese could probably swim better than he could.

Apparently MDS had counted on a local resident to act as community coordinator, but that never materialized. Nonetheless, with the help of only a handful of local people, the disaster workers warned about eighty homes and saved at least a dozen lives and a lot of livestock. *Frank S. Klassen, Clearbrook, British Columbia*

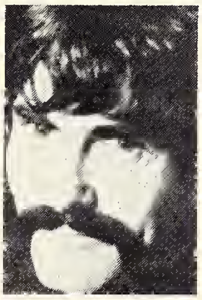
Record

Workers

Magdalene and Ervin A. Albrecht of Newton have been named custodians at the central offices of the General Conference. They replace *Irwin Friesen,* who left Dec. 31 after six years at the Newton offices. Mr. Albrecht is a retired General Conference pastor who left the active ministry in 1974 after serving the Eden Church in Inola, Okla.

Members of the new West Coast MCC executive committee are *Allen Linscheid,* First Church, Reedley, Calif., chairperson; *Bruce Harder,* Portland (Ore.) Mennonite Church, vice-chairperson; *Grace Seibel,* Neighborhood Mennonite Brethren Church, Visalia, Calif., secretary; *Floyd Miller, Jr.,* Filer (Idaho) Mennonite Church, treasurer; and *Martha Zimmerman,* First Church, Reedley, member-at-large.

Gerald D. Loewen, Charleswood Church, Winnipeg, Man., is serving as media consultant for the Commission on Home Ministries on a half-time basis, beginning Jan. 1. He will work directly with local congregations helping them to communicate who they are and what they believe through brochures, ads, posters, or visitation efforts. His work will involve traveling to congregations and will be based in Winnipeg. Mr. Loewen has been most recently employed as a designer for a Winnipeg toy company and as instructor of graphic arts at Red River Community College. He has previously taught fine arts at Canadian Mennonite Bible College, Westgate Mennonite Collegiate in Winnipeg, and Rockway Mennonite School, Kitchener, Ont. He is a graduate of Canadian Mennonite Bible College, and the Toronto Conservatory of Music.


Loewen

Wiebe

Diane Zimmerman Umble has added to her assignment as communications coordinator for the General Conference a one-fourth-time position as director for radio and television work for the Commission on Home Ministries.

Bernie Wiebe, president of Freeman (S.D.) Junior College and Academy, has resigned, effective at the end of this school year. Citing personal and family reasons, Mr. Wiebe plans to return to Winnipeg, Man. He has been president at Freeman since August 1973. Previously he served as director of Faith and Life Radio and Television for the General Conference and as conference minister for the Conference of Mennonites in Manitoba.

Calendar

Jan. 22-23—MCC annual meeting, Lancaster (Pa.) Mennonite High School

Feb. 9-13 — General Conference's Council of Commissions, Newton, Kans.

Feb. 13-14—MDS annual all-unit meeting, Bay Shore Mennonite Church, Sarasota, Fla.

Feb. 20-21—College-seminary student conference, Mennonite Biblical Seminary, Elkhart, Ind.

Canadian

Jan. 16-17—MCC (Canada) board annual meeting, Richmond Mennonite Brethren Church, Vancouver, B.C.

Feb. 9-20—Ministers' and lay workers' course, Canadian Mennonite Bible College, Winnipeg; Stan McKay, Jr., speaker on Native Ministries issues

Feb. 27-28 — Saskatchewan Conference, Nutana Park Church, Saskatoon, Sask.

Review

Patriotism and the Bible

I pledge allegiance: Patriotism and the Bible, by Paul S. Minear (Geneva Press, Philadelphia, 1975, $2.65 ppb.) is reviewed by John K. Stoner, staff person for the Congregational Peace Education Program, Akron, Pennsylvania.

THERE ARE many books being published in the United States in 1975 and 1976 with red, white, and blue covers, but few of them will be worth as much to the church as this one.

The congregation is viewed as the place for the study of Scripture by the author of this book. This viewpoint holds tremendous potential for the renewal of the American church. The congregation could be taken seriously this year as the corporate unit where the will of God is discerned. If this were to happen—if every local fellowship of believers were to sit down together and study what the Word of God has to say about the conflicts between Christian faith and national loyalty, an unprecedented revival of biblical Christianity could result.

This book restores idolatry to its rightful place as first among the sins of God's people. This in itself is no small achievement. Listening to the list of sins in modern preaching on the one hand, and reading the Bible on the other, any child would probably ask, "Whatever became of idolatry?" Indeed, it is alive and well, but generally goes unnoticed and unchallenged. Mr. Minear has both noticed and challenged idolatry in the modern church, and there will be some cries of pain when his point touches home.

But that may not be too bad. Perhaps one of the reasons that new life so rarely breaks out in our churches is that we are so skilled in avoiding pain. We want salvation without suffering, copulation without conception, new birth without renewed minds.

Mr. Minear's suggestion on how to celebrate the bicentennial is, Come together as a congregation and ask what the Bible has to say to American Christians about their relationship to their nation. Knowing that coming together to do this may be the most painful thing that many congregations have attempted in a long time, the author gives extensive, helpful guiding principles for the process of studying the Bible together as a church.

Anticipating the reason why many, perhaps most, readers of this review will never find themselves studying *I pledge allegiance* in the context of their local church, Mr. Minear lists "Christ's rules of order" in ten points as a guide for the process of discussing emotion-filled, sensitive issues. No doubt many churches will not attempt such a study because they know that opening up such issues as patriotism and nationalism would seriously polarize their people. But the author believes that God's people can discuss hard questions in a spirit of love.

Each of the nine issues treated in the book—including civil religion, racism, national security, and the bicentennial—is approached, discussed, and concluded on the basis of the biblical text. In the six-step procedure suggested as a guide to each discussion period, four of the steps are focused directly on Scripture. The procedure begins and ends in the Scripture, and includes both individual and corporate study. But in addition the author supplies several pages of quotations from contemporary, usually well-known, voices on each issue. These pro and con statements are most helpful in focusing the choices that must be made.

The congregation that uses this study book will grow by the experience. It will be gripped by a new understanding of the invisible powers which are arrayed against the church. And if it responds in faith, it will be filled with a new sense of the triumphant power of Jesus Christ, King of kings and Lord of lords.

Open Doors

The History of the General Conference Mennonite Church

by S. F. Pannabecker

In this book you have the drama that portrays the reliving of days and years as God's people marched through open doors. You are given a brief glimpse of the drama of eternity as lived and enacted by those who have been a part of the body of believers known as the General Conference Mennonite Church.

INTRODUCTORY OFFER

462 pages, 6 pages of photos, hardback $12.95
After February 13, 1976 . . . . $18.50

FAITH AND LIFE BOOKSTORE
Box 347, Newton, KS 67114
159 W. Main, Berne, IN 46711

FELLOWSHIP BOOKCENTER
302 Kennedy
Winnipeg, Man. R3B 2M6

Letters

Reprint Hill article

Dear Editor: I would like permission to reprint the article "Dorsy and Bob Hill have come home" by Joyce Shutt (December 9, 1975, issue) in the February issue of *The echo,* voice of the Rocky Mountain Mennonite Conference.

The Arvada Church and its people lie within the geographical area of our Mennonite constituency of *The echo* and the Rocky Mountain Conference. Therefore I think it would be good both for the people of the Arvada Church mentioned in the article and for our *Echo* readership to participate together in making this stimulating article available to a wider local Mennonite audience. *Paul H. Martin, editor,* The echo, *1207 12th Ave., Greeley, Colo. 80631* Dec. 11

Consider native peoples, too

Dear Editor: The absence of any Native American voices on the subject of moratorium (November 18 issue) was puzzling me before reading the note about Howard Habegger's specific concern with overseas missions. It would be only fair and respectful, as long as questions are being raised in foreign lands, that the people native to the U.S. and Canada not be overlooked in any reevaluation of the nature and benefits of the Mennonite missions in their midst.

Hopefully, the Mennonites have been more tuned to the sensitivities and respectful of the culture of Indian people than some of the "Christians" who used force and fear to convert them from their religious traditions. But, in spite of anyone's good intentions, any non-Indian on a reserve is liable to commit social transgressions because of misunderstanding the cultural differences which do exist. I remember, somewhat painfully, a bus from the Mennonite school at Oraibi honking loudly for Hopi children to come out for vacation Bible school—this in the setting of Hotevilla, an ancient adobe community where many of the traditionalists of the tribe still live and preserve the old ways of worship and being.

At this point in the unfolding drama of the original inhabitants and the transplanted people in America, it is important that we confront honestly the past and possible effects of intercultural contact. We must demonstrate a receptivity to the real needs of Indian people and a recognition of their worth as traditional caretakers of the natural world with its precious plant and animal life and as people who have sought to live as agents of the Creator on earth. As long as situations threatening the cultural survival of these people exist, we must not fail to give our support in actions as well as in words. By our very way of living and being and by joining forces and resources with others in the struggle for realization of the ways of heaven on earth, we may also win our spiritual and cultural survival as another minority people, as true Mennonites. *Mary Whitsett, 5301 Easley Road, Golden, Colo.* Dec. 5

Which side do you choose?

Dear Editor: "Contemporary China: Can we learn from it?" (December 2, 1975, issue) makes no mention about God, the creator of heaven and earth and all that in them is. Also no mention of Jesus Christ our Savior from sin or the Word of God which is our guide for faith and life. Yes, Christ is mentioned in the last two paragraphs. Since when do we need to go to a Christ-denying atheistic ideology to learn to be disciples of Christ?

In our society of relativism we don't like to think of absolutes. Yet we stand face to face with two absolutes diametrically opposed to each other. On the one side we have faith in God and all that is good and holy, on the other we have Satan's lie that there is no God and that man can solve all of his own problems. This is the case of Communism. And Communism is far more than a political and economic system. It is a religion.

It seems to me our situation is similar to that of God's people at the time of Joshua. We must make a choice. My choice is to stand with Joshua and say, "I will serve the Lord. What is your choice?" *Harry Kaufman, Marion, S.D. 57043* Dec. 3

China report distorted

Dear Larry: Verney Unruh's report on contemporary China (December 2, 1975, issue) is seriously distortive because it does not say enough. I recently heard a report on CFAM (Altona) about China from a Mr. Burkhalter who had been there. What Mr. Unruh fails to mention that Mr. Burkhalter talked about is the regimentation that there is in present-day China. There is no personal freedom as we know it, for the most part. People do not choose where they work or what they do. They do as they are told. We take it for granted that we live and work where we want to, doing the kind of work we want to. People in China have no concept of that kind of life.

I don't think Russia has the same kind of regimentation that China has, but they have a lot of problems which China hasn't. We hear much about repeated crop failures. Weather has much to do with it, but it is worth noting that in a recent *Time* report 10 percent of Russia's land produces 25 percent of its total food supply. That 10 percent is the amount they are allowed for personal uses. It is horrifying to read of the suffering in other Communist countries. We cannot begin to comprehend it. World Vision reports that 90 percent of all children under ten years have died in Cambodia during the past five months as a result of the conditions imposed upon people by the new government.

My point is simply that each of these countries has its darker side just as much as America. There is no doubt that we would have less crime and immorality if we took away personal freedom as is done in Communist countries. Also the control that is exercised by their governments means suffering and has meant suffering for many people. If these things were at least acknowledged in a report like Mr. Unruh's, it would do a lot for moving it from the propaganda status it presently has. We do no one a favor by telling part of the truth. We ought at least to make people aware of these things when we tell them Communism is the Christian answer (or part of it) for the world's social problems. *Gus Konkel, Route 1, Winkler, Man. R0G 2X0* Dec. 10

The kingdom...
and all these things

James E. Metzler

A VISITING American church leader recently spoke to a Filipino congregation. His text was: What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mk. 11:24 KJV). How interesting it would be to learn what message his listeners really caught, especially if they knew that the preacher and his wife were on a personal tour around the world, spending nearly $6,000 for their travel alone!

The text seems somewhat like a cruel hoax when you pause to compare the settings of the speaker and his audience. Is the overweight affluent westerner suggesting to the gaunt strugglers of Asia: "Look what my religion has done for me. If this is what you want, just ask and believe, and you'll have it"? Are they hearing the call of Christ or of a good life . . . to join the church or the jet set? The listeners can hardly be blamed for a garbled communication.

The irony of the sermon hit me all the more forcefully because I had just studied the Sermon on the Mount with some pastors from mountain areas. Our hardest problem in the study centered on Jesus' material promises: "For they shall inherit the earth," "All these things shall be yours as well," and "How much more will your Father who is in heaven give good things (mentioning bread and fish) to those who ask him!" Even after an open encounter with the issue, I had come away feeling I hadn't helped my students.

The members in the small congregations supporting these church workers barely have enough to eat in good harvest years. And we were well aware during our discussion that recent typhoons had destroyed most of their current crops. One pastor used Peter's exact words for the question haunting him: "Lo, we have left everything and followed you. What then shall we have?" (Mt. 19:27). I doubt if Peter was more puzzled at Jesus' reply about receiving 100 times more houses, relatives, and lands in this life (Mk. 10:30) than these pastors who sometimes have no rice at home for their families.

What expectations dare we permit to be aroused by these words of Jesus? It is one thing for Jesus in his simple lifestyle to offer "whatever you desire," but for me even to quote his words is quite different. The problem of American missionaries in the underdeveloped world is that our entire life-situation suggests that one can eat his cake and have it, too. It looks as if we represent the very best in this world and in the next one also! America stands as one great success story for Christianity.

I will never escape the disturbing accusations of a Vietnamese student whose "desires" were not fulfilled. His turn from Buddha to Christ was entangled with material expectations based on Christ's promises and the American's enviable life. When the manna failed to fall, he gave up in disgust, feeling we had deceived him.

Some possible options. How can we deal with this problem?

1. We can knock down the too easy associations of America and Christianity, God and wealth, spirituality and prosperity. We need to correct wrong images and false impressions. Yet I doubt if this approach is realistic. The third world person doesn't know any poor American Christians. And he likely doesn't know any who disagree with these ideas, who wouldn't defend capitalism's accumulations by the Bible.

2. We could allow the expectations, but show that we've gotten what we have by the sweat of our brows. Emphasize that the Lord helps those who help themselves: hard work, thrift, and patience.

These ideas can be based on the biblical theme of stewardship in time and resources. However, this viewpoint probably has only enough truth to induce self-deception. All people are born very unequal and they soon discover that the world's cards are stacked. Moreover, an Old Testament view of property just doesn't fit in the Book of Acts.

3. We can ignore the issue, assuming that westerners deserve to be rich and others poor. We'll spiritualize the words of Jesus and stress that the real fulfillment is in the future. The Bible teaches that we ought to live for eternal values. A decision card must never become a ticket to middle-class living. This sounds right, but look who's talking! For Americans to complain of "rice Christians" recalls Christ's chuckle on how one can overlook a log while pointing out a speck.

4. We might try to dissolve the problem by becoming like the deprived and live on their standards. While many of us do live better than we would need (and some even better than they would "back home"), it is not realistic to swing to the other extreme and try to function on the subsistence level of many. And it is superficial since they know what remains "back there"; we can always get bailed out of emergencies or return when we're tired of roughing it. Furthermore, they already despise their condition and are looking for models and help to improve. Poverty doesn't love company.

5. We might tackle the opposite approach of trying to lift the poor to our level. A mission can look like a glorified Santa Claus, dispersing church funds (neatly tied with plenty of strings) or scattering handouts of surpluses and discards. It is almost impossible for any assistance to bridge this gulf without resulting in paternalism in the giver and dependence in the receiver, causing loss of respect for self and the other. It ends in illusion with the one feeling he has done something while the other sees everything remaining the same. It is doubtful if an individual can truly be helped in isolation from his entire family, community, and nation.

6. We can present Jesus' promises in their original context. He claimed that "all these things shall be yours" only if you "seek first his kingdom and his righteousness." Thus the offer of material supply should be associated with the kingdom he established. And his intentions are seen in the Book of Acts. Peter found his "one hundred times more" as thousands of believers shared God's gifts freely. Peter joyfully declared, "This is it," as he saw the grand Age of Jubilee becoming reality. "No one said that any of the things which he possessed was his own, but they had everything in common" (4:32).

A sense of direction. I still have more questions than answers, but this last option gives me a satisfying sense of direction. The spirit of brotherhood (love and respect) makes Christ's promises concrete. Kingdom offers are only for kingdom citizens who are disciplined by its priorities and motivated by the King's concern for what is right. Needs are viewed within these relationships and supplied by the Spirit—not as manna from heaven or generosity from Uncle Sam—but in and through the communities that he alone can create.

It has been said that identity and closeness are best realized by working at a common task. I would add that the degree of identity likely depends on the extent to which that task affects the here-and-now lives of all involved. So the church in Afro-Asia must be just as much a sharing brotherhood as in the West. And international giving can be simply a universal caring between these common unities. Living standards might not be equalized, but the same spirit and concern will bind the whole.

This suggests that the promises become valid only if it is the kingdom which is extended. But who is proclaiming the kingdom of God today? Most missions seem quite content to "plant churches" and count members. The church is viewed as a pathetic "parenthesis" in history theologically and in the world sociologically, a needed transition stage to the real thing. If we see the kingdom as primarily personal, spiritual, or future, then we'd better do the same with these verses. And Christianity remains pie-in-the-sky-by-and-by for most followers today.

I believe that seeking to establish God's rule as fully as can be presently realized brings a new perspective to our mission in an age when the church suffers from the same widening gaps and inequalities as the world. It encompasses a totality of life and concern which relates Jesus' vision to our dilemma realistically. As in the New Testament church, we, too, can rise above racial, social, and political castes to attain a fellowship where none has too much bread and none too little. And the gospel again will be the good news that the kingdom of God is here. Let us repent and believe that gospel.

Contents

A hymn of affection for a land and a people ... 18
Mennonite petition to the Pennsylvania Assembly ... 21
News ... 22
Record ... 27
Patriotism and the Bible ... 28
Letters ... 29
The kingdom . . . and all these things 30
Family planning needs higher priority 32

CONTRIBUTORS

Robert Kreider is a historian and archivist on the faculty at Bethel College, North Newton, Kans. This week's article is the first of several by him related to the bicentennial which we will be carrying between now and July.

John L. Ruth, Harleysville, Pa., has written a drama, a cantata, an oratorio, and two film scripts, all on Anabaptist-Mennonite themes.

James Metzler is a missionary in the Philippines with the Eastern Mennonite Board of Missions. His article appeared originally in Gospel Herald and is used by permission.

CREDITS

Cover, Rohn Engh, Star Prairie, Wisc. 54026; 19, Bob Taylor, Cordell, Okla.; Eva Luoma Photos, Cove Station, Weirton, W. Va.; William Simmons, Ford Foundation; Fresno County and City Chamber of Commerce, Fresno, Calif. 93715; 19, 20, 23, 25, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant; Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Family planning needs higher priority

The Mennonites' involvement in family planning has been a mixed bag. A few MCC people and missionary doctors and nurses have put a lot of energy into it, but for the most part the efforts have lacked both continuity and coordination. Elsewhere in this issue Ferd Pauls, who served as an obstetrician and gynecologist in Zaire, calls for Mennonites and Brethren in Christ to get together in giving much higher priority to their family planning efforts.

Mr. Pauls, who headed a significant *desired births* endeavor in a large Kinshasa hospital for two years, is calling on North American Mennonites to take the following steps to strengthen their contribution in the population control area:

—Organizations which are involved in medical work abroad should be called together to develop a set of general guidelines which will provide a helpful framework under which any local project can be carried out. Local endeavors might vary in detail, but they should conform to an overall set of objectives and cautions. This does not mean that the same techniques have to be used in every project, but it does mean that a universal policy would help the Mennonite agencies to get away from their current hit-or-miss free-lance approaches. Mr. Pauls feels that current projects are too dependent on individual initiative.

—The total family planning question needs to be given a much higher priority rating by the agencies which do work abroad. We concur with Mr. Pauls that this concern should be placed alongside MCC's current strong emphasis on food and development.

Expertise on family planning is available in the Mennonite and Brethren in Christ churches, but it is not being exploited as fully as it might be either through staff appointments or through a special advisory committee. Mr. Pauls has been urging the formation of a task force to do some intensive brain-trusting on the theological and practical dimensions of our Christian responsibilities in family planning.

—First-rate persons in the medical field, in statistics, in social work, and in other related areas need to make themselves available if family planning projects are to succeed. Mr. Pauls suspects that the weakest link in the Mennonites' contribution to this program may be its inability to get the necessary number of motivated and trained volunteers. Once persons have the prerequisite training they are often reluctant to trust their immediate and future security to the vagaries of a church-related appointment abroad.

—North American Mennonite churches need to add credibility to their concern about population by starting to work more aggressively on strengthening their own families and on coming to terms with the implications of sexuality, contraception, abortion, sex education, etc. It is Mr. Pauls' impression that most Mennonites are now influenced much more by society than by the church in their attitudes towards family matters. Decisions about abortions, vasectomies, family size, and similar issues are rarely informed by discussions in a church context. If North American Mennonites are to have influence in family planning elsewhere, they will certainly have to start putting their own house in order.

—Any local project which is undertaken abroad will need to be exceedingly sensitive to the needs and wishes of the people whom it is trying to serve. The culture of the area must be acknowledged. Mr. Pauls also cautioned against becoming too enamored with faddish programs such as the zero-population-growth movement. It is his judgment that this movement has done more harm than good in some nations. Its advocates are now on a new pitch, moving from one short-lived splash to another. Mr. Pauls feels deeply that any good, solid family planning program must be pursued over a period of generations.

Newspaper headlines, magazine features, and television specials have not focused on the population question as extensively in recent months as they did a few years ago. This decrease in mass media exposure should not diminish the MCC's and the mission boards' concern about this crucial concern. MCC should be encouraged at its annual meeting later this month to convene a meeting of Mennonite agencies to begin to develop a strategy in family planning. LK

A copy of the 1975 index to *The Mennonite* is available to subscribers free of charge upon request. Write *The Mennonite,* Box 347, Newton, Kansas 67114.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:3 JANUARY 20, 1976

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

The lonely ones

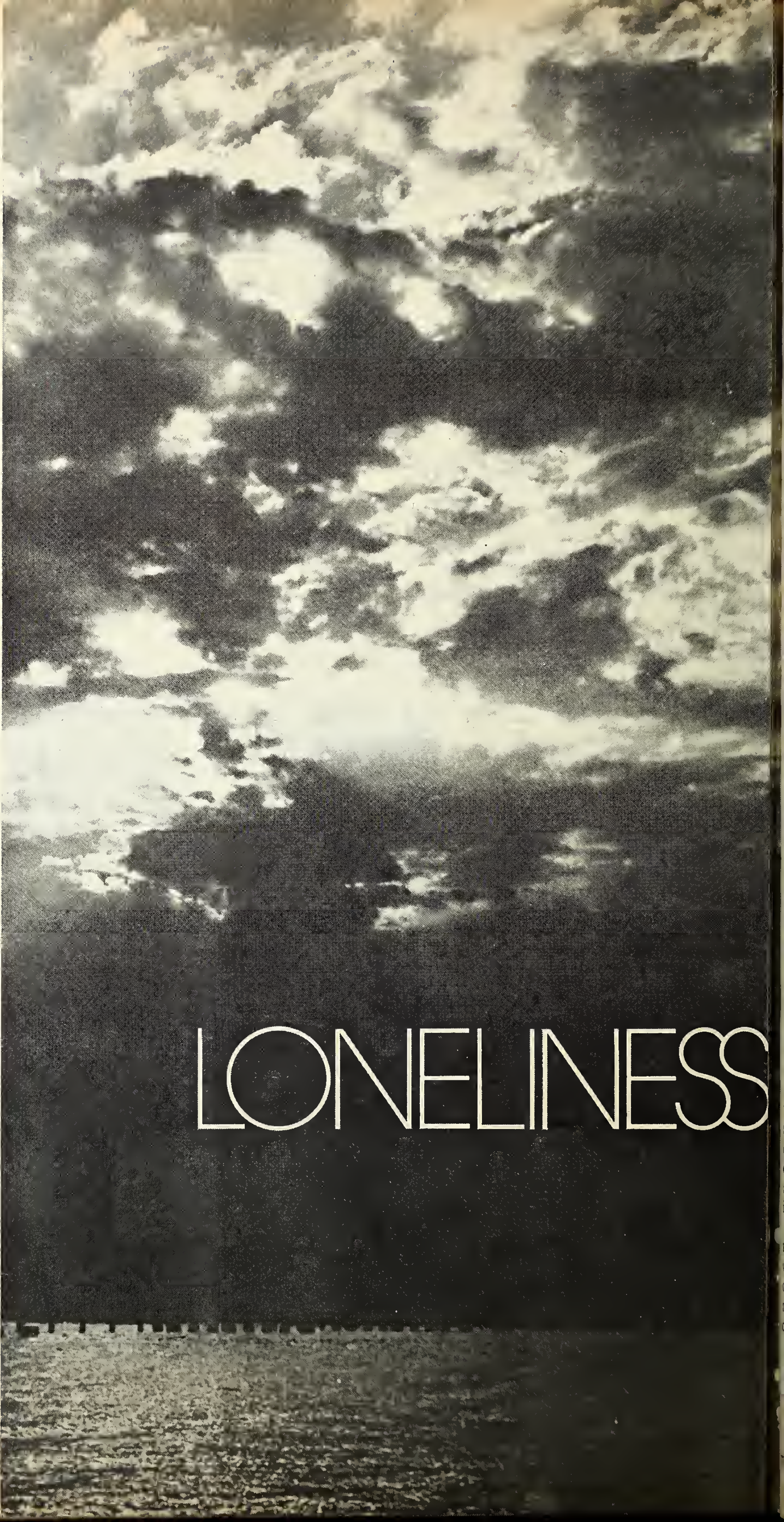
Ken Kruzel

They walk midst streets
of misty rain
in silent search
of meanings
and a friendly face,
some hand to grasp,
some love to share.

They alone can comprehend
the hell of loneliness.
Not solitude,
but the way it *really* feels
to be alone
with nothing,
no one to care,
not a smile to be found.

And ever so slowly
the night-black shroud
devours them
in miniature fragments,
eating away
at the heart
and the soul
till the search
falls through
and the bomb
explodes.

LONELINESS



Waldemar Janzen

"ALL OF US are lonely," said an older teacher to me, "but some times we feel it a little more than at others." Loneliness is a basic experience of life and a driving force that makes us seek and create community. It is an emptiness that wants to be filled, and can and ought to be filled. "It is not good that the man should be alone. . ." (Gen. 2: 18). The most complete fulfilling of the need for another being comes in marriage, as the quoted Bible passage proceeds to point out, though we will need to return to its interpretation again.

It is one of the contradictions of life that we are often most lonely in the city, in that living situation the main characteristic of which is the fact that it contains many people. The newcomer to the city stands outside of its network of human relationships, and that makes him alone and lonely.

It would be wrong to say—even though one hears it often—that human fellowship breaks down in the city, as even neighbors often do not know each other. It is true that neighbors often do not have much to do with each other, but that need only shows that a city person's friends are distributed differently than a country-dweller's. He probably has as many ties to other people as the man in the country, but these people are not necessarily the inhabitants of the next house or apartment, but may live scattered throughout the city.

Different city neighborhoods have different "styles" of socializing, too. While neighborliness in one street or suburb may be limited to a "Hello!" across the fence, other neighborhoods cultivate a variety of social interchange. Eventually the newcomer will find his place somewhere in a "social circuit," but it may take some time until he is able to make connections, for the city's style of doing this is different from the country's.

It also varies from city to city. And here we meet that characteristic of voluntariness again: external closeness does not force people into a relationship with each other in the city, as it does in the country; it is quite possible to live in anonymity and isolation, and it takes initiative to build bridges.

The building of such bridges takes time, however, and this time can be filled with painful loneliness. What can be done to make it less painful? Loneliness makes itself felt, first of all, in a strange desire for the presence of particular people, such as one's parents, brothers and sisters, former schoolmates, or other friends. If they are far away, nothing can be done to meet them in person, but sometimes we can bring them near through the power of thought and memory.

Our mind can transport them into our presence for an hour, an evening. We can think of them, look at photographs or yearbooks, write letters. Whether we should bring them near in this way depends on the question whether we can keep such memory happy and positive, or whether it will make us melancholy and nostalgic.

If that "home-on-the-range" feeling overcomes us, we will be served badly in our loneliness. I have found it helpful to bring my loved ones before God in a prayer of thanksgiving for them and for the many times with them that have made life rich.

In the long run no person can replace the other, but for short stretches we can sometimes take the place of someone else in order to help people, and others can render substitute services for us. Even the kind service of a waitress or salesclerk can at times give a gloomy evening a bit of that brightening-up which helps for a while. Teachers, fellow students, or colleagues at work have often listened understandingly to the needs and thoughts which those who were lonely expressed to them, as they could not talk to those to whom they would have chosen to go to first.

A casual acquaintance's home does not substitute for your own "mom and dad" or your spouse and family far away in the long run, but it may take its place for an evening. Even a stranger's brief friendship on the train or at a restaurant table may be a help in our loneliness, though we should be careful in such situations not to allow our need for companionship to carry us into intimacies that we may regret. We are vulnerable to the influence of others in times of loneliness.

Loneliness is not a constant experience. It comes on strongly at certain times and is less present at others. We are more likely to feel it in times of failure than in times of success, in illness rather than in times of well-being, on dreary days rather than on bright ones, in the evening rather than during the day.

Evening and rain are beyond our control, and often failure and illness are, too. Sometimes, however, we can do something about the latter two, and we can often put in counterbalances to the others.

We can buy a stronger light bulb for our room and spread a friendly tablecloth. We can do something pleasant and make ourselves comfortable with a cup of tea or a bath after a hot day or dirty work.

It is good to observe limits, though. Loneliness invites self-pity, and that can lead to self-centeredness and indulgence. As a rule we should try to overcome loneliness directly, that is, by seeking company, not indirectly, by substituting external pleasures for our internal suffering. This last treatment should be handled like a medicine. It is not for everyday consumption.

We can plan ahead at times and schedule something pleasant for an evening when we suspect we will feel our aloneness most painfully. Books are company also. They are people speaking to us, only their speech has been preserved in writing. If we choose our reading well, the people who speak to us are certainly worthy companions. Of course, we cannot speak back to them.

Some people keep diaries. That gives the opportunity to speak, even though no partner is present. It is a conversation where the timing is set differently than in a person-to-person talk, but it can also be conversation. If you have the desire for creative writing, you will be able to channel loneliness into a worthwhile activity.

There is the special kind of loneliness experienced by those who long for a life partner but have not found one. When a boy reaches manhood or a girl womanhood, each begins to feel attracted to persons of the opposite sex and to enjoy associations with them. I am not speaking of this desire and attraction, but of that longing for the fulfillment and security through a marriage partner which sets in, generally in our culture, in the middle twenties, and is to be distinguished from the attraction felt by the younger folk.

Adults want a partner and a home. To forego this is perceived as a burden, a burden which some great biblical persons have taken upon themselves as a special calling, to be sure, but even then not lightly (Jer. 16:1-2; 1 Cor. 7). The unmarried life of Jeremiah or Paul is a firm no against all those who glibly brand the unmarried life as such as "unfulfilled." It can have its own fulfillment, though it should not be glorified as a higher fulfillment, as has often been done in the history of the church.

Alone?

Ruth Ann Bixler

Silence with no meaning
Agony with no comfort
An ache with no end.

I am alone—
One in a world of twos.

Lord, you, too, were alone
at the end of your life
and even before
people did not understand
people did not accept
what you tried to teach them
what you tried to give.

Yet you continued
to teach
to heal
to point the way.

Lord, you were not alone.
You had your father
who loved you
comforted you
sent you on with the way.

Lord, I have the same father
who loves me
comforts me
brings me back to the way.

I am not alone.

It is a fulfillment that is different.

When men or women feel this loneliness of which I have just spoken, they should recognize it and admit it to themselves. It is a worthy feeling. They should feel free to talk about it to one or a few of their friends if they can discuss mature matters seriously.

And, finally, we mention God as our friend in loneliness, and that briefly, for his companionship, cultivated in Bible reading and prayer, but also in all ordinary walks of life, must not be treated as a pill for times of distress.

Those who have lived in a deep relationship to God and to his Son, Jesus Christ, will need no more than a reminder here, while those who have not turned to him in meaningful ways before, will have difficulty rallying him for the occasionally lonely evening.

The last statement needs a qualification: a time of aloneness can be a time when young persons who have been followers at home, as far as their Christian faith and life is concerned, can come to an independent experience of the validity of that faith on which they may never have had to lean in earnestness and aloneness before.

God meets us in many ways. He meets us in the church. When we are in a strange city, we may not know how to relate to the church, but we can make contacts at one known point: the minister. We depend on others for many services; we should feel more free than we usually do to look up a Christian minister, no matter what the denomination or whether or not we have met him before, when we are in need of someone with whom to talk. Do tell him that you are lonely and need to talk to someone. Tell him your *wherefrom* and what you are doing, and how you feel about it. Do not worry if you have nothing special to say. He will be glad to see you and to listen to you and the bond of a common Lord will make your conversation a worthwhile time of fellowship.

There are some people who seem to have lost the capacity to feel lonely and homesick. Sometimes they even boast of this fact. Some such boasting may cover up for the very feeling which it denies. Where the capacity is really absent, we are dealing with impoverished personalities. While they may suffer less, they also live less fully. Loving people and loving places makes one vulnerable to being hurt, but it also makes one rich.

All human communion is given to us for a time only, however, and there is a loneliness, a longing, which is a characteristic of being a person, a human creature. This longing points to a need that cannot be fulfilled in this life, but makes us wait—consciously or unconsciously—for the "homeland" beyond death where we are no longer "strangers and exiles" (Heb. 11), where God will shelter us with his presence and wipe away every tear from our eyes (Rev. 7:15-17). The periods of loneliness of this life can remind us of the nature of our existence and of the goal of our life's path.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.00, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

Better feebly than not at all

John H. Yoder

The writer, an advisor to the Fifth Assembly of the World Council of Churches in Nairobi, Kenya, November 23-December 10, 1975, was invited by The Mennonite *to evaluate the sessions. This is the first of several installments.*

As I begin to write, the Fifth Assembly of the World Council of Churches has moved beyond its first two weeks of getting acquainted, teach-in, small group fellowship, and worship events, into the final three days of debate on public statements and program directions. Assembly participants now know one another, are at home in the facilities and schedules, have abandoned unrealistic visions of what a meeting like this can do, and are proceeding (with less sense of pressure than in Uppsala, Sweden, in 1968) to wrap up what can be said by a majority. Minorities, such as peace church delegates, Russians, women, exiles from the Soviet Union, youth, evangelicals, and liberals, are resigned to the fact that they will not be able to convince many others of their views. They are hoping now only to avoid being too bluntly overruled by a clear consensus.

The most current accusation addressed to the WCC by some critics is that it is a powerful, threatening institution, a "superchurch," promoting with great shrewdness and power one particular set of doctrines, interests, and programs. The WCC has many flaws, as does any institution, but this is not one of them. The predominant impression this observer receives is one of fragility, the weakness of a vision that has not yet found a fitting form.

There is the financial fragility of an institution built up with the support of the wealthy churches of the West, using procedures (staffing, support level, investment, office facilities, decision styles) borrowed from that world, and now needing to respond to the western economy's slump, in which the cost of working in Geneva keeps rising while the value of the dollar gifts decreases. Help from the prosperous German churches will soften the agony, but it will not for long postpone the reckoning.

There is the deeper fragility of an agency whose "members" are not congregations but "churches," i.e., administrations, so that "grass roots" awareness and support for its positions and programs cannot be counted on. A serious adjustment was made for this assembly, but it will still need to be proven that having more lay, women, and youth delegates can assure widespread support for the decisions made or for the council's budget.

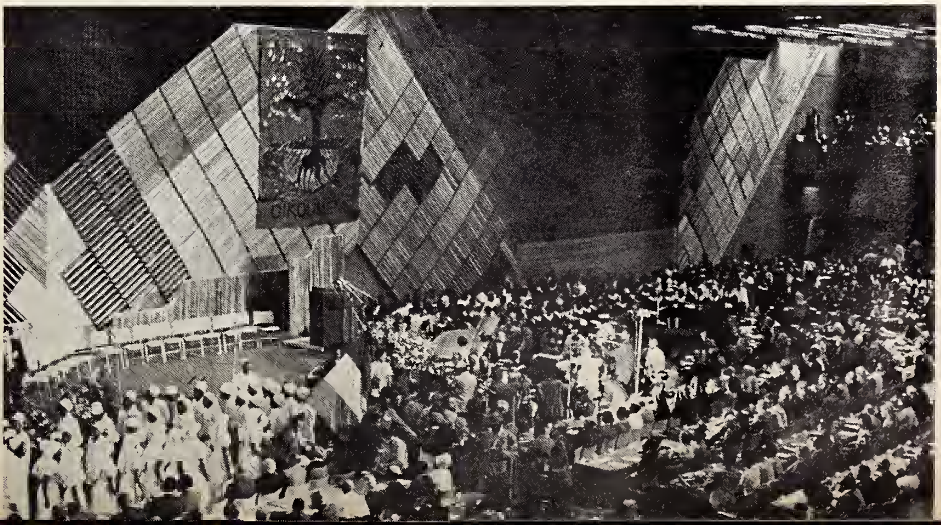
Still deeper is the fragility of a "council" none of whose members sees in it a binding moral authority. If this assembly strongly votes a position which a member group rejects, this church will not take it as binding guidance, knowing that it was the product of hurried process in which the minority was not heard, which will never meet again, and which has no means of enforcement. The council is thus not a hierarchy, but a form whose authority is only that of the conviction carried intrinsically by the views expressed.

There is another special set of weaknesses when a meeting gathers hundreds who have never met before, whose decision styles are different if not contradictory, and whose languages are different. What rules of debate shall be used? Is there any alternative to having moderators, advisors, and drafters be the nominees of the staff, with the result that a small, informed, competent elite dominates the discussion? Is there any way for eight hundred poeple to speak with common conviction on a wide range of themes after only two weeks together?

Many readers will then say, "Does not this weakness of the WCC justify our North American Mennonite aloofness from it? Why share in a movement whose human weaknesses are magnified by its size and variety? Does this view of its weakness prove that a world interchurch body is dispensable?"

Before drawing that conclusion, let us remind ourselves that every form of criticism stated above applies just as well (with adjustments made for scale) to the Mennonite World Conference, or to several North American Mennonite assemblies, even though the size of their agenda is much more modest, and their diversity much less. The first question is not whether this particular agency is perfectly adequate but whether what it seeks to do needs to be done. Should Christians meet across the frontier of denomination and nation to confess together that it is Jesus Christ who frees and unites? Should they test and share both their agreements and their differences? Should they enter emphatically into their experiences of brothers and sisters living their faith in very different worlds? Should they let their own narrowness and their own conformity to their local worlds be challenged by hearing how others see them? Should they seek a foretaste of the heavenly praise of Revelation 5 whose glory is precisely that all tribes and tongues and nations are there? If these things need to be done—and scripturally there is no denying that they do—then it is better to do them feebly, even with Saul's armor if we can't propose a better way, than to stay home smugly doing them not at all.

Christians from 100 nations fill Nairobi's Kenyatta Conference Center for the opening celebration of the World Council of Churches' Fifth Assembly.



VS relates to poverty in the suburbs

The setting and the job seem a bit unlikely for Mennonite Voluntary Service workers — managers of an apartment complex in a Denver suburb.

But for Jon and Sally Weaver Sommer, managing a low-income housing project in Arvada, Colorado, involves more than fixing the plumbing and cleaning the laundromat.

A typical day may include teaching a ceramics class for young residents of the project (there are 140 children under eighteen in the fifty-one unit complex), counseling with an emotionally disturbed tenant, organizing a potluck dinner, and taking a tenant to the food stamp office.

The idea of a federally assisted housing project in affluent suburbia for low-income families came from an ad hoc committee called Mennonite Housing Development Corporation, organized in 1968 and representing the four metropolitan Denver Mennonite churches.

The corporation initially rehabilitated five single-family dwellings on Denver's West Side, but in 1970 began looking for an apartment site in Arvada. They found that many moderate-wage employees in Arvada were commuting from inner-city Denver because they could not afford adequate housing in Arvada. And at the time there was no federally funded low-income housing in that city of 46,800.

In spite of financing problems and a temporary freeze on government funds, the housing project, named Yarrow Gardens, opened last August 1 and has been filled to capacity almost ever since.

The aim of both the corporation board and the Sommers has been to provide more than just a roof over people's heads—although they do that. The usual rents range from $142 a month for two-bedroom units to $178 for four bedrooms, but low-income families who qualify may pay only one-fourth of their income—as little as $15 in one case. The Federal Housing Administration makes up the difference.

"The housing corporation saw that the extent of our social involvement has to be more than just giving a house," said Jim Banman, a member of the corporation board and a member of the Arvada Mennonite Church.

Jon and Sally have organized monthly tenants' meetings. Sally meets with mothers every other week. A preschool operates in the project's community room three mornings a week. Movies are shown in the community room every Friday night for fifty cents a person. A newsletter goes to each apartment every two weeks. Jon directs classes in ceramics and candle making. Other activities may include everything from taking a tenant to the neighborhood health center to giving change for the washing machines. A long list of activities for children is being planned for next summer. A tree-planting day last fall brought out residents as well as members of the sponsoring churches.

A young resident of Yarrow Gardens plays in the new snow between the apartment buildings. About 140 persons eighteen and under live in five buildings.

The result is something between an urban community action center and community organizing on what is essentially a village level—about 225 people.

"I would like to see everybody getting to know each other, developing respect for each other and the property," said Jon.

Sally noted that certain families have built friendships, particularly as a result of the mothers' meetings. The children, too, "have a sense that this is where they're from," she said.

Five other members of the voluntary service unit associated with the Arvada Mennonite Church also live in Yarrow Gardens.

Three of the volunteers work with the Jeffco Action Center, an agency sponsored by Church Women United in Jefferson County to provide emergency help with food, clothing, furniture, transportation, and shelter.

As at Yarrow Gardens, many of the persons coming to Jeffco Action Center for help are divorced women with children struggling to make ends meet. Or they are persons who have just come into town with all their possessions in their car, hoping to find a job and needing food and furniture. Or they need food now and can't get an appointment with the welfare agency for a week.

"People think there's no poverty in Arvada or Lakewood or Edgewater," said Jan Lugibihl, Mennonite volunteer and director of the center.

During 1975 statistics on emergency services showed far more people coming to the center for help than during the previous year. By October 31, 1975, 4,160 persons had received food during the year, compared with 2,909 during the entire year of 1974.

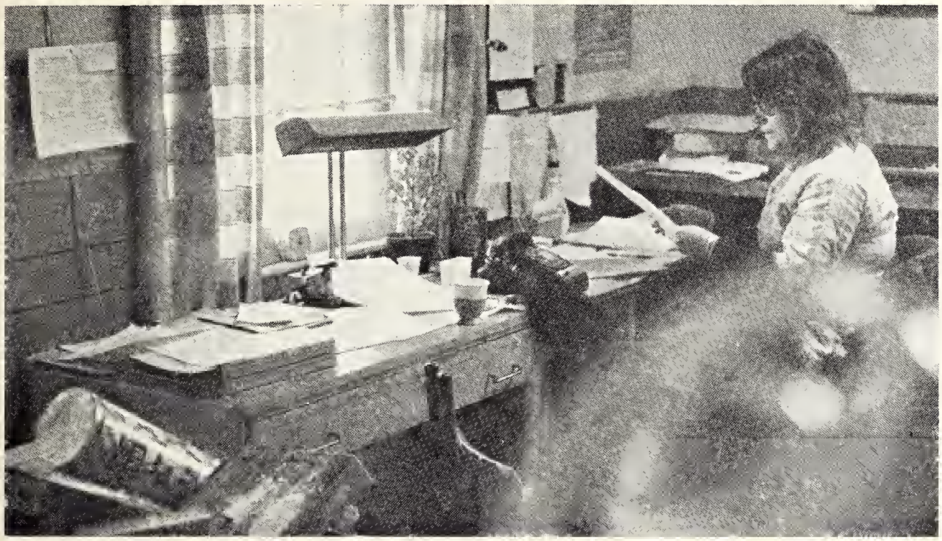
Increases were also registered in all other emergency service categories.

In addition to emergency help, the center also sponsors nutrition classes and wilderness camps for young people, operates a Meals on Wheels program for senior citizens, provides shopping assistance for elderly and handicapped persons, and distributes holiday food baskets and toys.

Poverty in suburbia does exist alongside wealth, said Jan. Part of the purpose of the center is to make suburban people aware of the problems of the poor and minorities. One program still being developed is a matching of middle-class church families with families receiving welfare funds.

"Jefferson County could be a good place to organize the middle class," she said.

And a good place to build a sense of community among low-income people and sensitize church people to their needs, those connected with the housing project might add. *Lois Barrett*



Jan Lugibihl, Mennonite volunteer, does her work at the Jeffco Action Center in a room stacked with toys (foreground). Low-income parents could choose two toys per child in the center's Santa Shop.

Evangelism conference held in India

An All-India Mennonite Evangelism Conference was to be held January 9-14 in Hyderabad.

Expected to attend were fifty participants from the Mennonite and Brethren in Christ churches which participate in the Mennonite Christian Service Fellowship of India.

P. J. Malagar, conference director, said, "Mission boards are phasing out from their respective mission fields which they have occupied from 1890 (MB) to 1941 (Bihar Mennonite), and the churches have suddenly become responsible for the evangelization of these fields together with other new open doors in other fields."

Special speakers were to include A. B. Masilamani, president, New Life Associates, Hyderabad; Robert L. Ramseyer, director, Overseas Mission Training Center, Elkhart, Indiana; Eugene Ponchot, director of overseas missions, Missionary Church, Fort Wayne, Indiana; and H. P. Poetker, Mennonite Brethren missionary in Secunderabad, India.

A previous inter-Mennonite evangelism conference was held in Calcutta in 1966.

Strategy conference set for Mexico

A strategy conference for General Conference Mennonite missions in Mexico is being planned for March 30 to April 4 in Chihuahua, Mexico.

The conference was requested by both mission and church in Mexico and supported by the executive committee of the General Conference's Commission on Overseas Mission December 15-16 in Chicago.

The conference would evaluate the present work among German-speaking Old Colony Mennonites, plan for leadership training, find new ways of working among Spanish-speaking Mexicans, explore possibilities of expansion of the work into the Swift Current Colony of Old Colony Mennonites, and estimate the personnel and financial resources needed during the next five to eight years.

Participants at the conference would be all General Conference misssionaries in Mexico, representatives of the churches started by General Conference missionaries, one commission member, and two staff persons.

Also on the agenda of the COM executive committee in December were changing mission roles in India.

Mission bungalows, built as missionary residences early in this century, are being turned over for other uses. The Emmanuel Hospital Association was given the right of use for two bungalows each in Champa and Jagdeeshpur which are located near the Mennonite hospitals there. And a bungalow and surrounding property in Janjgir, exclusive of a school building, are recommended to be sold at market value.

The executive committee also decided to continue to encourage the India mission and church to turn over the Jyoti Secondary School to the state government and said COM would not subsidize the school beyond the school term which ends March 31, 1977.

The executive committee did, however, encourage the India church's plans for expansion in urban areas. A group has already begun meeting in the city of Raipur, and the church is considering new Christian groups in Jabalpur, Bhopal, and Nagpur. The COM executive committee expressed its interest in consulting with Mennonite and Brethren in Christ boards of missions and Mennonite Central Committee concerning a united Mennonite witness in New Delhi.

Also on the agenda of the executive committee were:

—two major field trips to central and South America in 1976 by Hector Valencia, who began as Latin American secretary for the commission last spring. He is tentatively planning to visit Brazil, Paraguay, and Bolivia during July and Mexico, Costa Rica, and Colombia in late spring.

—the length of missionary service overseas. Although concerns were expressed that five-year terms are too long, a decision on the exact length of terms was postponed until the full commission meeting in February.

—a missionary retreat and orientation for all missionaries on furlough and missionary candidates June 21-27 in Elkhart, Indiana.

—a trip by Verney Unruh, Asia secretary, and Howard Habegger, executive secretary to Taiwan, Japan, Korea, and Hong Kong, probably in September.

Council of Commissions set February 9-13

Staff and board members of the General Conference Mennonite Church are preparing for the church's annual Council of Commissions February 9-13 in Newton, Kansas.

The sessions, to be held at the First Mennonite Church, include the annual meetings of the General Board, Division of Administration, Commission on Education, Commission on Home Ministries, Commission on Overseas Mission, Mennonite Biblical Seminary board, and Women in Mission advisory council.

Also planned in connection with the Council of Commissions will be a one-day meeting of district and provincial education committee members; the program committee will do further planning for the 1977 General Conference triennial sessions; and district and area conference presidents will meet separately and with the General Board and the Commission on Home Ministries.

More than 100 people will be involved in the week of meetings.

Agenda items for the Commission on Education include promotion of and teacher training for the new Foundation Series curriculum, employment of a staff person in family life, and college concerns.

The Commission on Overseas Mission will consider shortening of missionaries' terms overseas, the writing of an overseas mission history, restructuring of missionary salary and support, and planning for a major overseas church consultation—or consultations—in 1977.

The Commission on Home Ministries will discuss the calling of three consultations during the next year on urban training, church growth, and Indian ministries. Other agenda items include institutional withholding of war taxes, possible closing of work in Gulfport, Mississippi, and salary structures for conference staff.

Presidents of the five U.S. districts and of the Canadian Conference will meet in separate sessions Monday and Tuesday to discuss common concerns, including the possible calling of a special session for U.S. delegates just before or after the international General Conference sessions in the summer of 1977. During the rest of the week they will sit in on commission meetings.

The General Board will meet Monday and Friday. The Women in Mission advisory council will meet on Monday only. The Mennonite Biblical Seminary board and Division of Administration will meet Tuesday and Wednesday, the program committee on Thursday and Friday, and the three commissions Tuesday through Thursday. Budget hearings are scheduled for Monday and Tuesday evenings. The entire Council of Commissions will meet from 8:30 to 10:00 A.M. Tuesday and Wednesday to hear reports and adopt the total budget.

Most meetings are open to the public and will run from 8:30 A.M. to noon, 1:30 to 5:00 P.M., and 7:00 to 9:00 P.M.

Christopher Dock homestead for sale

Nestled on about ten acres of historical farmland in Montgomery County, Skippack, Pennsylvania, stands a 2½-story stone and brick colonial farmhouse dating back to the early 1700s. Evidence of its age can be seen in the oak-pegged flooring, exposed-stone interior walls, and beams.

Over the years the original home was expanded and modernized. The passing of many years, however, has not withered the appearance nor crippled its original character from when Christopher Dock purchased the land from the Penn family for 15 English pounds, 10 shillings.

Since that time, the homestead has changed hands eleven times, with the original homestead being diminished to the present tract.

Christopher Dock pioneered in the field of colonial education, developing new ideas prior to an established public school system. He wrote the first treatise on education, *School management,* and the first etiquette book to be published in the Colonies.

The homestead is for sale again. Persons interested in keeping it intact for its historical significance should contact Norman M. Oberlander, a Lansdale, Pennsylvania, realtor who is concerned about saving the property.

Colleges, MCC cooperate in seminars

Common concern for food shortage problems around the world has resulted in an increase in joint activity between MCC and Mennonite colleges on the food crisis.

Bethel College in cooperation with Hesston and Tabor colleges is offering an interterm in development and peacemaking during January; Eastern Mennonite College is offering a seminar called "Christians in a hungry world" March 3-7; and Goshen and Bluffton colleges together with MCC plan a special nutrition seminar in Jamaica in August.

During the interterm at Bethel, Merrill Ewert, a second-term MCC volunteer who directs a community development program in Zaire, will present a series of lectures on current theories and practice in overseas development.

Other MCC staff and former volunteers participating include Edgar Stoesz, William Snyder, Ken Koehn, and Dale Linsenmeyer.

Edgar Stoesz has also been invited to speak at the Eastern Mennonite seminar along with Delton Franz, Len Siemens, Art DeFehr, and Doris Longacre.

The goal of this three-day seminar is to provide new information, stimulate interest, and present a variety of responses to the world food and population problems. Other resource speakers will include Oregon Senator Mark Hatfield and World Vision president Stanley Mooneyham.

"Maternal and child nutrition seminar," the three-week program sponsored jointly by Goshen College, Bluffton College, and MCC, will be led by Catherine Mumaw, head of Goshen College's home economics department. She has been working closely with MCC public health volunteers in Jamaica and with personnel from the Ministry of Health and Environmental Control of Jamaica to plan the seminar.

According to MCC personnel records, the majority of volunteers have attended a Mennonite or Brethren in Christ college before volunteering for service.

Amish and Mennonites buy one-room schoolhouses

As fast as the Pennsylvania public schools phase them out, Old Order Amish and Mennonites are buying up one-room schoolhouses in which to continue their traditional forms of education.

According to the Philadelphia *Inquirer,* the number of Amish parochial schools in Lancaster County has doubled since 1968, from thirty-one to sixty-two, with enrollment nearly 4,000.

Besides buying up abandoned one-room schools at auction, the Amish are building new ones. Also about ten new teachers were added last year, according to Andrew Kinsinger, superintendent of Amish parochial schools in Pennsylvania. Amish teachers are themselves educated only to the eighth grade.

"Gobar" gas uses cow dung for energy needs

The energy crisis is primarily a problem of the highly developed, intensely mechanized countries, right? Wrong!

The Nepali village woman, who spends a good part of her day scrounging the countryside for firewood, is also at least somewhat aware that an energy crisis is imminent. It is increasingly more difficult to find firewood as the forests in the plains region of Nepal are depleted.

The Nepali farmer, sold on the new varieties of rice a few years ago, finds that the cost of necessary fertilizer has doubled in the last years. Though he may not recognize this as part of the energy crisis, he nevertheless recognizes his own financial crisis. He could use cow dung for fertilizer, but he needs this for fuel as an alternative to wood.

Several years ago the United Mission to Nepal, of which Mennonite Central Committee is an active member, established the Division of Consulting Services (DCS) to provide professional development services in Nepal. Staffed with experts in various fields of engineering, agriculture, construction, and other professions, this consulting service has as one of its goals to provide answers to the problems of the Nepali village woman and the Nepali farmer.

Dan Jantzen, one of eleven MCC persons presently in Nepal, heads the Division of Consulting Services. For the past year John Findley, a British agricultural engineer on the staff of DCS, has been working on the idea of using a fairly abundant supply of cow dung, *gobar* in Nepali, to produce an alternative fuel in gobar gas plants. The concept is not new, and has been fairly well researched and implemented (8,000 plants in operation) in India as well as having been used in Europe by Germany during World War II.

The gobar gas plant is basically a tank similar to a septic tank into which cow dung is poured for fermentation and collection of the resulting combustible gas. One pail of water is added to one pail of cow dung and mixed well usually by hand. At the optimum temperature of 95 degrees Fahrenheit, the dung in the tank ferments, giving off methane gas which is collected as it rises beneath a floating top metal dome. It is then piped off to be used. As new cow dung is added the slurry, already fermented cow dung, comes off through another outlet and can be led into a compost pit and then used eventually for fertilizer. It would require five or six head of cattle to produce sufficient cow dung, 100 pounds daily, to keep the plant going.

An average-sized plant can provide sufficient fuel to supply the needs of a family of fifteen members. The resulting fuel can be used for cooking, heating, or lighting.

Interest in the project has come even from His Majesty's Government of Nepal. Agricultural development is a priority in the five-year development plan inaugurated in July of last year. The government sees the introduction of gobar gas plants in Nepal to be of great importance. The government requested the Division of Consulting Services to install 100 gobar gas plants and the Agricultural Development Bank of Nepal has agreed to make loans of $400 each to farmers for the plants. Mennonite Central Committee will provide a grant of $33,000 for operating capital to DCS to enable the construction team to install the plants.

The first plants are already operational and providing a new type of energy for the Nepali villages. But what of the problem of our Nepali woman and the Nepali farmer? The use of gobar gas will reduce the amount of wood needed for fuel by the village, thus beginning to serve the woman's problem, and the slurry coming out of the plants, an excellent fertilizer, can help the farmer overcome high costs. For Nepal, gobar gas plants are an example of having one's cake and eating it, too. *Neil Janzen, MCC India director*

Two Nepali men examine a gobar gas lamp used for indoor or outdoor lighting.

Labor-management relations seminars scheduled

A series of seminars on Christian response to labor management confrontation has been scheduled for January 27-29 by the peace and social concerns committee of MCC (Manitoba).

Intended to stimulate discussion and to offer practical models in labor-management relations, the seminars are a direct response to the mandate given the committee by delegates to the MCC (Manitoba) annual meeting.

The seminars, to be held in Steinbach, Winkler, and Winnipeg on consecutive evenings, are free and open to the public, to employers and employees, labor and management.

Resource persons for seminars in all three locations will be John H. Redekop, professor of political science at Wilfrid Laurier Univeristy in Waterloo, Ontario, and Gerald Vandezande of Toronto, executive director of the Committee for Justice and Liberty, Christian Action Foundation.

Seminars are planned January 27 at Grace Mennonite Church, Winkler; January 28 at Steinbach Bible Institute; and January 29 at Home St. Mennonite Church, Winnipeg.

Words & deeds

D. D. and Susan Klassen of Carman, Manitoba, married for fifty-five years and the parents of fifteen children, held a thanksgiving family reunion at Camp Assiniboia near Winnipeg, December 26-28. They sold their farm during the past year and they decided that because the entire family had worked the farm as a cooperative venture some of the proceeds would be shared with the children. Since Canadian Mennonite Bible College had been adopted by the Klassens some years ago as the family's sixteenth child, Henry Poettcker, CMBC's president, was invited to the weekend celebration to receive the college's $1,000 "inheritance." The money will be set up as an endowment, the proceeds of which will go "to the student who writes the best essay on any topic related to the Mennonite peace teaching and its biblical basis or dealing with eschatology."

Mennonite theologian J. C. Wenger will present the opening address to the Mennonite Health Assembly March 6-10 in Cincinnati, Ohio, and lead the group in Sunday worship. Mennonite health and welfare workers from the U.S. and Canada will hold their annual Mennonite Health Assembly in conjunction with the Protestant Health and Welfare Assembly—in 1976 considering the theme "We the people—Unique heritage." The inter-Mennonite assembly includes hospital, retirement and nursing home, and child welfare institution administrators and trustees, nurses, doctors, chaplains, and others active or interested in health services.

The biennial convention of the Mennonite Camping Association is scheduled April 2-4 at Camp Menno Haven, Tiskilwa, Illinois. Among the twelve persons who are either speakers or workshop leaders are Edward Ouland, executive secretary of Christian Camping International, and Oswald Goering on the faculty at Northern Illinois University in the field of outdoor education. Ed Stoltzfus, pastor of the First Mennonite Church in Iowa City, will be worship leader. MCA is an inter-Mennonite organization organized in 1960.

Although MCC began establishing contacts a year ago in Mozambique to study the possibility of beginning a program there, little progress toward an actual program has been made. Since independence from Portuguese rule last June, relationships have been tense and confusing between the government and the church, which is seen as identified with European oppression. Although Protestants did not identify with the Portuguese the way the Catholic church did, "neither did we protest when wrong and injustice were flaunted before our eyes because it was far too dangerous to do so," said Ted Smith, superintendent of the Methodist missionary work in Mozambique. If an MCC program of relief or development is begun in Mozambique it will have to be done directly with the government rather than the church, said Ray Brubacher, MCC Africa director who visited Mozambique in October.

An increasingly higher number of MCC personnel are Canadians, according to figures for 1974-75. Of 701 workers in the field, 276 are Canadians, representing nearly 40 percent of the total. One factor in the number of Canadian placements may be the nature of openings in 1974-75. For instance, twenty new positions were created in Canada alone in the past year. Forty-one percent of the Canadians in service are in North America.

MCC has decided to close its program in Mexico which has been inactive since the termination of the last volunteers in 1974. The program, which was in operation between 1964 and 1974, focused on agriculture and involved six to eight volunteers at its peak. "Our program in Mexico . . . never latched onto a solid base in the form of a local church or other indigenous organization," said Gerald Shank, MCC Latin America director.

Mennonite Board of Missions workers Janie and Neal Blough and Eleanor and Larry Miller are meeting regularly Sunday mornings and Friday with an Anglican Protestant couple and a young French charismatic Catholic. Millers have been in Paris since March, and Bloughs, secunded through the General Conference's Commission on Overseas Mission, since August. Through worship and study the small group is seeking to discover its identity and intention in relation to the church. In addition to language study, Bloughs and Millers are involved in international student ministry, particularly with Africans. Another aspect of ministry is arranging a continuing seminar in Anabaptist history and theology for African and French Mennonites studying theology.

Survey encourages use of women's gifts

Current and recent Mennonite Central Committee volunteers encourage headquarters offices to use the gifts of women and to encourage women to develop skills that can be used in all facets of the MCC program, according to a survey completed by the ad hoc advisory committee on women in MCC.

A questionnaire aimed at discovering the areas in which MCC could improve in relating to and using the skills of its female volunteers brought responses from about 160 persons in Africa, Asia, Latin America, Europe, and North America, both male and female, married and single.

Encouragement for women to become involved in agricultural development came from countries in southeast Asia, central Asia, Africa, and Latin America.

In responding to the questionnaire a number of volunteers pointed out that in the countries where they were serving the indigenous women are an important part of crop raising and male volunteers teaching new agricultural methods to men bypasses those women in the education process.

More involvement in headquarters decision making was encouraged, and 62 percent of the 134 persons responding indicated that in their country a woman could function as well as a man in directing the MCC programs.

A second area in which volunteers of both sexes felt more attention should be given is making counseling and pastoral resources available. Of 128 persons responding to a question asking if MCC should improve in the area of providing pastoral care for its volunteers, more than three-fourths indicated a need for improvement.

Married couples encouraged more structured involvement for wives, who currently comprise about one-third of MCC personnel. About half of the responding couples said the wife was left to work out her own assignment upon arrival at the location of her husband's assignment. Many of this group reported that the search for a specific assignment for the wife was a frustrating experience.

Wives were concerned that their role, even though it be caring for a family and household and entertaining, be considered a meaningful contribution rather than a task that is not important, and indicated that they would like to be more involved in discussions about program.

Record

Workers

Muriel Thiessen Stackley, Newton, Kans., has been named interim editor of *forum,* an inter-Mennonite magazine for university students and young adults. She will serve as compiling editor for two more issues during this school term, in February and April. The student services committees of the two sponsoring conferences—the Mennonite Church and the General Conference—want to name a new editor who would begin regular publication of the monthly periodical next fall. Regular publication of the magazine was suspended last fall after the resignation of its editor George Lehman and the decision to review the purposes of the magazine. Format of *forum* will remain the same, with continued attempts to provide a forum for news and opinion by university students. Ms. Stackley currently serves part-time as an editor for the General Conference's Commission on Education in Newton.

Ministers

Brian Epp, Lushton, Nebr., became pastor in January of the Bergthaler congregations at Rosenfeld and Halbstadt in southern Manitoba. Mr. Epp has studied at Grace Bible Institute and the Eastern Mennonite Seminary.

Lee Henise has been named pastor of the Roaring Springs (Pa.) Church. He is a graduate of Grace Bible School and has previously been employed at an Eastern District Conference summer camp.

J. K. Klassen, national director of the Mennonite Foundation of Canada, Winnipeg, has accepted a call to become pastor of the Bergthaler Mennonite Church in Winkler, Man., starting sometime next summer. Mr. Klassen was pastor of the Vineland (Ont.) United Mennonite Church prior to his work with the foundation.

Audiovisuals

Caring is sharing, a twenty-minute color film produced by Burton and Mary Buller, was taken during a past West Coast MCC relief sale in Reedley, Calif. Its purpose is to acquaint Mennonites and Brethren in Christ and the public with the sale and MCC, and it is suggested for television showings. More information on ordering the film is available from the West Coast MCC Office, 944 South I St., Reedley, Calif. 93654.

Calendar

Canadian

Feb. 6-7—Annual sessions, United Mennonite Churches of British Columbia

Feb. 13-15—Annual sessions, Conference of United Mennonite Churches of Ontario, Waterloo-Kitchener

Western

Feb. 8, 15, 22—School for Peace, Lorraine Ave. Church, Wichita, Kans.; Peter Ediger, James Juhnke, John Esau, speakers

Position open for administrator of residential treatment center for emotionally disturbed boys. Responsible for over all direction of program, facility, children, staff (about forty), fiscal management and development. Prefer minimum of master's degree plus two years' experience as administrator of a residential facility or four years' related experience in child-care programs. Salary negotiable. Fringe benefits. Send resume' or inquiry to:

James Brenneman
Vice-President, Board of Directors
1780 South Logan
Denver, Colorado 80210

Open Doors
The History of the General Conference Mennonite Church

by S. F. Pannabecker

In this book you have the drama that portrays the reliving of days and years as God's people marched through open doors. You are given a brief glimpse of the drama of eternity as lived and enacted by those who have been a part of the body of believers known as the General Conference Mennonite Church.

INTRODUCTORY OFFER

462 pages, 6 pages of photos, hardback $12.95
After February 13, 1976 . . . . $18.50

FAITH AND LIFE BOOKSTORE
Box 347, Newton, KS 67114
159 W. Main, Berne, IN 46711

FELLOWSHIP BOOKCENTER
302 Kennedy
Winnipeg, Man. R3B 2M6

Letters

Basic morals

Dear Editor: Sweeping judgments on morals are subject to two hazards: First, they are unfair because too many live by their own ethics (standards) and, second, many disagree on what is moral or immoral conduct. The root of the problem is that some people grow up in a sex-saturated society of new clothing styles and homes where basics are not taught. Sex education is left to our schools and colleges as a result.

Others say immorality includes cheating, lying, stealing, wars, and crimes. It is disturbing that some feel they are above the law and that they try to get away with all they can.

Still others feel that malice, hate, and mistreating the neighbor (Rom. 13:8-10) are the ultimate forms of immorality.

Last, but not least, Senator Mark Hatfield smelled the rat and admits that nationalism, self-sufficiency, greed, and power systems (status quo) have become our civil religion. The Christian way cannot be sold at home or abroad anymore. Christianity is not a commodity which can be bought or sold, but it can be lived. It is not a set of beliefs, creeds, organizations to be joined with infallible pastors or evangelists (Eph. 4) to toss many to and fro to every wind of doctrine such as fundamentalism and modernism. The Pharisees were fundamentalists and legalists, and the Sadducees were modernists in Jesus' day.

Christianity means a personal relationship with God. It is a reality which involves a change—gradual or sudden—and even a little bit of emotion. It involves a commitment to Jesus' will which breaks self-centeredness down and puts Christ on the throne of life. He saves from hell, despair, passions and lusts, purposelessness, tyranny, and individualism. His truth and grace makes men *free.* His word speaks to all conditions (Rom. 3), and when temptations come it is better than bread alone. So, if we can't reason together to bring us closer to him, then disillusionment and fear may drive us to him.

The greatest error of the church to pervert her mission is, first, using Jewish Scriptures to justify sins of our modern civilization, using God's grace so that sin might abound much the more, spending money on big cathedrals but forgetting that worship should be our prime goal for what God in Christ has done for the world, using an imposing ritualism on its members, and even praying for conflicting armies as though God takes sides.

Why look at the speck in the brother's eye when the plank in our own needs plucking out? By looking at the wheat in our fields, remember it's the "head" that makes the yield, not the weeds. One plants, one waters, but who gives the increase? *Joe Eck, Inman, Kans.*

China feature

Dear Editor: Please send me a copy of the December 2 issue. I am particularly interested in the feature article on China. I thought it was excellent. *Robert Ens, Tabor College, Hillsboro, Kans. 67063*

Dec. 9

Evenhanded treatment

Dear Editor: Various pieces of mail the last while have reported your announcement of resignation as editor of *The Mennonite* effective in August.

The Mennonite is losing a competent and perceptive editor. I've appreciated the balanced, evenhanded way in which you've chosen and incorporated your materials. The magazine, under your editorship, has in my opinion served the General Conference well. *James Bertsche, Africa Inter-Mennonite Mission, 226 West High St., Elkhart, Ind. 46514*

Dec. 24

Euphemistic Christians

Dear Editor: I expect that most Mennonites, as well as other Christians, frown on the use of "four-letter" words. It is considered profanity. And yet, the same people seem to feel no qualms about using expressions such as "gosh," "golly," "gee," and the like. Yet might it not be that the latter are actually more profane than the former?

Or take an expression like "good grief!" Harmless, you say? Perhaps. Perhaps not. It may depend on where it came from and how we use it. Where did it come from anyway?

What we are talking about here are euphemisms. A euphemism, according to the dictionary, is "the substitution of a mild expression for another word or expression which may offend." That being the case, think for a moment about what the above expressions really stand for. Would not "good grief" really be "good G - -"? And "gosh" and "golly" also "G - -"? And might not "gee" really be a euphemism for "Jesus"?

Many other expressions could be added to the list: heavens, goodness, jeepers, creepers, by George, good Lord, good gracious, good heavens, my goodness gracious, gracious sakes alive, jiminy Christmas.

It is confusing for people from other countries to go to America and hear our slang. It is even more confusing when they hear people (professedly Christian people) using profanity. And the sort of language we are referring to here would fall into a similar category, wouldn't it?

But let's be honest about it. We all use such words from time to time. None of us can sit in judgment on the other. But it is a serious matter, for our Lord did say, "I tell you, on the day of judgment men will render account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned" (Mt. 12: 36-37).

I suggest therefore that we add to our list of resolutions for the new year trying to be more careful about the language we use rather than being what we might call "euphemistic Christians." *Fritz Sprunger, 1-16 Takao Cho, 2 Chome, Miyakonojo, Miyazaki 885, Japan*

Dec. 13

Pastor wanted

The United Mennonite Church invites applications for pastor of a small congregation in Thompson, a city of 22,000 in northern Manitoba. Group leadership skills, training and some experience in counseling, and an aptitude for community involvement are seen as priorities. Applicants must be prepared to work with people of various Mennonite backgrounds in their attempt to achieve unity of purpose and to bring the message of Christ effectively to bear on the needs of a unique and dynamic, multiethnic community. Please apply with particulars regarding training and experience, as well as questions, to: Waldo Klassen, 67 Westwood Drive, Thompson, Manitoba R8N 0E6.

The four guilts

Henry Regehr

It's time we stopped kidding ourselves. The feeling of guilt is *not* unique. It is experienced by everyone, in large and small measure. We feel guilty for many reasons. Often, with utter frustration, we feel guilty for no apparent reason. But whether the reason be crystal clear or totally obscure the guilt is there. Since guilt is a common experience, let us ask, "Is there a common cause?"

Many of us were taught in childhood years that conscience, the inner voice heard only by us, was the voice of God. We came to understand that its prime function was to direct us in the paths of light by following the will of God. Through teaching we learned that personal guilt was the by-product of a divine process, a process by which the voice of God let us know in no uncertain terms that we had strayed from those paths of light and must "Go to jail—do not pass Go—and do not collect your reward."

In other words, we could not go free nor expect or anticipate God's forgiveness, unless we were willing to prostrate ourselves before his throne, confess our wickedness, and offer ourselves up to his mercy. However, as the years went on, it became increasingly clear that the conscience played a vital part in our daily living, a part that couldn't simply be explained as God's voice speaking to us. This makes us ask, then, if guilt doesn't have more than one source.

There are at least four separate and distinct sources for the nagging, troubling ache which a feeling of personal guilt stirs into action. Furthermore, a close examination of these sources will reveal a way which allows the use of personal guilt feelings to turn them from a negative force into a positive force.

Guilt before God. Guilt feelings may be an automatic response to behavior which is contrary to our own personal standards. When these include a truly Christian view of man and his relationship to God through Christ, the moral law of the Ten Commandments and Christ's personal teachings become a part of our very being, giving us a system of moral and ethical standards which transcend both time and circumstance.

As a person gains spiritual maturity, his response is to act out that moral law because he wants his behavior to be in tune with his inner being. He acts this way, not because it is commanded, but rather, because to go against it does violence to the very core of his being, that part created in the image of God. When acting in opposition to God's laws, that action is in opposition to what God has implanted in us through our relationship with him. This immediate consequence activates an imaginary inner stop light. It turns on inside as our conscience immediately responds with vigorous and painful reminders that there is a contradiction between our overt behavior and the nature of our person in Jesus Christ.

> *Feelings of guilt can be healthy if they remind us that changes will have to be made to bring our attitudes and behavior into line with our Christian commitment.*

Such overt behavior may be as simple as a single bad word about another person or as complex as a long-standing attitude of hostility which has destroyed a relationship with another person. As personal-spiritual growth towards Christ-likeness develops, we become aware of new areas in our attitudes and behavior which are contrary to a truly Christian way of life.

Each time, feelings of guilt serve to remind us that changes will have to be made to bring our Christian being into agreement with our attitudes and behavior. Here then, feelings of guilt become healthy and growth-encouraging. We need only to look back to the root cause of the trouble—the breaking of God's laws. The solution: Mend the broken fences and the feelings of guilt will quickly leave. In other words, if you have broken God's laws this is legitimate guilt. Confess your sin before God. Ask his forgiveness. Then, accept it in faith. See 1 John 1.

Guilt before our goals. Guilt feelings may also grow out of the need for the personal knowledge that we are to be creative and purposeful. Creative guilt is one component lying behind the many activities that lead us to make new discoveries, which, in turn, make life more enriching for ourselves and others. It brings us closer to the personal goals we have set for ourselves. Creative guilt moves artists and writers to produce material that honestly expresses themselves.

A young Christian painter recently said, "Whenever I have a theme that I want to develop, but hold back and find excuses for not giving myself to it, I begin to feel a gnawing inside that tells me I must start painting. Once I give in and begin to paint the gnawing subsides and the theme develops."

Likewise a Christian writer said that his greatest moment of fear or anxiety is when he is faced with a blank sheet of paper in his typewriter. "I will sharpen pencils, make coffee, check my paper supply, in fact do almost anything I can think of to avoid that moment of truth when I once again try to express my thoughts in words. And, significantly, this situation is the same whether the work to be done is for pleasure or money. Of course once I begin, the creative juices I had feared were dried up or totally expended, begin to flow and I am caught up in what I am doing to the point where time and circumstance are lost and the guilty feelings about stalling vanish."

Creative guilt encourages Christian people to make honest decisions about life-style (which may be significantly different from those people around us). Witness John the Baptist, the Anabaptists of the Reformation days, or the contemporary Christians who, in a crisis of conscience, reject middle-class materialism and discover a life-style they consider to be more truly Christlike. This form of guilt, rather than weakening people, produces growth. *If* we react to it with honest attempts to make our life more meaningful and purposeful in accordance with the teachings of Christ by obeying God's laws, we enrich not only our own lives but also the lives of others with whom we associate.

Guilt before others. Going our own way can lead to strong guilt feelings. Guilt is a natural response to any behavior that goes against what the family or society expects. In the process of growing up we automatically accept, without question, those attitudes and values held by, first, our family, and then the cultural group into which we have been born. Both are carriers of values and beliefs for cultural, religious, or ethnic groups and they ensure a certain continuity of beliefs from generation to generation.

But, there is a difference between the will of God and the will of the people, and the distinction between Christian and cultural criteria needs to be known. The first, as mentioned earlier, transcend both time *and* culture. The second, though they may be held for long periods of time, are fleeting, and changeable. However short-lived they may be, they are considered by the cultural group as important and *all* have some form of punishment attached to their violation.

One form of control that cultural groups exercise on their people is to create a fear of violating group standards. This fear is incorporated into each member personally, finding expression in feelings of personal guilt. Consequently when a person attempts changes in his standards and seeks to go it alone, he feels guilty both about the desire to make changes *and* to practice things unfamiliar.

For example, someone who moves out of his own religious group and is converted to another does not adopt the new faith with singular feelings of joy. Invariably he suffers many guilt feelings whenever it is suggested by his former friends that he has made the wrong move.

A contemporary example is the young American who because of a personal conviction that his country was committing a gross error, refused to be drafted and went to Canada. Many of these men have felt immense guilt—not only about their country's involvement in a war they saw as immoral—but guilt about violating the expectations of their friends and families.

What about the young adolescent who tests out values other than those of his parents? A typical parental reaction might be to make the youngest feel guilty about what is, after all, a truly natural process, part of growing up. They may say or imply, "You're making your parents very unhappy by what you are doing. Don't ever do that again." Control is imposed by creating guilt feelings which incapacitate the child and make it impossible to decide on the rightness or wrongness of that situation. He then finds that he can't differentiate between his parents' and Christian values.

When a person attempts changes in his standards and seeks to go it alone, he feels guilty both about the desire to make changes and to practice things unfamiliar.

While they serve the purpose of the family or religious group by keeping the person behaving "normally," the tragedy of these guilt feelings is that they frequently prevent us from thinking through the issues clearly. It becomes impossible to develop an internalized set of Christian morals and ethics.

In these circumstances guilt imprisons the person, causing him constantly to question his own self-worth, simply because he has to measure himself by family or cultural group expectations and not by God's will or biblical standards. Thus, in choosing the group values he becomes, not more Christlike, but in fact, "conformed to this world." The family or religious-control group can violate God's laws by interfering with the individual's personhood and, even in the name of God, make the person conform not to the Word but to the world.

The fourth guilt. The guilt of *independence* is not altogether unrelated to the third. Here guilt is the result of an individual's deeply personal struggle for self-discipline apart from, or amongst, those who have provided him nurture and protection.

Each of us has the need to be recognized by others as a person in our own right, being seen not simply as a reflection of the family, church, or organization to which we belong. At the same time we need relationships that will encourage personal-spiritual growth toward Christlikeness, maturity, personhood, self-actualization, and all that these imply. In a loving Christian community such growth is allowed, indeed, encouraged by each member.

Ideally, everyone in a community will be able to grow at his own pace. Each will assimilate the contributions of others for himself. At the same time each member will be encouraged to bring his own insights and strengths back for the other community members' benefit. Members can give as well as be transformed; realizing each person's value and respecting him as an individual. Most importantly, this can result in a person becoming more like God created him to be.

It's a hard fact of reality that human relationships don't always work that way. Members of families, churches, and cultural groups often place strong expectations on each other's behavior and values long after the individual's need for such external control and direction has passed. It is done out of the concern that each member has for the other and for himself. However, it may not be welcome, nor may it be considered necessary by some members. Then the person's need for individuality, for going it alone, is expressed in rebellion against the controls that are imposed upon him, and he finds himself in a struggle between dependence and independence, between the wish for safety and freedom from control, between wanting the comforts of home and wanting to be on his own.

Rebellion. Both the individual and the group may see each of these struggles as polar-opposites, leaving the person with a frightening choice. Wishing to be more independent, he must decide either to give up something of himself in order to have his needs for community met, or give up the people in his nurturing community — facing their disapproval and moving out on his own to find some degree of independence and personal identity for himself.

Parents interpret the behavior of their offspring who decide to separate from the family as rebellion, rather than the need for recognition as a person. A person may separate from his church, community, or cultural group because it denies his right to individuality. He, like the youth, is seen as a rebel, irresponsible to the other group members.

Whether youthful or adult, the person leaving the group or family behind suffers powerful, conflicting feelings, not the least of which is a strong feeling of guilt. It emerges when the person first faces taking a deliberate step away from caring persons who will be hurt and rejected by his action. On the other hand, if he decides to stay within the group that nurtures him but which, by demanding rigid conformity, does not allow him to be a person in his own right, he feels the guilt that comes from not being true to himself.

This creates a dilemma. The response may vary with the intensity of the desire for independence, vulnerability to guilt feelings (particularly if there has been pressure to conform in the past), or the need for dependence on others.

He may decide to move back into the family or group and behave in a "normal," acceptable way, making the group pattern his own way of life. The decision may satisfy him and he could become a creative, helpful person within the group. On the other hand, he may feel hamstrung and controlled because of the surrender of his integrity and identity.

A chronic conflict may develop between what he feels he ought to do to pacify those around him and what his needs for personal decision and choice dictate. Whichever direction is chosen, he is constantly pulled between an incapacitating feeling of guilt and an unfulfilled need for independence and selfhood in his life.

He may respond to his need for independence and selfhood by establishing a new, more autonomous relationship with his church, community, or group, despite feelings of guilt, proving himself capable of independence slowly.

Three doors can be opened or shut. They are doors we all face and decisions we must all make individually. The first decision opens the door to light or darkness, the second to certain dark, and the third to a long, dim passageway with a bright light at the end. The door you open, the decision you make, the option you choose, will determine the course of your life.

Guilt feelings may be used negatively or positively. They can be an incapacitating phenomenon which constricts us to the point of losing peace and selfhood, or a creative force used by God to give direction and purpose.

Questions. Am I feeling guilt because I have selfishly followed my own way in contradiction to God's laws? If your honest answer is affirmative then your guilt is legitimate. Confess your sin before God, asking his forgiveness, then accept his forgiveness in faith.

Do your guilt feelings seem to grow out of your attempts to find greater freedom outside of or within the group that has nurtured you? It will be important for you to determine whether or not this is, in fact, an indication of increasing personal spiritual maturity, that you are sincerely wanting to work out a system of values through your relationship with God—values that may be contrary to other's values. It will also be important to check the validity of these new values with Scripture. If you are living true to Jesus Christ, then your search for selfhood is a natural part of growing up, of growth to personal spiritual maturity.

Do members of your family or your friends question your search for greater autonomy? Talk to them about God's will for you as you see it. Let them know that you want to follow God's will for your life. Enlist their prayers on your behalf as you search, with their help and support, for your personhood through Christ.

Are you burying your God-given talent rather than putting it to work for God through creative projects? If so, pray to God for his guidance and help. Then forge ahead and, working honestly in accordance with your knowledge of Christian values, give your all in Christian creativity.

Whichever door you open, whichever option you choose, remember that the person who walks with God is the most certain to find peace from nagging guilt. This is the person who will discover his own potential for personal spiritual growth as he discovers God in his life.

Contents

The lonely ones 33
Loneliness 34
Alone? 36
News 37
Record 43
Letters 44
The four guilts 45
One face of loneliness 48

CONTRIBUTORS

Waldemar Janzen is dean and professor of Old Testament at Canadian Mennonite Bible College, Winnipeg.

Henry Regehr is a counselor at the Institute of Family Living in Toronto, Ont. His article appeared originally in HIS magazine and is used in this issue by permission.

Ken Kruzel's address is 730 Grey Crescent, Thunder Bay, Ont.

Ruth Ann Bixler lives at 508 East Lime, Lakeland, Fla. 33801.

John H. Yoder is living in Jerusalem this year. He was at the WCC Assembly in Nairobi as an advisor.

CREDITS

Cover, Rick Smolan, 913 Pine St., Philadelphia, Pa. 19107; 34, J. C. Lejeune, 2657 North Burling, Chicago, Ill. 60614; the article, "The four guilts" (pages 45-47), is reprinted by permission from HIS, student magazine of Inter-Varsity Christian Fellowship © 1974; 37, RNS; 38, 39, GCNS; 41, Neil Janzen, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

One face of loneliness

"JESUS AND THOSE who live alone." Harris Waltner, pastor of the Bethel congregation in Mountain Lake, Minnesota, preached a sermon on this topic last September.

Mr. Waltner pointed out that over one-third of the members of his church live alone. They are unmarried adults or widows and widowers. He did not imply, nor do I, that people living alone are necessarily more lonely than married people, but he did indicate that much more could be done to make singles of every kind feel more at home in our churches, families, and communities.

To help him prepare the sermon, Mr. Waltner asked twenty of his congregation's ninety-five single adults to respond anonymously to two questions: (1) What are some of the special frustrations and problems you are facing? and (2) What are some of the practical suggestions you have for friends and others that might help ease the problem of singles?

The responses to his first question confirmed much of what Katie Funk Wiebe wrote in her feature article, "Pushed out of the ark," in the October 7, 1975, issue of this magazine. Here are some of the comments members of the Bethel Church made:

—"There is a feeling that singles are not as responsible as married persons."

—"Someone isn't always here to share problems and joys."

—"Society helps *very well* at the time of the crisis, but it very rapidly begins to segregate a widow and pigeonhole her into another culture, 'the woman's world.' "

—"Being a widow is a suffocating feeling. There is a need to communicate. At no other time in one's life does one have more questions. Where can one go for advice and feel that it isn't a biased answer?"

—"The word *lonesome* gets me because so often we talk about lonesome people as shut-ins, the sick, and the aged. I don't fit into that category at all. I'm lonesome in the sense that, since my husband is gone, I have been cut off from the mixed group."

This same group made a number of suggestions to the church. Among them were the following:

—"I would like to see a family 'adopt' one or two single people to share activities and family, not as a family 'project,' but because single people can contribute to a family, too."

—"If a widow or a widower is left with young children, especially boys, couples with children of that age should invite the fatherless child to go with them to games, to picnics, or on fishing trips."

—"I would like to have a group of single people do activities together and fellowship togther. Maybe a seminar could be held. . . ."

—"A pet phrase that recently bereaved (persons) hate to cope with is, 'How are you?' That is a sure killer. People don't want to share their inner feelings, nor do they want to put on a false front by saying, 'I'm fine.' This question is all right when you visit them alone, but should be avoided on the street as these persons venture into the world alone."

Toward the conclusion of the sermon Harris Waltner said, "These are down-to-earth suggestions . . . that we need to work at together. There is so much more that can be done to help us 'bear each other's burdens' and to communicate the love and concern of Jesus for those who live alone."

He quoted from a testimony by Heidi Frost (*Faith at work,* October 1974 issue), a young Christian woman who struggled creatively with her singleness:

"Jesus has begun to be real to me in his humanity (Heb. 4:15). As I read the gospels and lived into his experiences, I took seriously the fact that he was a single man. If, indeed, he was tempted as I have been, then he knows the frustrations of going to bed alone, having every buck stop with you, and being always responsible for your life, of not coming 'first' with anyone, of feeling like a third wheel in a culture that understands people only when they come in pairs. He, too, then, struggled to claim his personhood above any role he might be put in. . . .

"He was so secure in his personhood and his belief that God had called him to be who he was that he believed it was OK to take up space in this world because of who he was rather than the roles he filled."

"To me," writes Ms. Frost, "this means that I can be open to marriage as well, but I don't have to choose marriage simply because that's the way most people live. And for a woman who once felt there were no alternatives, this is really good news." LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:4 JANUARY 27, 1976

What do you say to a child who asks: "Why do you smoke?"

LaVernae J. Dick

"WHY DO YOU smoke?" six-year-old Tommy asked a friend of ours who had come for dinner. That question indelibly etched that Sunday meal on my mind.

I thought for a moment that the roof would fall because we had never talked with our friend, close as he is, about the habit which the rest of us did not have and which the church has often considered a grave sin. But I shouldn't have worried.

The conversation which took place that day around our dining room table is one for which I'll always respect our friend. He answered Tommy in a way that only the wisest of people could. Looking directly at the expectant boy, he said, "Tommy, it's a habit I started when I was a young man. Now that I'm older I find I cannot break it even though I am ashamed of it and have tried to quit many times. I wish I had never tried that first cigarette. I hope you won't."

Then he patiently answered all of Tommy's multitude of questions which followed about smoking. Tommy never had been a person to quit asking questions until his curiosity was fully satisfied.

Why do people smoke? It is a question that those of us who do not smoke often ask and the answer to which we never fully understand even if we get one. We are not enslaved by the habit so we do not know the agony of nicotine withdrawal, nor have we ever experienced the craving for a cigarette which makes a person willing to admit that at such times he would pay almost any price to get one.

Even though cigarette packages in the United States since 1965 have carried a warning that the surgeon general has determined that cigarette smoking is dangerous to health, and even though Congress has passed a public health smoking law in 1971 which bans all advertising of cigarettes on electronic media, people are still smoking. Cigarette consumption is on the increase. It is estimated that every day over 3,000 American and Canadian teenagers become new smokers.

However, it must be noted that although the number of cigarettes being consumed yearly is on the increase, it does not necessarily mean that a greater proportion of the people are smoking. The increase in population accounts for the greater consumption. Statistics show that the average number of cigarettes consumed per person dropped from 4,345 in 1963 to nearer 4,000 in 1972. Fifty-eight percent of the men and 70 percent of the women in the United States do not smoke. There is also evidence that in the past seven years more than 29 million cigarette smokers have given up the habit.

There are a number of reasons why cigarette smoking is not considered the cultured and refined habit that it once was and why cigarette smoking is on the decrease. Foremost in causing the reversal in public opinion about cigarette smoking and causing more people to give up the habit, or not to take it up to begin with, has been the intense public education campaign on the health hazards of cigarette smoking.

When my parents were teenagers, people thought smoking was just a harmless habit—maybe even good for the nerves. By the time I had reached high school age, approximately twenty-five years later, smoking was considered an expensive habit. I can still remember figuring the cost of one package of cigarettes per day for forty-five years. Even then it was around $6,000, the cost of an average home.

Modern education today, however, is different. Early in the seventh grade each of my sons received three weeks of health education which focused on the hazards of smoking and alcoholic beverages. While such education probably does not deter young people from experimenting with either smoking or alcohol, at least they are aware of the consequences. This is more education than most of their parents have had.

Modern research into the danger of cigarette smoking has been well publicized. Most adults are aware that the chief cause of the most damaging long-term disease of the lungs is cigarette smoking. They know that people who smoke assault their lungs with each cigarette. Tars stain the lungs and can cause cancer. In fact, annual lung cancer death rates are ten times as high among regular smokers as among those who never smoked. Among two-packs-a-day persons the rate is more than twenty times as high as among nonsmokers.

It is also well-known that about 50 percent of persons who have smoked ten years or longer suffer from chronic bronchitis. Chronic bronchitis can be—and often is—the forerunner of emphysema. Emphysema is a severe lung disease that usually develops gradually, not suddenly. The walls of the air sacs in the lungs stretch and tear. Stale air gets trapped in the lungs, which become overinflated. The exchange of oxygen and carbon dioxide is disrupted. The person with emphysema feels as if he is drowning in a sea of air.

The flow of blood in the lungs is disrupted by the changes caused by the emphysema. The heart has to pump harder and may become enlarged. Death due to a damaged heart is often the result. Few nonsmokers develop emphysema. Most people who have the disease have been heavy smokers for years. Cigarette smoking is the major cause of this lung crippler. The chances of dying from chronic bronchitis and emphysema are six times greater for smokers than for nonsmokers.

Public education has also made people aware of the health effects of cigarette smoke on nonsmokers who become involuntary smokers. Inhaling secondhand smoke from cigarettes makes the heart beat faster, steps up the blood pressure, and raises the level of carbon monoxide in the nonsmoker's blood. It is even possible to become a victim of emphysema by continually having to inhale secondhand smoke.

Undoubtedly this public education was responsible for causing the legislatures in several states to pass laws during the past few years which forbid smoking at any gathering, public or private, held in state buildings. Recently the state of New York put in effect a law which forbids smoking in any public place. People have even been arrested in supermarkets for smoking.

There are also many new organizations springing up in different localities such as the Group Against Smoker's Pollution (GASP). Started in 1971, this group has chapters on the West Coast as well as in the East where it originated. It is now common to be asked whether one wants to be seated in the smoking or nonsmoking compartment on public transportation facilities. All of this points to a growing public awareness of the health hazards caused by smoke-polluted air.

Another reason that nonsmoking is growing in popularity is because some employers are rewarding their employees who give up smoking. One such company is Master Service Center in Albany, Oregon. Since June 1974 any employee who gives up smoking has been eligible for $20 per month to keep from smoking.

The manager, Doug Christie, said that he had read an article the previous year telling how much better a staff is when they don't smoke. They feel better and get more work done. He then convinced his company to offer a $20 bonus each month to anyone who would stop smoking.

During the first six months of the offer only one employee took the challenge and received the extra cash in his paycheck. "We're hoping for more," Mr. Christie said. There are seven others who smoke. We're after them to quit, although we won't pressure them. The money is there when they want to take advantage of it."

Still another factor in helping people to curb a dangerous habit is special clinics, such as the five-day stop-smoking clinic which the Seventh-Day Adventist Church offers in cooperation with such organizations as the YMCA. Over one hundred people attended a recent such clinic held at the YMCA in Salem, Oregon. Most of those who began the program stayed with it the full five days, and many were able to give up smoking. The program has a heavy emphasis on proper diet, which eliminates the need for nicotine, and on group support. The clinic does not promote the Seventh-Day Adventist faith.

Why would the editor of *The Mennonite* seek an article on smoking? While the number of persons who are smokers in the General Conference is probably not nearly as high as the national average of either Canada or the United States, we do have a percentage on our church rolls. Some of that number do not want to quit smoking and do not care to be bothered by those who would like to help them quit. But there are others, like our friend who came to dinner, who would like to quit but don't seem to be able to.

If we are serious about meeting all the needs of our members, we will be concerned enough to try to help those who want to stop smoking, rather than just condemning them for their habit. We need to encourage such people to take some concrete action to quit. We need to advise them about the most useful and suitable procedures for giving up smoking, emphasizing that the procedure may vary for different people.

We also need to provide encouragement, particularly to those who have previously tried to quit and failed, by offering assistance and support in their efforts to quit. And, finally, we need to create and foster a more supportive climate that will prevent a return to smoking.

If we are serious as General Conference churches about bearing each other's burdens and being communities of believers, we will take seriously the needs of our smoking members who want to shake the habit and support them in every way possible. It may then be possible to reduce the number of smokers within our churches by another 50 percent in the next ten years. What are you going to do to help?

How does faith feel?

Frank C. Peters

THE REVIVAL OF RELIGION among the youth of our country has a major emphasis on feeling. This may be a reaction to the more formal expressions of faith in the established churches. Young people generally are not impressed with traditional liturgical worship and, where possible, quickly reinforce attempts to institute a more "spontaneous" and freer worship.

Hymns have expressed the human desire to feel religion. "Help us to feel that thou art always nigh" has been sung for centuries. Believers want their faith to penetrate their inmost selves, and feeling for most people is more real than the logic of faith.

It is of interest to me that the New Testament is almost silent on the matter of feelings. Jesus did not preach a sermon on how to feel one's religion. He talked about obedience and faith. Discipleship was a right-about-face without the last fond look at the things which are left behind. Even the disciples who knew Jesus so well make few references to feelings. There are many references to the realities of faith, to the presence of the Spirit of God, and to the fulfillment of the promises of God. Perhaps the New Testament writers considered God so close that the question just never arose as to whether one "felt" his presence. Perhaps such a question was considered an impertinence.

Why are people so concerned about feelings in religion? To many, the emotional is the true evidence of the reality of personal faith. The "inner testimony" is somthing immediate, an evidence which the common man who is often at a loss to understand theology can grasp and appreciate.

When John Wesley was asked how he knew that he was in a saving relationship with God, he pointed to the "inner testimony" of God's Spirit. "His Spirit gives witness to our spirit that we are the children of God." Wesley taught that those who have a right relationship to God have an "inner assurance" that God is with them.

It was this emphasis that led to frontier revivalism in America. If God seemed distant, man needed another "experience" to bring God back into focus once more.

Calvinism, though often judged by critics as austere and joyless, did have an emphasis on feelings. The Westminster Confession in answering the question about purpose in life says, "The chief end of man is to glorify God and enjoy him forever." "Enjoy" for me definitely includes feelings.

Perhaps the baffling element of religious emotions is to find a proper definition of this "inner testimony." To what are these people who experience the presence of the Holy Spirit really testifying? What happens when one is "moved by the Spirit"?

When the Holy Spirit moved in the lives of men and women, Jesus Christ became Lord. This lordship of Christ was expressed in the decisions which were made, in the priorities which were evident, and in the entire life-style of the believer. Interestingly enough, the recipients of the Spirit's testimony did not refer to the personal feeling state.

If we examine the testimonies of those people who had "the joy of the Lord," we find that expressions which describe this state put Jesus Christ into the center. *They are not introspective comments.* The hymns of Wesley witness to the greatness and goodness of Jesus Christ. "O for a thousand tongues to sing my great Redeemer's praise." "Ye servants of God, your Master proclaim." Even the more intimate hymn, "Jesus, lover of my soul, let me to thy bosom fly."

The great "feeling" expressions of those who dwelt in the presence of God were not expressions of "inwardness" but statements directed toward the object of Christian joy, Jesus Christ. This, however, is not true of some of the modern choruses which laud feelings directly, nor is it characteristic of many "joyful" testimonies. Note please the abundance of *me* and *mine* and the emphasis on how the author feels and what *he* can do.

Assurance for the believer is not based on an "inner state" but rather on the words of Christ which the believer appropriates. Luther's emphasis on the Spirit having bound himself to the Word of God is most valid. This means that the true working of the Spirit is away from mere inwardness and toward scriptural realities which in turn become the source of real joy.

Feelings are important. The inner testimony has its place in the Christian faith. However, the real desire of Christian experience is not to give the details of one's own feelings but rather to praise God. When we truly have the Spirit and inner assurance, we say little about our condition and much about our Lord.

The testimony of the Spirit is that Jesus is the Lord of our life!

We must make the transition here from materialism to true spirituality. There was a time when God's people thought that God's presence with them was evidenced by material prosperity. If a man's flocks and herds multiplied, his crops were constantly good, and his family large, he was certain that his religion was right. But the prophets exploded this theory. Godliness did not necessarily bring material blessings. One could be a "doorkeeper in the house of his God" and be near to God. Today this kind of materialism takes on another form. If my nervous system is activated and I have many and varied sensations pulsating through my body, God must be near.

It is clear to every student of Scripture that often the person who walks closest to God walks alone. Loneliness is never a pleasant emotion. Jesus said that we must even run the risk of having our own household pitted against us. Such loneliness is not evidence that God

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.00, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

has in any way forsaken us.

When we dedicate ourselves to God in faith, we do so without condition. Obviously we cannot say: "Here I am Lord, I will follow you *if* you will agree to bless me materially." But can we say: "Here I am, Lord; I will follow you, *if* you will always give me a real sense of your presence"? If we do, are we not laying down a condition to our discipleship?

When I married my wife, it was without conditions. I did not say: "To love and to cherish—so long as this warm romantic attraction continues." Nor is this pleasant feeling the assurance that I am married. A marriage vow made on a condition is not a true marriage vow. It is only a conditional contract. There is nothing absolutely binding about it. Unless such a vow is replaced by an unconditional one in the years ahead, the marriage remains in constant jeopardy.

I would suggest that a Christian commitment which is conditional on so-called spiritual feeling is just as tenuous as a marriage grounded only on romantic love.

That does not mean that we should not cultivate the conditions which make for romantic love in marriage. By all means! However, the cohesive aspect of marriage is covenant not feeling.

Our commitment to Jesus Christ is unconditional. We have decided to follow our Lord, even if feelings are absent. Nor do we accept feelings as conclusive evidence that he is near. We know that God has committed himself unreservedly to us in Jesus Christ, and "though he should slay us" yet would we trust him.

We do not seek the inner affirmation itself. We seek complete commitment, with no *if*s or *and*s. However, we also know that when the last condition is surrendered and Christ possesses us "regardless," that the Spirit bears witness to our spirit that we are the children of God.

When we feel our commitment, God grant that it would be that fullness in Christ which leads to a witness to his lordship and not to an exaltation of our feelings.

Lois Barrett

Life didn't cheat her

WHEN FRIENDS visited Delphine Martens to cheer her up during her bout with cancer, they usually left feeling Delphine had cheered them up.

Delphine—who died December 17 in Wichita, Kansas—kept up a stream of letters and phone calls even after she was confined to a wheelchair and then to her bed. There was a note to a fellow church member in a time of crisis, a tape recording to a nephew, a phone call to a friend's daughter in the hospital.

"What impressed us," said Cornelia Lehn, a friend since college days, "was that she was always inquiring about us, commenting on our clothes, concerned about us."

Being at the giving end was not new to Delphine Martens, born June 9, 1926, in Rosthern, Saskatchewan, the third of seven children. Her friends remember her as a person always doing something for others. After attending Canadian Mennonite Bible College in Winnipeg and some work experience at a bank, she came to Newton, Kansas, in 1956 to earn her degree at Bethel College and to work at the General Conference Mennonite Church offices. She served as a copywriter and editor of *Our family worships* for nine years before serving as a social worker for the Kansas Children's Service League in Wichita, where she worked with children placed for adoption.

In 1968 she had surgery for breast cancer, but continued her normal pace of living, certain that the cancer was gone, until February 1973, when doctors discovered lesions in her lung. The cancer later spread to the bones and the brain.

On learning that the cancer had returned, "my feelings were not as traumatic as most people would expect them to be," Delphine said in an interview about two weeks before her death.

Delphine Martens

Her roommate, Karen Gilchrist, agreed. "She didn't fall apart like most people think they should. I think that's why she's still here. She never gave up."

Knowing that she had a terminal illness, Delphine agreed to become chairperson of the Board of Christian Education at the Lorraine Ave. Mennonite Church in Wichita. She served out her year, even when board meetings had to be held in her living room.

Perhaps as remarkable as her capacity to keep on giving to others during a painful illness was her newfound ability to receive help as well—graciously and without embarrassment.

"Delphine was always such an independent soul," commented Muriel Stackley, who had worked with her at the General Conference offices.

"It was a big hurdle for me—always having things done for me," Delphine admitted.

"The thing that overwhelmed me most was the caring of friends. There have been so many expressions of concern," she said. "Love is standing by, even when you're helpless."

Karen, also a social worker, took 3½ months on a reduced work schedule to care for Delphine last spring and summer.

"It helped me see you can live on less," Karen said modestly.

Even after she went back to work full-time, Karen spent much of her time caring for Delphine or arranging for others to come. Her mattress lay stashed under Delphine's bed.

A friend from Michigan stayed for a month; two of Delphine's sisters came, one of them for five weeks.

J. W. Nickel, a fellow church member, bought a stretcher so she could be transported to and from the hospital in his station wagon rather than having to call an ambulance.

"Being away from home, my family thought I should be up there where they could look after me," said Delphine. She resisted her parents' requests that she go back to Saskatchewan with them.

Her friends were important to her.

"Until the end, she was interested and involved in life," said Cornelia. She told of one day in early December when she had apologized to Delphine for chatting about such trivial things in the face of impending death.

"This is still everyday life," Delphine had responded.

"We just race through life, not paying any attention to living," Delphine said during the interview.

"I've had a good life, and I don't feel cheated, thanks to Karen and twenty-five other friends or more.

"Life is so wonderful. I hate to give it up."

News

Portugal in Angola: Learn from bad example

The eternal promise of peace is not yet to be fulfilled in Angola. That promise was renewed in 1974 when new leaders came to power in Portugal. They announced that Portugal would no longer resist its colonies' struggles for independence and liberation. With this they marked the end of a policy that European powers had pursued for five hundred years and which Portugal had defended most strongly. Now it appears that the Angolan struggle for independence from Portugal is becoming a struggle for power between the several liberation movements. This latter conflict is proving costly in human lives and divisive to the unity which they want to establish. To western observers, this internal conflict is intriguing, but our concern ought to lie with the political and moral significance of the withdrawal of the western world.

Portugal was one of the first European countries to undertake expansionary movements. Its explorers were in Africa before Columbus came to the Americas. Their first contact with the Africans was like that between equals. They found a people working with metals, weaving their own clothing, and raising chickens, sheep, and cattle.

In this spirit of actual respect some significant communication took place. The African king Mbemba-a-Nzinga was eager to learn from his visitors. He asked that Portugal send artisans and teachers. He accepted the Christian religion for himself and sent some of his people to study in Portugal.

But this spirit of mutual respect did not last. By the early 1500s the trade in people had set in. At first the slaves went mainly to other areas in Africa, but within a few decades they were sent to the large Portuguese holdings in South America.

The African king could not believe that the greed of some Europeans would so betray the virtuous principles taught by others. He begged the Portuguese king to intervene. Some good intentions were expressed but the trade did not stop. Instead the slave markets were expanded and the means for their capture enlarged. In the late 1500s, a network of fortresses was built in the interior of Angola. Here the slaves were held before they were marched to the ports. They were captured by setting one tribe against another, by enticing Africans to sell each other for imported liquor and manufactured goods, and by setting fire to villages and taking the people as they fled. The practice went on for three centuries, and no less than three million slaves were shipped out of the Angolan area.

Some changes came in the mid-1800s when political liberalism was accepted in Europe. Sa de Bandeira, prime minister of Portugal, set out to abolish slavery and to promote a new colonial policy. With the help of the British Navy, the international slave trade was stopped. For Angola internally, it was declared in 1858 that every slave would be free in twenty years and that children born to slaves would be free at birth.

New people came. European peasants found land, prosperity, and servants to work for them. Investors found iron ore to mine, railways to build, and plantations to cultivate. Missionaries came in greater numbers and from more denominations. But if slavery had gone, forced labor had not.

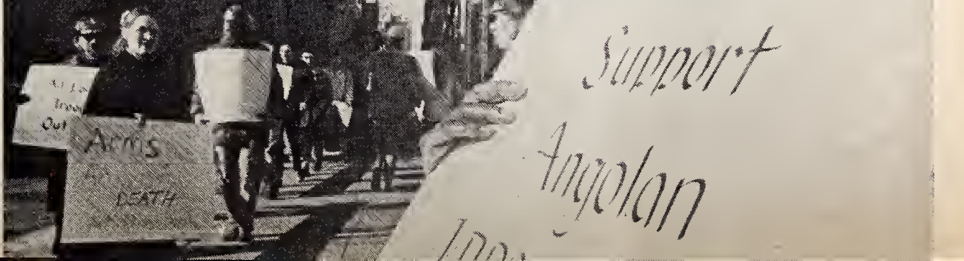
When the winds of independence came to Africa, starting with Ghana's Kwame Nkrumah in 1957 and moving on through British, French, and Belgium holdings, Portugal stood firm. More than other European countries it remained convinced of a civilizing mission. In its pursuit of this mission, it conscripted thousands of its young men to fight the African independence movements. Killing, torture, and imprisonment were used on a mass scale. Thousands of Angolans fled to neighboring African countries.

For us now to review Portugal's record is helpful only if it illustrates the kind of fundamental misperception that can take place.

In the last few decades many western governments and agencies have sent persons to assist in the social and economic development of African countries. This will probably continue, even though some are becoming uncertain about its motivation. Most missionaries now going out do so only on the express invitation of African churches. But some of the African church leaders are thinking that, if they placed a moratorium on this, it might lead to greater spiritual maturity among their people. Western military units have served on United Nations forces to keep a fragile peace and cushion the shocks of political and demographic readjustments that come with withdrawal of western powers.

In all these ways the role of the westerner, though helpful, is unmistakably marginal. The trend is away from frantic activity, be it political, economic, or religious. It is pointing our civilization to the eternal promise of peace within itself. If we can learn to sense this correctly, then perhaps we will yet find a way of relating to nonwestern peoples without falling victim to the drastic misperceptions that have allowed the past to take place. *William Janzen, Ottawa office, MCC (Canada)*

Demonstrators picket the U.S. Mission to the United Nations while others picket the Soviet mission, protesting the aid the two nations are giving to warring factions in Angola. The demonstrations were sponsored by the American Friends Service Committee, the Catholic Worker Movement, the Episcopal Peace Fellowship, the Fellowship of Reconciliation, and the War Resisters League.



Mennonites, Swiss Reformed students exchange ideas

Four hundred fifty years after the first group of Anabaptists split from the Swiss Reformed Church, Bible and theology students and professors from both groups met in December at the European Mennonite Bible School, Bienenberg, Switzerland.

About 100 students and professors from the universities of Basel, Bern, and Zurich joined about 100 of the Bienenberg students and faculty for lectures from professors of both denominations as well as discussion groups which contained a balance of persons from both groups.

"In the discussion groups I noticed again and again how many prejudices there are or were in the respective participants," reported Helmut Doerksen, insructor at the Bienenberg. "For many of the Mennonite students, it was a revelation that the Swiss Reformed students were genuinely interested in knowing the will of God for their lives and the implications thereof. The university students were surprised that the Bible school students weren't all that narrow and fundamentalistic as they had conjectured and that Mennonites aren't merely legalists."

Among the lecturers were Mennonite theologian Heinold Fast and Edward Buess, professor at the University of Basel. The two examined similarities and differences in the beliefs of the two groups.

Mr. Buess said both groups now stand at a critical place where their lives and futures are in question and can endure this challenge only through new considerations in which each group can learn from the example of the other.

Seminary faculty scatter for January teaching

A "seminary without walls" has come to a number of Mennonite communities in North America during January as faculty of Associated Mennonite Biblical Seminaries left the Elkhart, Indiana, campus for assignments in churches and schools.

During the January interterm eight faculty members are teaching, preaching, and leading workshops:

—Howard Charles is teaching a course on 1 Corinthians at Eastern Mennonite Seminary, Harrisonburg, Virginia.

—Marlin Miller is leading a study of "Biblical revelation and first-century culture" at the Mennonite church, Normal, Illinois, focusing also on 1 Corinthians. He will also lecture on Anabaptist thought and theology.

—Jacob Enz lectures at the Keystone Bible Institute, with sessions at Zion Church, Souderton, Pennsylvania, and Christopher Dock Mennonite High School, Lansdale, Pennsylvania.

—C. J. Dyck is speaking at churches in McPherson and Inman, Kansas; at Freeman Junior College, Freeman, South Dakota; and at Project Teach, a week-long teacher training workshop in Freeman.

—Paul Miller is teaching a course in worship at Mennonite Brethren Biblical Seminary, Fresno, California.

—J. C. Wenger is delivering thirty lectures in churches and schools in Oregon and California.

—Erland Waltner is giving a series of lectures on 1 and 2 Peter, 2 Timothy, and "Discipleship" at churches in Aberdeen, Drake, Saskatoon, and Rosthern, Saskatchewan, and at Swift Current Bible Institute.

—Robert Ramseyer is attending an all-Mennonite conference in Hyderabad, India, and visiting Mennonite churches in Japan.

Interchurch Bible course held in Botswana

A weekend Bible institute for leaders of the independent churches in Botswana drew about thirty participants recently, according to Ed Weaver, Africa Inter-Mennonite Mission worker.

Mr. Weaver, commissioned as a Bible teacher among the African churches which developed independently from foreign missions, said most of the persons attending the institute in Lobatse were lay people already participating in the work of the church, but who were particularly interested in Bible study.

The institute includes Bible study and discussion classes as well as classes on "How to study the Bible."

"To many Christians the Bible is still a closed book," Mr. Weaver reported. "But independent churches, Christians, leaders and lay members alike, are eager to study and understand the Bible.

"In Lobatse we are beginning at the grass roots. One of the encouraging features of the experience was not only the grass-roots approach, but the attempt to make it interchurch, for as many of the independent churches as wanted to attend. In this objective we were not so successful as we would have liked."

Selective Service plans for registration delayed

Plans for the annual Selective Service registration tentatively scheduled for March 31 have been held up, according to a recent letter from the national headquarters of U.S. Selective Service to state directors.

The registration may still take place March 31, it may be delayed, or it may be canceled entirely. Registration plans now await decisions in Congress and the White House, decisions which likely will not be made before February 1.

The decision to put planning for the annual registration on hold resulted largely from increasingly serious questions about funding levels for Selective Service in fiscal year 1977 and reluctance on the part of the White House to issue the presidential proclamation to authorize the registration which Selective Service apparently had assumed would be issued routinely.

A final decision on the registration will probably not be made until after hearings on Selective Service appropriations under the House Armed Services Committee. These hearings were to begin January 19 at the earliest.

Some members of Congress have advocated sharp budget cuts for Selective Service for the last several years, and attempts by Congress to cut the budget have been expected but not considered a serious threat to Selective Service operations.

It was learned in December, however, that the Office Management and Budget (OMB) is suggesting a $6 million budget for Selective Service to President Ford instead of the $28 million Selective Service had requested.

The $6 million would allow Selective Service to perform little more than a planning function. Because of many pressures to reduce federal spending, some observers expect sharp cuts in the Selective Service budget for fiscal 1977.

Although Selective Service could carry out the registration with funds already appropriated for fiscal 1976, it cannot do so without the official presidential proclamation. Reasons for the delay in the proclamation may be a desire to cut spending or a reluctance to hold the registration in an election year and thus alienate young voters.

In light of the present uncertainties, the Mennonite response to the registration is awaiting more definite word from Washington. *Ted Koontz, MCC Peace Section (U.S.)*

Words & deeds

Two Bethel College students, Linda Schmidt of Walton, Kansas, and Martha Wenger of Newton, Kansas, have left for one-year internships with MCC programs in central Asia and the Middle East. Linda will spend her internship in Bangladesh with some time in India. Although majoring in peace studies and history, she also has interests in crafts and child care, two areas in which MCC is active in Bangladesh. Martha's emphasis for her internship in Israel and West Bank is peace studies. She will live for a few weeks with a Muslim Palestinian family, get acquainted with life in a Palestinian refugee camp, live for a few weeks with an Israeli family, and spend some time in an Israeli kibbutz. She will also study at Bir Zeit University (all Palestinian) and Hebrew University (primarily Jewish).

"I learned how my own great-great-great-great-great-grandfather reacted to a problem during the war." "I never realized how rough some of the things were that my ancestors faced." These are student reactions to a course entitled "The American Revolution" taught at Christopher Dock Mennonite High School, Lansdale, Pennsylvania, last fall. The nine-week course, taught by S. Duane Kauffman, enrolled fifty senior high students and was an attempt to investigate the broader causes of the war instead of giving priority to military action. For classroom use, Mr. Kauffman compiled a thirty-page booklet of selected readings that demonstrate nonviolent responses to conflict by Mennonite, Amish, Schwenkfelder, and Quaker groups during the American Revolution.

Male and female personhood was the subject of an adult Sunday school class last fall at the Hively Ave. Church, Elkhart, Indiana. At least nine persons from the congregation shared leadership responsibility for the fifteen sessions on personal pilgrimage, conscience, biblical perspective, church history, the feminist movement, men's liberation, *The total woman,* homosexuality, marital patterns, and aloneness.

The appeal of Henry Funk, a Mennonite Brethren conscientious objector to labor union membership, has been upheld by the Manitoba Court of Appeal. Mr. Funk was fired by a Winnipeg bakery because he would not join the union. The court said January 5 that an employee's personal religious beliefs and not the tenets of his church should be the issue when the employee applies to be excluded from a union on religious grounds. The labor board had earlier ruled that Mr. Funk could not be exempted as provided for under the Manitoba Labor Relations Act because the Mennonite Brethren Church did not require its members to abstain from union membership.

Camp Men-O-Lan plans multipurpose building

Breaking ground recently for a $140,000 multipurpose building at Camp Men-O-Lan in eastern Pennsylvania are, from left, Douglas Shaffer, treasurer; N. James Gehman, building chairman; George C. Bohrer, camp administrator; and David M. Hillegas, board chairman. The building, to be completed by June 1, will include a large recreation area, restrooms and showers, dormitories, kitchenette, office, storage, and lobby. The camp is operated by the Eastern District Conference.

The January internship program of Swift Current (Saskatchewan) Bible Institute is involving seventeen students in Native Ministries and related assignments in Manitoba and Saskatchewan. Under the supervision of Native Ministries (Conference of Mennonites in Canada) personnel, student interns gain cross-cultural experience by taking part in game room projects, recreational activities, and Bible instruction. Other students are involved during January in offender ministries and learning about the church in the city in Winnipeg, Chicago, and Fort Wayne, Indiana. They will visit Mennonite Voluntary Service units in Chicago and Fort Wayne.

A new translation of the New Testament into Arabic has been announced by the American Bible Society. Known as Today's Arabic Version, the translation is based on the principles of common-language translation used in *Good news for modern man* (the New Testament in Today's English Version).

Reconciliation means suffering in South Africa

If the church in South Africa is to bring about reconciliation between black and white, it may have to risk losing itself in order to find itself, said Willie Cilliers, a white South African churchman from the black Dutch Reformed Church.

"Whosoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it," he quoted from Mark 8:35. "This also applies to the church. This is a positive dimension of Christian suffering because it presents a passion play before the world and makes for the credibility of the Christian message.

"It is also true in South Africa that where there is suffering for the sake of God's kingdom, there people start believing and the kingdom grows."

Mr. Cilliers, in North America for three weeks at the invitation of the Council of Mission Board Secretaries and Mennonite Central Committee, is himself in the middle of tensions between the black and the white Dutch Reformed churches in South Africa, and the possibility of suffering for the sake of reconciliation is not foreign to him.

As a white missionary to a black church, he along with his wife has applied for membership in the black section of the Dutch Reformed Church—a situation made possible by the black section's decision last year to admit white clergy as members, and a situation producing tension with the white "mother" church. It is a direct confrontation with the white church's support of apartheid.

"But the tension holds within itself all the elements of reconciliation," said Mr. Cilliers. "Theologically speaking, reconciliation does not exclude confrontation. Second Corinthians 5 talks about two opposing powers facing one another with one being crushed in between to bring about reconciliation. This is the role of the Christian church in witness in South Africa."

Some of the tension is also present within Mr. Cilliers.

"I find myself having a double identity from which it is physically impossible to separate myself," he said. "I am an Afrikaner by birth; I have a white skin. I have grown up in the white church. I cannot deny that heritage.

"But I have heritage on the one side and conviction on the other. That makes for tension—though not necessarily negative tension, but a creative tension."

Willie Cilliers

Mr. Cilliers had his first contacts with blacks on the wheat farm in South Africa here he grew up and where he played with the children of black farm laborers and learned their language.

In 1953 he was ordained to the ministry and began serving a white church.

"I did not experience a special call by God to the black church at first," he said. "I worked on the mission committees of the white church and came to know the plight of the black church, its lack of sufficient clergy. I also experienced a negative attitude so many white people have toward black people, also in my white congregation. But I began to have the growing conviction that God was calling me to work in the black church."

He was called by a black congregation in 1957 and has worked with the black church ever since, now serving as secretary for missions and evangelism of the black section.

"My wife and I have grown into a deep identification with black Christians," he said. "Today we ask ourselves where our real identity lies."

Their submitting their memberships to the black church has produced tension between the black and white sections, he said, because previously the position of the white missionary was a bridge between the two churches. The black church experienced that "bridge" as an extension of the white arm.

The decision last year to admit white clergy as members was a cutting of the umbilical cord, said Mr. Cilliers. And for the white church, this has brought about a lot of rethinking.

"The 'mother' church has asked itself whether the 'daughter' church is not expressing arrogance and ingratitude," he said.

"It is a position that might also have arisen if the young Mennonite church in Zaire had shared the same geographical area as the [Mennonite] churches in Kansas or Philadelphia.

"I don't want to put the white church up as a scapegoat. Such a statement of independence is a risk you take when you do mission work. Eventually the people you mission to will understand this gospel you preach—that it is a gospel of freedom.

"The dilemma then is that nobody can prevent somebody else from becoming twenty-one.

"Apartheid is in the first instance a theological problem," said Mr. Cilliers. "If the situation in South Africa is viewed from a certain angle, there are only two possibilities left — continuation of the status quo, and violent revolution. As a Christian, I believe that I have to work and witness for the third possibility—reconciliation. And I have to be thankful for whatever small signs of reconciliation show up along the way. I see them not in public statements, but in the hearts of people and the changes in relationships between people."

Mr. Cilliers planned to visit the Newton, Kansas; Elkhart, Indiana; and Lancaster, Pennsylvania, areas.

Overseas service opportunities

NURSE needed **now** for short-term assistance at maternity clinic in Mexico. Low German is necessary.

TEACHER needed next summer for two to three years in Taiwan for elementary and junior high missionary children. Experience in special education is desirable.

Apply today! Write or call:
Overseas Personnel Secretary
Box 347, Newton, Kansas 67114
(316) 283-5100

Central Angola war victims aided

Mennonite Central Committee has contributed $5,000 to the Methodist emergency relief program in the central section of Angola controlled by the Popular Movement for the Liberation of Angola (MPLA) as part of an effort to relate in a spirit of reconciliation to both sides of the civil conflict in progress in this south African country.

The funds were channeled through William T. Snyder, MCC executive secretary on sabbatical leave, to Emilio J. M. Carvalho, Methodist bishop from Luanda, the capital of Angola which lies in MPLA territory, who both attended the World Council of Churches conference late last year in Nairobi, Kenya. Bishop Carvalho returned to Luanda with the contribution.

Mr. Carvalho said, "The money will be used to buy foodstuffs, medicines, and other items needed in such circumstances and will be shared by displaced persons in our area regardless of their religious and political affiliations."

Believing that peace comes through reconciliation and working for reconciliation involves ministering to both sides of a conflict, MCC has been searching for ways to aid war victims in areas controlled by the MPLA.

The bulk of MCC's relief and agricultural development work in Angola is being done in the northern section of the country which is controlled by the National Front for the Liberation of Angola (FNLA) which has been receiving U.S. Government support.

CMBC plans course on Indian ministries issues

Stan McKay, Jr., native United Church minister serving at Koostatak, Manitoba, will be an instructor at the ministers' and lay workers' courses February 9-20 at Canadian Mennonite Bible College in Winnipeg. He will be assisted by Isaac Froese, Native Ministries executive secretary.

Mr. McKay's part of the series on February 9-13 will deal with issues arising from Indian ministries:

—How do the themes of nature (the Great Flood, the regularity of God seen in the seasons, etc.) relate to native religion?

—How do visions and dreams, such as that reported in Isaiah 6:1-10 relate to visions which are part of the native approach to religion?

Record

Workers

Marianne S. Harms, Whitewater, Kans., has been employed as librarian and archival assistant in the Mennonite Historical Library and Archives, North Newton, Kans. A 1971 Bethel College graduate with a history major, Ms. Harms expects to complete a master's degree in library science from Emporia (Kans.) State University in the spring.

Ministers

Lubin Jantzen, former missionary in India and former candidate secretary for the General Conference's Commission on Overseas Mission, is serving as interim pastor of the Emmaus Church, Whitewater, Kans.

Published

The Mennonite Historical Society of Canada began publication of a newsletter in January. Editor for the first issue was Lawrence Klippenstein, 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4. The newsletter includes information from the Canadian society and provincial societies as well as notices of new publications and research in progress.

The first volume of an index to *Der Bote*, 1924-47, was scheduled to come off the press in January. It is available for $12 from CMBC Publications, 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4.

Calendar

April 22-25—Central District Conference annual sessions, Bluffton, Ohio

Apr. 29-May 2—Eastern District Conference annual sessions, Schwenksville, Pa.

May 20-23—Pacific District Conference annual sessions, Paso Robles, Calif.

June 17-20—Northern District Conference annual sessions, Henderson, Nebr.

July 3-7—Canadian Conference annual sessions, Vancouver, B.C.

Canadian

Feb. 27-28—Annual sessions, Conference of Mennonites in Manitoba, Boissevain

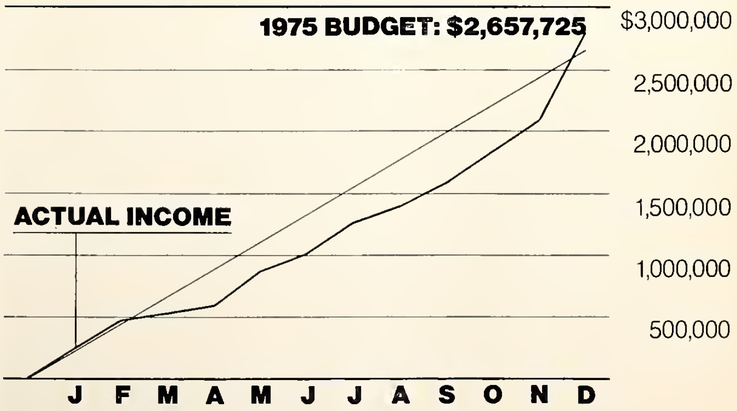
Feb. 27-28—Annual sessions, Conference of Mennonites in Saskatchewan, Nutana Park Church, Saskatoon

Mar. 13-14—Annual sessions, Conference of Mennonites in Alberta

Conference budget

Budget for 1975 includes:

Commission on Education	$189,118
Commission on Home Ministries	$479,905
Commission on Overseas Mission	$1,756,190
Mennonite Biblical Seminary	$232,512
Total	$2,657,725



Due to the generous support received by the General Conference in December, budgeted receipts were met and exceeded. Actual receipts for December were just over $700,000. This brought the 1975 total receipts to $2,798,743. Total receipts are therefore 105.3 percent of budget. We are grateful that we can continue and expand the various ministries of our church. *Ted W. Stuckey, conference treasurer*

Review

Global reach: Biased view of MNCs

Global reach: The power of the multinational corporations, *by Richard J. Barnet and Ronald E. Müller (Simon and Schuster, 1974, 508 pp., $11.95), is reviewed by L. Emil Kreider, associate professor of economics and business at Beloit College, Beloit, Wisconsin 53511.*

AT THE PRESENT TIME I have on my desk a brochure from a single publisher advertising *eighteen* different books on the subject of multinational corporations (MNCs) and foreign investment. Our librarian also sent me a reading list on MNCs from the *New York times* indicating that he had just ordered all eighteen items on that list for our library. The two lists do not contain a single duplication. All of these thirty-six books and scores more on MNCs have been published in the last five years.

The subject matter of this book is important and timely. As Christians we need to be familiar with the debate concerning multinational corporations because these organizations have substantial potential for causing both human good and suffering.

Global reach, although one of the most widely read of the books on MNCs, unfortunately is not one of the best. The book, containing ninety pages of footnotes, purports to be a scholarly analysis of MNCs. The reader should be warned that the scholarship, while detailed, is not very good and that the book is more a brief against MNCs than a balanced, reasoned assessment of their contributions and shortcomings. As another reviewer has noted, "[The authors'] desire to condemn MNCs takes priority over analysis, and the result is an argument on shifting ground, with the authors standing temporarily wherever they can take better potshots at their target."

Global reach has three main parts. The first suggests that MNCs have their own corporate diplomacy and that the goal of this diplomacy is to facilitate global movements of goods and materials and the expansion of global markets for the maximization of profits. In the process the corporations openly attack nationalistic loyalties and as a by-product reduce the power of nations to plan and regulate their own economies.

The second part of the book outlines the impact of MNCs on less developed countries (harmful, according to the authors), and the third part discusses the implications of MNCs on the quality of life in the United States (again, harmful). MNCs are accused of worsening the income distributions within both developed and less developed countries and of expanding the gap between the two groups. They allegedly cause unemployment, waste resources, pollute the environment, and decrease political and economic stability.

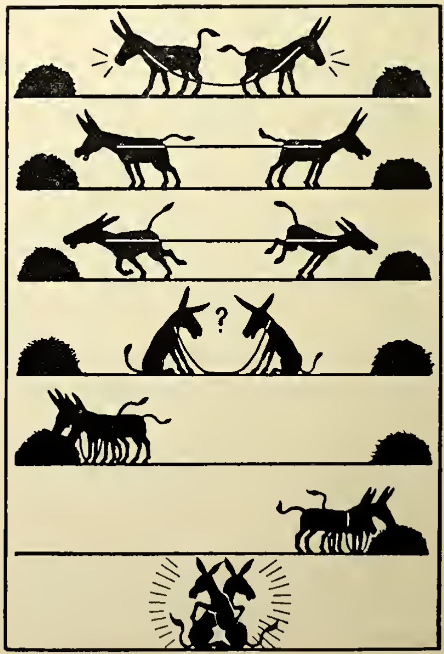
The point is not that MNCs do not, on occasion, have some of these bad effects. They do. However, they also have just the opposite effects. They are both theoretical arguments and empirical evidence suggesting that MNC contributions to human welfare are substantial, although both the arguments and the evidence are generally ignored in the book. Also not mentioned is the fact that world economic conditions are changing rapidly.

Much of the recent surge in foreign investment was due to an overruled dollar combined with the protectionist activities of governments (i.e., the common external tariff of the European Community with free trade within the community and the extremely high tariff rates adopted by many less developed countries). It was cheap to buy foreign assets and expensive to repatriate earnings. The investment responded to opportunities created by specific situations and particular policy decisions. Simple projection of past trends and behavior of MNCs is therefore questionable.

The dollar is no longer overvalued and the response of many foreign governments has shifted dramatically. (Note, for one example, that the authors make no mention of the recent and important Canadian and Mexican laws for reviewing foreign investment.) The U.S. Congress has chipped away some of the tax advantages of foreign investment (again not mentioned) and reduction of tariff rates has encouraged exporting as an alternative to investment. It is indeed strange that the authors, who footnote the negative side of the argument so copiously, choose to ignore both the theoretical arguments and these events which fail to fit their theory.

For the general reader who wants an introduction to the social, political, and economic impact of the MNCs, this book obviously is not a good place to begin. A more balanced collection of articles covering much of the same territory, by a diverse group of authors, can be found in *The annals* (Vol. 403, September 1972). For those willing to invest more time, there are several good books which are more balanced. Jack Behrman's *National interests and the multinational enterprise* (Prentice Hall, 1970) specifically outlines many of the pros and cons of MNCs and possible policy alternatives for governments. Charles Kindleberger's *American business abroad* (Yale, 1969) contains a good section on the impact of MNCs in less developed countries.

Global reach, now available in paperback, can be considered a useful book for those who are already familiar with the literature and can properly discount the bias. For the typical church member who at best has time to read one or two books on this subject, *Global reach* should be labeled as follows: "It has been determined that this book, without proper antidote, may be harmful to your understanding of the issues."



Letters

Sound, simple, and clear

Dear Larry: Reading of your resignaiton as editor prompted me to do something that is long overdue, that is, to extend a word of appreciation to you for your good leadership and sound editorship. In my opinion, you maintained the high quality and incisive structure of *The Mennonite* that we had become accustomed to under Maynard Shelly.

I guess I'm a little bit old-fashioned and in disagreement with the editorial board policy: I would like to see more of the local congregational kind of news that we used to have years ago. I suppose printing costs and time and printing space don't permit this, perhaps, but I would still like to see it.

Anyhow, the reason for my writing was to express to you special appreciation for the article entitled "He came unto his own" by Don Blosser (December 16 issue). This is really a fantastic article, theologically accurate and sound —and simple and clear, so that even we country folks can understand it. I think it is a beautiful little summary, and I think a word of appreciation is due to Don Blosser for preparing it and you for printing it. *Walter Neufeld, Box 406, Moundridge, Kans. 67107* Dec. 31

Moratorium and materialism

Dear Editor: Thank you for initiating the discussion of moratorium on missions. The analyses and viewpoints by Howard Habegger *et al.* were perceptive, relevant, and valuable (November 18 issue).

On the basis of my involvement with MCC, mainly in Nigeria, for six years when I had opportunity to work alongside and to observe personnel of a variety of mission agencies, I feel that Mr. Valencia raised one of the most crucial aspects prompting the issue. I am referring to the generally materialistic orientation of many mission programs and to the stark and often unjustifiable discrepancy between the wealth displayed by missionaries and the economic conditions of national Christian workers. We have, however, had the opportunity to observe exceptions to such situations. Some exceptions, I believe, exist also among Mennonite missions. It seemed to me that Mr. Habegger, although he cited excess financial and cultural baggage as an issue, did not adequately give attention to this vital concern. In a sense, the African churches can be excused for requesting excessive funds from the western mission boards. They have observed our examples closely.

There is undoubtedly a need for a "selective" moratorium and a recognition that the "mission field" is the world and that "missionaries" from Asia, Africa, and Latin America are needed in North America. The reevaluation of missions that the issue of a moratorium affords is necessary, as Mr. Habegger suggests. Similarly, it should prompt an evaluation of MCC programs, an "arm of missions." And such an exercise should also penetrate our life-styles in North America. *Bill Thiessen, 2206 Cairns Ave., Saskatoon, Sask.* Jan. 3

Greatest irony

Dear Editor: The suggestion of a moratorium on Mennonite missions (December 18 issue), especially if it is to include missionaries that preach and teach God's word on salvation, reminded me of what Malcolm Muggeridge wrote recently:

"I see it as one of the greatest ironies of this ironical time, that the Christian message should be withdrawn for consideration just when it is most desperately needed to save men's reason, if not their souls. It is as though a Salvation Army band, valiantly and patiently waiting through the long years for judgment day, should when it comes at last, and the heavens do veritably begin to unfold like a scroll, throw away their instruments and flee in terror." *Melvin Buller, 4855 Eagle Rock Circle, Colorado Springs, Colo. 80907* Dec. 18

Applauded, not followed

Dear Larry: Levi Keidel in his article "The Mennonite credibility gap" (December 23 issue) has plumbed to the depths of our Anabaptist theology, as well as our modern anguish as Mennonite people in not performing according to our sixteeneth-century Anabaptist beliefs. Somehow four centuries later we keep opting for a best-of-both-worlds religion, all the while crossing our fingers in the hope that God's grace will be sufficient to cover our multitude of sins.

Perhaps the time has come to admit openly that our Anabaptist theology does not harmonize well with human nature nor modern twentieth-century economic and social principles. Which is more important, to concentrate on following Christ, or to admit our perpetual inability to lead truly Christlike lives? Has the time come when we ought to say with most of the Protestant world, "Christianity is chiefly enjoyment of the inner experience of the grace of God through faith in Christ. We must, as Christians, live in a world order that remains sinful; therefore, at times compromise will be made with the world"?

I often have the feeling that the only real difference between Mennonites and mainstream Protestantism is simply that, whereas most Protestants confess they have not yet solved the problem of Christ and culture, we fail to recognize or admit how often we make compromises with the world and continue to speak as though we were, in fact, "separated from the world."

It seems 2,000 years of Christian history have taught most of us how to applaud a reformer or a saint, but tragically few have felt compelled to follow their advice, much less get personally involved. Thus we have come to believe, no matter how loud our cheers for Jesus Christ, no matter how often we have confessed that we are for him, in this Epicurian age of materialism we are not really *with* him.

As painful as this question is, for the sake of my own conscience I must ask, Is it possible for most Mennonites in the 1970s, with all our modern perceptions of the world around us, to, in the words of Mr. Keidel, "recover something of the spiritual dynamic of the original movement and of the first-century church"? *Carl D. Liechty, Route 2, Archbold, Ohio 43502* Dec. 22

Good work

Dear Larry: Sorry to hear that you will no longer be the editor. I have appreciated the work you have been doing. *Raymond Wahl, Box 285, Langham, Sask. S0K 2L0* Dec. 19

Who then is willing?

- to identify and prepare persons in their congregation for Christian service, especially for agricultural, community development and public health work
- to help children and youth cultivate Christlike care for others and commitment to their biblical and Anabaptist heritage
- to find ways to free family, friends or self to share faith and skills through church service programs

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Man. R3T 2C8

Meditation

Out of gas on the Jericho road in January

AND IT CAME TO PASS one January day that a Manitoba couple set out from their farm home to go to the city. They had traveled but a few miles when their fuel tank ran dry, leaving them stranded on the side of the road.

The man, leaving his wife in the stalled vehicle, began to walk down the highway in the direction of the nearest service station.

Now, by chance, a merchant came by in his fine new car, and when he saw the man he passed by on the other side. So likewise did another distinguished gentleman in his full-sized Ford.

But a bearded stranger in a parka, from seven towns removed, as he journeyed in his yellow truck, came to where the man was walking, pulled to the side of the road, opened the door to invite him in, drove back to the stalled car, and taking a can of gas from the back of his truck he poured it into the tank of the farmer's car. Declining the offer of money, he tarried until the motor was running smoothly and then motioning the couple on their way with a friendly wave of his hand, he accompanied them to the service station.

Now which of the three proved to be neighbor? *Jake Sawatsky*

Open Doors

The History of the General Conference Mennonite Church

by S. F. Pannabecker

In this book you have the drama that portrays the reliving of days and years as God's people marched through open doors. You are given a brief glimpse of the drama of eternity as lived and enacted by those who have been a part of the body of believers known as the General Conference Mennonite Church.

INTRODUCTORY OFFER

462 pages, 6 pages of photos, hardback $12.95
After February 13, 1976 . . . . $18.50

FAITH AND LIFE BOOKSTORE
Box 347, Newton, KS 67114
159 W. Main, Berne, IN 46711

FELLOWSHIP BOOKCENTER
302 Kennedy
Winnipeg, Man. R3B 2M6

Contents

What do you say to a child who asks: "Why do you smoke?" 50
How does faith feel? 52
Life didn't cheat her 54
News 55
Record 59
Global reach: Biased view of MNCs 60
Letters 61
Out of gas on the Jericho road in January 63
Mennonite your way across Canada and the USA 64
Next week a new look 64

CONTRIBUTORS

LaVernae J. Dyck, 588 South West Maple St., Dallas, Ore. 97338, is editor of the Pacific District Messenger and freelance writer.

Frank C. Peters is president of Wilfrid Laurier University, Waterloo, Ont., and moderator of the Canadian Mennonite Brethren conference. His article appeared originally in the Mennonite Brethren Herald and is used by permission.

Jake Sawatsky is pastor of the Mennonite church at Oak Lake, Man. R0M 1P0.

CREDITS

Cover, Ed Carlin; 51, Paul M. Schrock, Scottdale, Pa. 15683; 53, RNS; 55, John Goodwin, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Mennonite your way across Canada and the USA

Leon Stauffer of Salunga, Pennsylvania, isn't satisfied to just talk about the merits of "Mennoniting-your-way" vacation travel. He wants to prepare a directory which will help travelers and hosts to find each other across the continent.

Mr. Stauffer, who's the general secretary of the Eastern Mennonite Board of Missions, describes the intentions of his venture this way:

"Our hosting idea is not designed to undermine motel business, nor are we trying to show up those people who prefer privacy to socializing. We're simply attempting to get willing parties together and encourage fellowship and economic travel."

The directory will catalog host names, address, phone, children's ages, and the type of accommodation available (spare bed, basement, parking space for camper, etc.), as well as the number of people who can be accommodated.

Persons who are interested in becoming hosts to Mennonite travelers should submit the details called for in the previous paragraph to *Mennonite your way,* Box 1525, Salunga, Pennsylvania 17538. A donation of $2.00 should also be enclosed to help Leon and his committee cover the cost of printing the directory.

To me the *Mennonite-your-way directory* sounds like a super idea for vacationers and other travelers who like to meet new people, see new places, and get around as economically as possible. If you think so, too, write to Leon Stauffer by February 5. LK

Next week a new look

Starting with the February 3 issue *The Mennonite* will look different. The paper will have a different feel and texture; it won't be as glossy as the coated paper we're now using. The type will look somewhat different, too, especially the headlines.

Why the new look and feel? We're changing over to a different method of printing next week. Until now Mennonite Press, our printer, has been using the letterpress method for *The Mennonite*. It's a good process, but it doesn't offer quite the flexibility and speed of the offset method.

We've been working with Mennonite Press for the past several years to arrange for the changeover. For them it has meant getting some new equipment, finding new sources for the large quantities of paper we use, and making adjustments in the production procedure and the schedule.

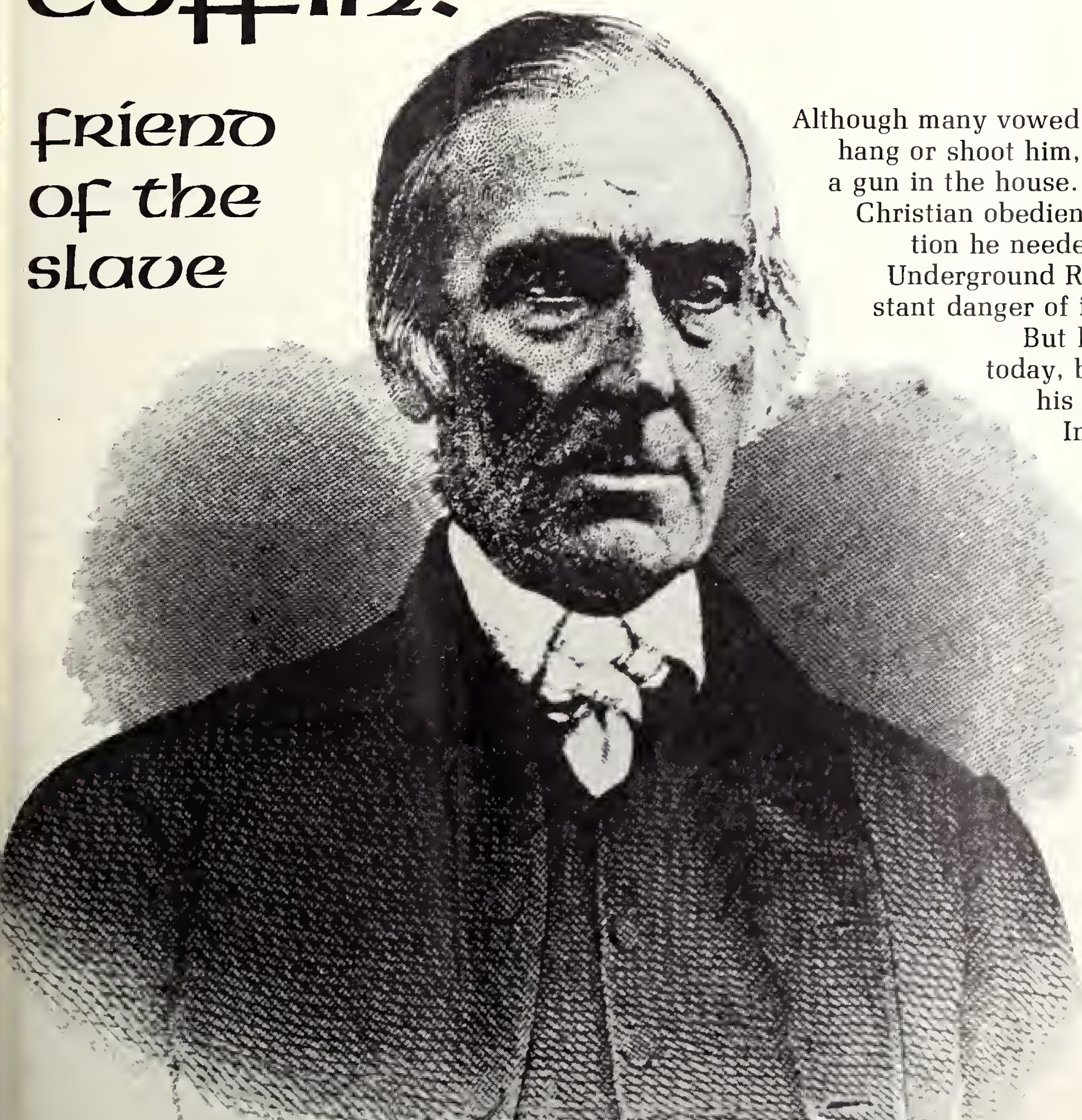
Once the new process is started it may take a few weeks to iron out some of the wrinkles which inevitably come with any change of this sort. We ask for your patience. In the long run we are confident that you will like the new product. LK

The Mennonite
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:5 FEBRUARY 3, 1976

Levi Coffin: friend of the slave

Charles Ludwig



Although many vowed that they would either hang or shoot him, Levi Coffin never kept a gun in the house. To him, the Bible and Christian obedience were all the protection he needed. As president of the Underground Railroad, he was in constant danger of imprisonment or death. But he never worried. And today, because of his courage, his home in Fountain City, Indiana, has become the center of an annual two-day celebration known as Levi Coffin Days.

A God-fearing Quaker, Levi never intended to be more than a merchant. And then, without warning, dark hands began to knock at his door during the night. Like the other twenty families in Newport—now Fountain City—he knew the Fugitive Slave Law had teeth. But loving the Bible and having been born in North

Carolina, he knew the horror of slavery and was determined to do all he could to help runaways reach Canada—and freedom.

Whenever there was a knock, he automatically leaped out of bed and invited the fugitives inside. Then, while getting a fire going, his wife would summon the maid and prepare a warm meal. Altogether, while living in this community for twenty years, 2,000 slaves passed through his home—and not a single one was ever captured! Indeed, he was so successful, his enemies—men who would have shot him if they had had the chance—dubbed him the president of the Underground Railroad. The title stuck and mail addressed to Levi Coffin, president of the UGRR, was promptly delivered.

Among the slaves who knocked at his door was Eliza, now famous as the Eliza of *Uncle Tom's cabin*.

Eliza's master and mistress had been unusually kind to her. But the master became pressed for cash and Eliza overheard him say that he was going to sell her only child. Two children were already dead. Thus, she was especially attached to this one. Horrified, she determined to escape.

Living in northern Kentucky, Eliza knew that if she could only cross the Ohio River into Ohio she would be comparatively safe. And so she made immediate plans. On a dark night, while her owners were asleep, she wrapped her two-year-old in a shawl and stepped out into the darkness.

Like other fugitives, she fastened her eyes on the North Star and started out. After walking all night, she was disappointed to find that the ice in the river had cracked into bobbing chunks. Hoping it might freeze solid by night, she took a chance and knocked on a white man's door.

"Yes, you may stay for the night," agreed the tall Scott.

Eliza was grateful for this protection. But she kept her eyes on the window. If only the river would freeze solid before the slave-catchers found her! But instead of getting colder, the temperature increased a degree or two. Intuition told her that she must act at once or return to slavery. And so, grasping her child in her left arm, she headed for the bank.

But even as she neared the bank, she saw the slave-catchers dismounting from their horses at the house where she had stayed. In a flash they started after her on foot. Eliza was desperate. But at the time she was unusually calm—even though they were gaining on her. Without considering the hazards, she made a wild leap onto a cake of ice and then gingerly made her way to another, and another. The cakes were smaller than the day before; and sometimes they tipped and sank beneath her weight. Soon she was drenched with icy water and was so numb she had to rest with the baby lying on the ice at her feet. But she could rest only a moment. After a terrified glance at her pursuers, she started out again. At times she feared she'd never make it. Still she refused to surrender.

A kindly man on the opposite side of the Ohio watched with amazement. When she reached the shore, he eagerly pulled her up the bank. "Take me to the g-good m-man," she chattered.

The "good man" was John Rankin who, along with his seven sons, did all he could to help the fugitives escape. But when Eliza got to his house—near Ripley—it was empty. Being desperate, she walked in and built a fire in the fireplace. Soon two of Rankin's sons entered.

"We'd like to help you," said one. "But we can't. The slave-catchers are near. Follow us, we'll get you on the UGRR."

The term Underground Railroad was well known by this time, and so Eliza knew his meaning at once. Soon she and her child were in a horsedrawn wagon together with other fugitives and were on their way to the next station about thirty miles north.

As far as historians know, the phrase Underground Railroad first came into being in 1831. At that time, a fugitive by the name of Tice swam the Ohio with his master close behind in a boat. During the entire crossing, the owner kept him in sight; but when Tice got to the other side, he vanished.

"What happened to your man-slave?" asked a friend in Kentucky.

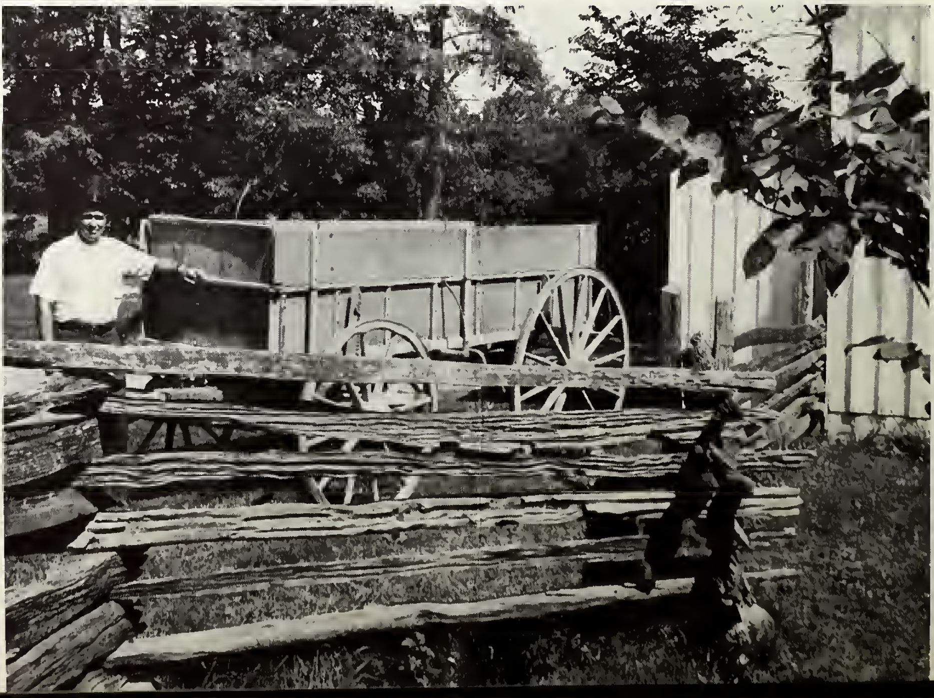
"I don't know. He must have taken the Underground Railroad," replied the owner.

It was a fitting word and it soon gathered railway terms. Thus the operators of the railway called themselves such names as brakeman, conductor, stationmaster, and so on. Each home along the way was known as a station or depot. Conductors spoke of having to catch the next train. Moreover, those who supported the system, even in a small way, were known as stockholders.

Levi was born in 1789 at a Friends settlement in New Garden, North Carolina. His Quaker parents were staunchly religious. When he was about seven he saw a gang of black men who had been

Levi Coffin: Friend of the Slave

Levi Coffin always had a wagon ready to take the slaves to the next depot on the Underground Railroad.



chained two by two, and coming behind was a white man with a whip. "Why have they chained you thus?" asked his father.

"Because they have taken us from our wives and children," replied one. "They are afraid we will escape and return to them."

As young Levi watched the gang snake away into the distance, he could barely control his tears.

Levi worked with his parents until they left for Indiana in 1825. Later he taught school, farmed, and started a Sunday school for slaves. Next, he followed his parents to Newport, just nine miles north of Richmond, Indiana.

When Levi and Katy moved to Newport, there were only twenty families in the community. Levi opened a dry goods store. The business prospered and he started several other enterprises. And then there was a midnight rap at his door. From then on, his home was a depot on the UGRR.

In his autobiography he said: "I have often been awakened by this signal . . . . Outside in the cold or rain there would be a two-horse wagon loaded with fugitives, perhaps the greater part of them women or children. I would invite them in a low tone to come in, and they would follow me into the darkened house without a word, for we knew not who might be watching or listening. When they were all safely inside and the doors fastened, I would cover the windows, strike a light, and build a good fire. By this time my wife would be preparing victuals for them, and in a short time the cold and hungry fugitives would be comfortable. I would accompany the conductor of the train to the stable and care for the horses that had, perhaps, been driven twenty-five miles that night through the rain and cold."

The story of this "glory road" that led to freedom was known in most of the slave cabins in the South; and although all slaves did not have the courage or opportunity to get on board, they all helped. The black preachers knew the code language. When they talked about the "sweet chariot" that was "going to carry them home," the members of the congregations nodded knowingly.

About one hundred "passengers" a year passed through Levi's home. Sometimes he kept them for several days. And always he saw to it that they were comfortably clothed. The clothes were often made by a sewing society that gathered in his home.

The fact that Mr. Coffin did not believe in violence and that none of his passengers was ever captured seems impossible. The answer is that he knew the Fugitive Slave Law of 1850 better than the authorities, that he understood all the loopholes, that he had a very keen mind with which to outwit the slave-catchers, and more important than all he knew God was with him.

Whenever slave-catchers were sighted near Richmond, word was immediately rushed to Levi by horseback. Alarmed, he knew what to do. Instead of having only one road to Canada, he used several. Like a master chess player, he decided which routes or combinations to use.

Nevertheless, he was once summoned to appear before the grand jury in Centerville and accused of helping seventeen fugitives.

When asked if he understood the law, he replied that he often had guests who *claimed* they were slaves. But since the law stated that a slave's word was not valid, he had no way of knowing if what they said was true. Then he added that when he was a boy he had read in the Bible that it was proper to feed the hungry and clothe the naked.

After this thrust, he peered deep into the face of his questioner and asked "Friend B---, was I right in doing so?"

When Friend B--- hesitated, Coffin pressed on. "How does thy Bible read? Was it not as I have said?"

"Yes," squirmed the man. "It reads somehow so."

Through this line of argument, and because of the fact that many of the jurors were his friends and in sympathy with him, the case was dismissed.

Sometimes Levi wondered if his efforts were being appreciated by those whom he helped. Such gloomy thoughts, however, were dispelled when he and his wife paid a visit to Windsor, Ontario, in 1854. While attending a black congregation, a lady came up and vigorously pumped Mrs. Coffin's hand.

"How are you, Aunt Katy?" she exclaimed. "God bless you!"

At first Mrs. Coffin didn't recognize her. And then she remembered. It was Eliza Harris—the one who had crossed on the ice!

Similar stories were repeated by others. One girl reminded the Coffins that she was the one who had been hidden beneath the feather mattress. With these memories churning in their hearts, the Coffins finished out their lives in a glow of satisfaction and happiness. They had done what they could and God had blessed their efforts.

February 8 is Race Relations Sunday.

The Coffins' house in Fountain City, Indiana, had many hidden rooms.

The fact that Mr. Coffin did not believe in violence, and that none of his 2,000 passengers was ever captured, seems impossible. The answer is that he knew the Fugitive Slave Law better than the authorities, that he had a very keen mind with which to outwit the slave-catchers, and more important than all that he knew God was with him.

A tract for our time

The struggle is not only one of overcoming sin personally and socially, it is also one of building and restoring those personal and social conditions which will, in accordance with God's original and continuing intention, make it possible for all people to live the abundant life which Jesus promised.

Historically, Korean Christians have stood firmly against political oppression, whether from Japanese imperialists, totalitarian Communists, or from their own government. Today, the Korean population is subjected to harsh and repressive measures decreed by the government of President Park Chung Hee. Within this tragic situation many Koreans have spoken and acted heroically in spite of government surveillance, intimidation, brutality, and sometimes criticism from fellow Koreans. The following testimony was given by a group of Protestant and Roman Catholic missionaries in Korea. Their names appear at the conclusion of the article.

The following letter is an effort to clarify to ourselves and to others the reasons, both personal and theological, on which we base our actions. It is a statement on our position and the interpretation of our role as Christian missionaries in the Republic of Korea at this particular time and in these particular circumstances in the history of this country.

As Christians and missionaries we are all a part of a common community, though representing differing opinions and ways of practicing our common mission. In light of these diversities we offer this letter as an effort to share our particular understanding of the Scriptures that has led us to our present position. We hope that these expressions will be accepted in the spirit of trust and love in which they are offered and, although we do not anticipate complete agreement with our point of view, we hope that at least a door will remain open between us.

We realize that many understand this position and may be in sympathy with our point of view, but there are others who do not and who feel that our stand on certain issues has caused inconveniences to some members of the foreign missionary community. We address this letter to all who are interested.

With all Christians we share the conviction that the practice of the Christian life must be consistent with the teachings of Scripture. It is our belief that the forms of witness we have been engaged in are in harmony with and are required by these teachings. Though it is not possible in this limited space to provide a full thesis, our understanding of Scripture which provides the rationale for a so-called political witness may be summarized generally as follows:

We believe that the ultimate source of power and authority is God himself. Eternal God, the Father, has created the world and people in it so that they might respond to him in free, obedient love, thus becoming his sons and daughters. In so responding to his goodness and grace, they are also required to create and maintain among themselves personal and social relationships of the same quality as those which characterize the relationship each has with the Father. In other words, God's will is to be done not only in personal-individual terms, but also in the larger groupings and communities that characterize societies.

By their free choice, people have chosen to be disobedient and unbelieving. They have sinned against God and endeavored to erect an independent society and life centered around themselves. From this primal disobedience come all the other divisions and separations which are the fabric of every individual life and all societies—individuals against themselves, people against people, people against nature. The effects of this rebellion against God pervade all areas of human society, including institutions. Nothing has escaped the domination of sin. The forces of evil, personified in the being of Satan, have found access into the world through human disobedience and, working through human beings, have established a kingdom counter to that which the Father intends.

God sent Jesus Christ into the world to restore the relationship between himself and humanity. Christ lived a

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

life of perfect obedience to the Father. He was the one true human being who exhibited in his daily life, in his words and works, what it means to do God's will. By his death on the cross and resurrection from death, he broke the power of Satan and sin over humanity and made it possible to return to a life of fellowship with and obedience to the Father. By faith in Christ's act, persons are reconciled to God, freed from the dominion of darkness, and transferred to God's kingdom. Faith comes by the preaching and teaching, the hearing and the acting out of God's message of salvation in Jesus Christ.

Freed from this trap of his own and Satan's making, mankind is summoned to a life of obedience. The pattern for this life is Jesus Christ, and the power to live it is generated by Christ, who lives in the believer as the Holy Spirit. The Christian life, which begins in the individual, must extend outward into all areas of human society—into marriage and family relationships, and ultimately into all spheres of life: cultural, social, economic, and political. There is no pocket or zone of human experience which is of unconcern to the Christian. He lives as the herald of God's good news in a still-unbelieving world, witnessing to the message of salvation in both word and deed. In so living out this obedient life, the Christian confronts the entrenched power of sin and Satan which, though broken by Jesus Christ, still operates where people submit to its dominion. This results in conflict and struggle, usually experienced first in personal terms, and then in wider social and relational terms. The struggle is not only one of overcoming sin personally and socially, it is also one of building and restoring those personal and social conditions which will, in accordance with God's original and continuing intention, make it possible for all people to live the abundant life which Jesus promised.

One of the structures which God has provided for the benefit and well-being of his children is government, the so-called political realm. This is certainly the teaching of Romans 13. However, because government has also become the sphere of Satan's activity, the political realm is also one in which the Christian, in living an obedient life, becomes engaged in struggle and conflict. It is precisely at those points where government (1) requires an obedience and loyalty that only God himself can demand, (2) requires of the Christian a behavior that is prohibited by Scripture or by the Spirit-informed Christian conscience, and (3) ceases to function as the agent of God (Romans 13:6) and engages instead in brutal or unjust acts against its citizens (be they Christian or non-Christian), that the Christian is called upon to bear witness.

The witness which he bears is that Jesus Christ is the Lord of Lords, that only he can command total obedience. It is a warning that God himself will judge governments and the human agents who wield political power by the way in which they exercise that power in the laws, policies, and practices which they establish. The Christian is compelled to act, in accordance with the example and Spirit of Jesus Christ, not only point out such evils, but also to correct them. The Christian will speak truth to power, will obey God rather than people, and will submit to whatever penalty or punishment may come as a result of this witness.

This is the political segment of life in which we have, by our actions, attempted to emulate faithfully our Lord's example.

There have been specific criticisms leveled against us because of the kind of activity in which we have found ourselves involved. Although detailed and involved response to these criticisms is obviously impossible in a statement of this nature, we nevertheless are obligated to express to our fellow missionary colleagues our own feelings about the issues raised by them.

1.

The first criticism is that as foreign missionaries we are guests in Korea and ought, therefore, to behave like guests. The inference is that engaging in "political activity" does not become the role of a guest, and that what we are doing is political activity.

Aside from the fact that the presence of any foreigner in Korea today is in itself of deep political significance, we feel that this issue could be approached from a number of directions. Perhaps the simplest way to respond, however, would be to ask some relevant questions:

How long, for example, must missionaries live in a foreign land before they cease to be guests?

If missionaries choose to identify themselves as guests, does this mean that the demands which the Lord places upon them become secondary to those which the Korean Government places upon them? (Consider Amos, who journeyed to a foreign land and spoke prophetically.)

If we are really guests, who is the host—the rulers of this nation or its people?

What is the responsibility of the guest to the host?

Do the guests sit quietly even if they discover that their host has become ill or is dying?

Why do guests have the right to "meddle" in the most crucial aspect of life—the religious—but not the human?

Look at the story of the Good Samaritan as an example of a foreigner who intervened in the affairs of others. Suppose the Good Samaritan had responded to the situation in which he found himself by saying, "I am a guest in your land and cannot get involved. You can be certain, however, that I will pray for you and also for those thieves who treated you so poorly."

2.

A second criticism leveled against us is based on the biblical injunction expressed in Romans 13 urging us to be subject to the governing authorities, for their authority is from God. Obviously in a letter of this sort we cannot hope to exhaust debate on this complex subject, but a few comments are in order.

We wonder why this particular passage is singled out of all relevant biblical texts on the subject. The Revelation of John, for example, written much later than Paul's Epistle and under a much more severe government, presents an effective diatribe against the ruling authorities and uses such expressions as "throne of the beast" in taking evil and corrupt rulers to task. The Old Testament abounds with instances of resistance to evil rulers: Moses in Egypt, Daniel and his friends, Samuel's rebuke of Saul when he got out of hand, to mention only a few. Why, then, among all the passages of the Bible concerning this issue must we single out this particular one in the New Testament as our ultimate guide?

We wonder also how far those who uphold this particular passage of Scripture would go in adhering to it. Would they consistently apply it to every ruler who has ever existed, or would they admit that there might be room for exceptions? Is it never wrong to serve an evil king? Does submission mean blind obedience? Is it not true that our ultimate obedience is always to God and that, although we ought to uphold our earthly rulers to the end of preserving order, we will ultimately find our allegiance to the Lord taking precedence? And is it not true also that those whose authority is from God are in turn subject to God?

What do we do when the rulers in power have arrived there by forcibly overthrowing the previously existing powers, as is the case with the present Korean Government? Why were they not subservient to the previous rulers?

This statement must be applied to any nation which insists that it is still a democracy, where the governing authorities are the people themselves, and it is improper for any one person or group of persons to assume absolute power.

3.

Issue No. 3 deals with the theological understanding of the role of the missionary and finds the foreign missionary required to "limit himself or herself to religious activity" or to "stick to preaching the gospel." Those who raise this issue, be they missionary colleagues or government officials, have their own understandings of what that means. Basically it is an attempt to dichotomize radically what are usually called "evangelism" and "social action." We regret the separation of these two because we find them to be common and inseparable concerns of Christ in the New Testament.

While calling people of all walks of life to a new birth, a new life, and a new community, Christ healed the sick, fed the hungry, and ministered to the poor, and at the same time he also directly challenged the authorities on such matters as working and healing on the Sabbath. We frankly see no way to live in Korea as missionaries attempting to be true to Christ's example without sharing these concerns for the total life of every human being.

We are also bemused by an understanding of our role which seems to imply that the "religious" aspect of life is relatively unimportant and that, therefore, we can meddle in it as much as we please. One would think that those who insist on separating the "religious" from the "physical" or "earthly" would also insist that the religious is of most crucial importance. Nevertheless, we are offered free rein in this area even to the extent of government support of activities which it decides are genuinely religious.

This raises a challenging question: Are we willing to let this or any other government determine what is or is not proper religious activity?

4.

Another area of concern which has recently gained tremendous publicity and emphasis is the "national security" question. Many say that while freedom, justice, and civil liberties are important, these must take second place to defense against the expansion of Communism in Asia and that therefore those who are working actively for those issues must postpone their efforts in light of the more important priority of defense and security. We can only take this statement as a contradiction in terms.

Without denying either the existence of the Communist threat or its severity, we would make certain observations:

We have observed recently the collapse of Vietnam, not because of lack of foreign aid in finances or manpower, but because the people of Vietnam were not sufficiently inspired by a succession of totalitarian leaders to resist aggression.

We believe that Korea's greatest asset in countering Communist aggression has long been the fierce anti-Communist stance of the Korean people (and especially the Christians) based on a great desire for freedom and justice. By destroying freedom and justice, by trampling on human rights, by outlawing all voices of opposition or differing opinions, the Park regime is destroying the only hope of unity and common commitment to its goals, even to one as important as national security. The goals of national security are actually dependent upon an atmosphere and genuine support of democratic freedoms and justice, but these are the very things which present government practices tend to smother out. This in itself is, in our opinion, the real threat to national security.

5.

The fifth criticism with which we attempt to deal is what has been phrased "don't stick our necks out." Actions by some missionaries which upset the government result in inconveniences for all missionaries who suddenly find that they are under surveillance and that it is more difficult than previously to obtain visas, residence permits, and tax exemptions. This is perhaps the most difficult of all the criticisms to answer because we are sensitive to what is happening and we are sorry that our involvement has caused inconvenience to others.

But let us place the issue in the most glaring light possible. Through exhaustive research, prayer, and personal involvement based on our own understanding of Jesus' words in Matthew 25:31 ff., we came to feel that eight essentially innocent men were executed by the Korean Government. Could we honorably remain quiet in such a situation? In other words, which is ultimately more important, innocent death or inconvenience?

We ask for your understanding as we turn this issue around and point out that others' actions and involvement affect us also. Those who support this government either directly or through indifference and silence, make it extremely difficult not only for us, but even more important, for the millions of Korean citizens who long for a just and humane life.

Signed by W. Ransom Rice, Jr., Suzanne Rice, Basil M. Price, Robert J. Kelly, Gene Matthews, William A. Basinger, Charles A. Krauth, Fran Krauth, Walter F. Durst, Louise M. Durst, Willa Kernen, Marion Current, Christine Ortis, Joanne Fisher, Madeleine Guisto, Richard Petersen, Dorothea Schweizer, Fran Dunne, Martin J. Lowery, Dolores C. Geier, John Daly, Sean Dwan, Dolores Congdon.

News

Goal-setting plan gets a new format

The congregational goal-setting program which the General Conference's Commission on Home Ministries once adapted from In-Depth Evangelism Associates has now become a CHM program which In-Depth Evangelism is adapting for its use and about which other organizations are inquiring.

The program, formerly Congregation-Mission-in-Depth and now called Congregational Goals Discovery by CHM, has been revised by CHM staff members Palmer Becker, Floyd Bartel, and Esther Rinner together with Bill Wortman of In-Depth Evangelism. The new format, which will be ready for use by March 1, places less emphasis on one questionnaire for every member of the congregation and more emphasis on discovery of needs and resources in small groups which are to meet in homes for five consecutive weeks.

These "home discovery groups" will try to discern present goals, the strengths of the congregation, the needs of the community, past performance of the congregation, and specific changes needed in the future.

Then, small group leaders and the church board will meet with a consultant provided through CHM to sift through group findings and recommend goals to a congregational meeting. The consultant will also be present for an evaluation a year later.

"The basic difference between this program and the first materials is that these materials take seriously the present structures of the church" rather than create new task forces, etc., said Palmer Becker, CHM executive secretary.

In addition, explanations in the new leaders' guide are complete enough that the congregation can do most of the process on its own, without having the consultant there constantly.

Another difference is that, previously, a core group within the church was doing all the research and making recommendations to the church, said Mr. Becker. Now recommendations grow out of small groups in which all members can participate.

He expects six to eight congregations to use the Congregational Goals Discovery program this spring, with the program getting into full swing by next fall.

In-Depth Evangelism Associates, whose program CHM adopted in 1972-73 will be using the new process developed by CHM, ordering the posters for small groups from CHM, and revising CHM's leaders' guide to fit their own terminology, Mr. Becker said. The main difference will be the title, "Goal-oriented Evangelism-in-Depth."

Others have also expressed interest in the new General Conference materials. Donald McGavran's Institute of Church Growth wants to consider the material for its book-of-the-month club. Interest was also expressed at a recent Evangelization Forum meeting in Kansas City, attended by 250 denominational leaders, many of whom participated in the Key 73 evangelism emphasis.

"We have materials ready along the lines of the philosophy they are struggling with," said Mr. Becker. "We're two years ahead of them in development of materials."

The new approach will receive its first exposures at the Canadian Council of Boards January 29-31, at the church management seminar for pastors at Associated Mennonite Biblical Seminaries February 2, and at the General Conference's Council of Commissions in Newton, Kansas, February 9-13. More exposure is planned at the commission's consultation on church growth, tentatively scheduled next November in Bluffton, Ohio.

"Congregations often look back to earlier problems or to bygone golden eras," said Mr. Becker. "When this happens, a congregation plateaus or stalls. The Congregational Goals Discovery plan helps a backward-looking congregation to turn around and look forward. We want to do all we can to help a congregation look forward to that which Jesus Christ would have them do within their group and their community."

CONGREG
G
DISCO
WHAT IS OU
CONGREGATIO
FOR WHAT DO
OUR CONGREG
KNOWN?
THE
Church
CHRIS
TH
WE A
HIS
Acts 2:36; I Cor. 12:12-
What was the chief
influence in your becomi
a member of this churc
Kinship
Denominational Loyalty
Marriage
Invitation of member
Pastor
Other
WELCOME

Basic materials for the Congregational Goals Discovery program are thirty-four posters to be used in the small groups which meet in homes.

Burkholder: God may be working in China

The Chinese people today seem to be acting in a more Christian manner than most professing Christians.

Such is the conclusion of J. Lawrence Burkholder, Goshen, Indiana, who visited China for three weeks last summer.

"While postponing judgment until I know more about China," wrote the Goshen College president in the January issue of *Mission-focus*, "I believe that China must be taken seriously—not only as a world power, but as a place where God may be at work."

He noted that, much to the surprise of many of God's people, the God of the Bible often has achieved his purposes in strange ways.

"Could God by using Mao as a leader to call the church and, indirectly, the western nations to justice, order, peace, simplicity, and morality?" he asked. "Could it be that God has given up the West to moral and economic disintegration and he looks paradoxically to China as the fulfillment of his purposes?"

From 1945 to 1948, Mr. Burkholder served in China as representative for MCC and Church World Service.

Mr. Burkholder pointed to several analogies between Chinese Marxism and Christianity: Both see history as a struggle. Both systems are radical and revolutionary. Both systems demand total commitment. Both espouse the simple life; riches are repudiated; eroticism is rejected; pride is criticized. Both uphold an ideal of consensus.

"The dynamics of the 'discerning community' according to the believers' church model is similar in many respects to the dynamics of the 'revolutionary committee'—the basic decision-making body in cities and communes," he said.

However, he also observed that the most glaring difference between the Chinese revolution and Christianity lies in the area of individual freedom. In Maoism, individual free will is denied.

Another difference, Mr. Burkholder said, is that, while Christianity rests upon belief in reality beyond the human, Communism denies transcendence.

1976 work camp locations announced

Fourteen summer work camps in eleven locations have been scheduled for high-school-age young people by the General Conference.

Work camps this year, planned jointly by the youth office of the Commission on Education and the voluntary service office of the Commission on Home Ministries, will run from two to six weeks.

One hundred forty positions are available for persons ages sixteen to eighteen (with a few positions for fifteen-year-old girls) in the following locations:

—Fort Wayne, Indiana, at the Fort Wayne State Training Center and Hospital working with retarded persons, June 19 to July 3.

—Americus, Georgia, participating in the daily work of the Koinonia Partners community and producing its fall newsletter, August 8-20 (high school graduates only).

—Bloomington, Illinois, two-week sessions between June 6 and July 31 working as aides at Mennonite Hospital (female volunteers only). This is the only location which will accept fifteen-year-olds.

—Denver, Colorado, working with retarded children at Wheat Ridge Home, June 12 to July 9.

—Seattle, Washington, working in a national forest and getting acquainted with an urban environment, August 1-14.

—Pine Lake Fellowship Camp near Meridian, Mississippi, working with carpentry, trail clearing, and conservation at a Mennonite campgrounds, July 19 to August 9.

—Portland, Oregon, assisting the Peace Mennonite Church with its building and becoming involved in community service work, including vacation Bible school and home repair, August 1-14.

—Wichita, Kansas, working in housing repair in a program jointly sponsored by the church and a neighborhood organization, July 11 to August 11.

—Hamilton, Ontario, repairing low-income housing and working in the Welcome Inn community center, June 13 to July 25.

—Lame Deer, Montana, youth and community work on the Northern Cheyenne reservation, tentatively July 1-21.

—Kansas City, Kansas, developing theater productions for day-care centers and others in the community, July 5-25.

Applications and a $3.00 deposit should be sent, preferably by May 1, to Work Camps 1976, Box 347, Newton, Kansas 67114; attention: Lois Bergen.

Cost of work camps to each participant varies from $26 to $80, depending on the length of the camp, plus transportation to and from the camp.

The youth and voluntary service offices are also looking for work camp leaders.

China restricts religion, reporter says

Only three Chinese people regularly attend the Sunday morning service of the only Protestant church among Peking's million people, according to Forrest Boyd, who visited the church during his trip with U.S. President Ford to China.

Mr. Boyd, who wrote of his experiences for the *National courier*, published by Logos International Fellowship, said three Chinese ministers rotate in taking charge of the service for the three Chinese believers. A handful of foreigners serving in embassies and liaison offices also attend.

The Sunday services in Peking do not include a sermon, just hymns, Mr. Boyd reported. The reason is that the pastors do not want to impose one person's will upon the mind of another.

"It's impossible for an outsider to gauge the size and vitality of the church in China in a short time," he said.

Peace Section Assembly to convene on Capitol Hill

"Civil religion and the American empire" is the theme for the sixth MCC Peace Section Assembly March 21-23 in Washington, D.C.

The nation's capital is expected to be moving into the bicentennial mood by the time assembly participants arrive for the 2½ days of sessions that will range in scope from briefings at the Pentagon to meetings with members of Congress, from a presentation by the chaplain of the Senate to critiques of "God and nation" by Mennonite scholars.

Assembly participants will hear from a former intelligence officer presenting an inside perspective on the role of the CIA as a vehicle for U.S. foreign policy. American economic influence around the world will be analyzed by an expert on multinational corporations.

The Peace Section and its Washington office, located just across the street from the capitol grounds, will be arranging the assembly sessions.

Lodging accommodations will range from moderately priced hotel suites to youth hostel dormitories and some church sleeping-bag space. A $5.00 registration fee will cover cost of bus fare to the Pentagon, a sandwich supper, and other costs of the assembly.

The assembly will begin at 3:00 p.m., Sunday, March 21, and conclude at 1:00 p.m., Tuesday, March 23, convening at Capitol Hill Presbyterian Church, 201 4th St., S.E., Washington, D.C.

CIA refuses to cut ties with missionaries

The U.S. Central Intelligence Agency should not be barred from using overseas church workers for intelligence gathering, according to replies from CIA director William Colby and the White House to Senator Mark Hatfield.

Mr. Hatfield, Republican senator from Oregon, introduced a bill, S 2784, on December 15 that would, if passed, prohibit the CIA and other intelligence agencies from soliciting information and services from missionaries. Such practices, said Mr. Hatfield, are an intrusion that compromises the overseas mission work of the church and violates the protection afforded the church by the constitution from interference by the state.

The revelations of CIA activities in recent months have caused widespread concern both in the United States and abroad. Yet most church members in the United States would not have suspected that the overseas church workers whom they support are among the most vulnerable to the tactics of the CIA as it seeks to manipulate the internal affairs of other countries. The more than 42,000 Americans serving abroad as missionaries and church agency workers are seen by the CIA as potential collaborators whose knowledge and grass-roots contacts the agents find an irresistible resource.

Overseas Mennonite missionary and Mennonite Central Committee personnel, numbering over 1,500 workers, are in no way immune from this exploitation.

Sensitive to the predicament confronting both missionaries abroad and the supporting bodies at home, Senator Hatfield wrote both to the director of the CIA and to the president urging action that would terminate the practice of CIA use of mission and church agency personnel as information resources in its undercover activities.

Replying to Mr. Hatfield's request, director William Colby said: "I believe that it would be neither necessary nor appropriate to bar any connection between CIA and the clergy and the churches . . . . I believe that any sweeping prohibition such as you suggest would be a mistake and impose a handicap on this agency which would reduce its future effectiveness to a degree not warranted by the real facts of the situation."

From the White House Senator Hatfield received the following reply in a letter from Philip W. Buchen, counsel to the president: "The president does not feel it would be wise at present to prohibit the CIA from having any connection with the clergy. Clergymen throughout the world are often valuable sources of intelligence, and many clergymen, motivated solely by patriotism, voluntarily and willingly aid the government by providing information of intelligence value."

Citing examples of the effect of CIA intrusions in missionary work, Mr. Hatfield referred to the missionaries who were arrested at the directive of the government of Mozambique as being suspected of CIA collaboration. Such involvement on the part of missionaries places all mission agencies seeking to minister in Mozambique in jeopardy.

While some overseas church workers have willingly responded to CIA requests for providing information on citizens and local activities, the more unsettling factor is the unwitting cooperation which has involved missionaries in CIA activity.

A written statement by Alden J. Stevenson, a former Jesuit missionary now serving as a campus minister at the University of San Francisco, has led to a Senate investigation into the possibility that the CIA was responsible for an alleged assassination in New Orleans in the late 1950s or early 1960s. Mr. Stevenson said that a CIA official told him, while the priest was a missionary in Taiwan, of having participated in such an assassination. A CIA spokesman has denied that a premeditated murder was ever ordered or carried out by CIA officials within the U.S.

John Marks, coauthor of *The CIA and the cult of intelligence* and a resource speaker at seminars conducted by the MCC Peace Section Washington Office, sees the possibility of the churches getting Congress to make CIA use of church persons illegal in the future.

Philip Agee, former CIA agent and author of *Inside the company: CIA diary* who decided to blow the whistle on the CIA, goes further: "For too long the churches have been on the wrong side, especially in Latin America. They should quit supporting the tiny ruling minorities in the third world, switch sides, and begin to practice what they preach by fighting injustice."

"The observations of such experts, troubled over the uncontrolled activities of U.S. intelligence-gathering agencies and concerned about the predicament of overseas church workers, suggest a serious ethical dilemma confronting the church," said Delton Franz of the MCC Peace Section Washington office.

"On the one hand, if our overseas workers refrain from addressing peace and justice concerns and focus solely on personal nurture and evangelism, our personnel might avoid reprisals or being expelled by authoritarian governments which are more supportive of the privileged elite than of the distraught poor. In so doing, however, mission and MCC personnel, while permitted by rightist governments to remain, would increasingly incur the suspicions of liberation leaders who seek justice for the oppressed. This, too, could result in reprisals and alienation from the people."

"Mennonite overseas workers have, for the most part, maintained a commendable independence, refraining from too close an identification with either the U.S. or the host government. With political ferment and unrest of the oppressed accelerating, overseas workers and sending agencies are pressed more than ever to clarify their posture in other countries and perhaps to go on record publicly in stating their position.

Mr. Franz concluded, "For a people who have never been at ease with secret societies, the prospect of being exploited by one of the largest, most powerful clandestine agencies in the world is an unhappy thought."

Mennonite Brethren publish statement on bicentennial

A bicentennial statement has been prepared by the Faith and Life Commission, Southern District Conference of Mennonite Brethren Churches, asking Mennonite Brethren to affirm that which is good in the nation, witness against that which is evil, examine our own faithfulness, and dedicate ourselves to a life of Christian obedience.

The final section urges Mennonite Brethren churches to:

—"Put Christ and the biblical mandate above every worldly loyalty, even though this may result in conflict with our society.

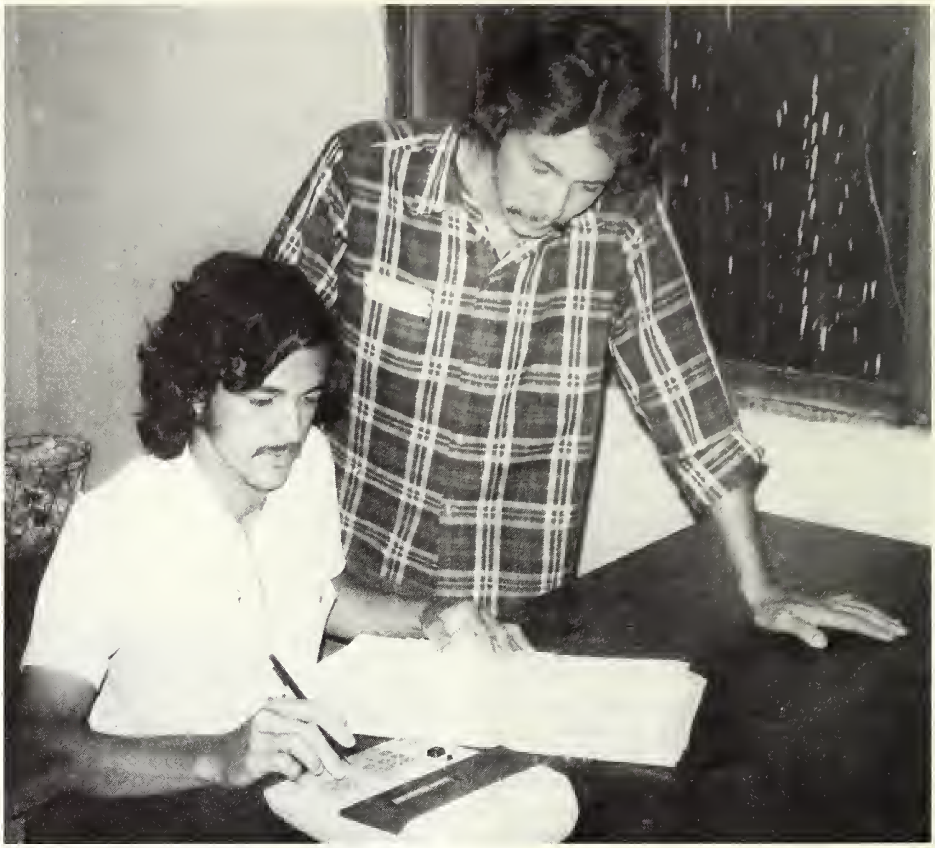
—"Recognize that government is ordained by God to maintain order and to promote the well-being of its citizens.

—"Pray for leaders of governments and to be subject to governmental authority *when it is not in conflict with biblical authority.*

—"Recognize that the church, not the nation, is God's primary agent in history and that the church of Jesus Christ is international and transcultural.

—"Assume the role of servants. . . and identify especially with the poor and the oppressed. . . .

—"Observe the National Day of Prayer scheduled for March 5 as well as July 4. . . as a day of worship, thanksgiving, confession, and rededication, focusing attention on the true meaning of freedom as found in Jesus Christ (Jn. 8:32)."



Bolivia co-op means loans for farmers

Ervin Melgar, left, administrator of Progreso, Ltda., and MCC volunteer Wendell Amstutz of Hesston, Kansas, check some figures at the cooperative's office in El Torno, Bolivia. The savings and loan cooperative, which started in 1971 with thirty rural members, has grown to 1,400 members and is the fastest growing such cooperative in Bolivia. MCC volunteers have been involved with the co-op for the last two years, and Mennonite Economic Development Associates has provided a matching loan. Until recently most loans were commercial, but now more loans will go to farmers, concentrating on small loans under $500 to poorer farmers. "We have a big advantage over large city cooperatives," said Mr. Melgar. "We know everyone here and they know us. There's a confidence in the cooperative, and we want that to continue."

Words & deeds

Two branches of the Beacon School in Korba, India, are being closed, but the central branch will remain open in spite of decreased enrollment. The English-language Beacon School, started by the General Conference Mennonite Mission in 1966, drew many of its students from the children of employees at the Balko aluminum plant. When the company built its own school last fall, 200 of Beacon School's 500 students were withdrawn. The Banki branch, near a large coal development, will likely close in April.

MCC has contributed $5,000 to the Middle East Council of Churches, headquartered in Beirut, Lebanon, to help cover immediate emergency needs resulting from the country's civil war, and further prospects for emergency relief are being explored. MECC is the major association of Protestant and Orthodox churches in the region and administers its own relief, service, and Christian education programs. Mennonites do not have a program in Lebanon, but MCC has for years cooperated with MECC. In Beirut, staff members have assisted MCC with clearance of shipments through Beirut and other kinds of regional services.

"Perhaps the most important cause of malnutrition is incorrect and incomplete education—maleducation," said Anne Falk, MCC volunteer nurse in Tayu, Indonesia. She helps combat maleducation through a maternal child health clinic, a school health program, and village teaching. She said the biggest problem in dealing with maleducation is the difficulty to change attitudes and habits firmly established over the centuries. However, some more recent maleducation is also producing problems. As part of the emphasis on good nutrition for infants, Ms. Falk stresses breast feeding, which gives the infants a food perfectly designed for their needs. But advertising by milk companies for bottle feeding is making inroads into the country and has begun to affect this area.

Menno Gardens senior citizens' apartments recently had its grand opening in Calgary, Alberta. The project is sponsored by First Church in Calgary. The first residents moved in in September.

Nonviolence and the national defense

An interpretive report by Lois Barrett

"We can establish peace if we can establish peaceful ways of fighting," said Gene Sharp, recent lecturer at a weeklong Symposium on Peace at Bethel College, North Newton, Kansas.

Mr. Sharp, a research fellow at the Center for International Affairs, Harvard University, is promoting the idea of nonviolent civilian national defense, which, with adequate research and training, can be more effective than military defense, he said.

"All governments, however tyrannical, depend on the cooperation and obedience of the people they rule," said Mr. Sharp. Governments can be, and have been, overthrown by nonviolent means. He began one of his lectures with three lengthy examples: the release of Jewish prisoners after demonstrations by their wives in Hitler's Germany, the stepping down of a Guatemalan dictator in 1944 after demonstrations and finally a general strike, resistance in Nazi-controlled Norway which caused Quisling to abandon his attempts to form professional organizations for indoctrination.

"There is a vast history of nonviolent struggle" going back to ancient Egypt, he said. "There are at least 200 known and identified methods of noviolent defense," 198 of them catalogued in his 928-page *The politics of nonviolent action*. The list ranges from posters and public speeches to consumer boycotts and civil disobedience. Included is a traditional Mennonite method, protest emigration.

"You don't have to change human nature to be nonviolent," said Mr. Sharp, citing the child's refusal to eat, which in nonviolent struggle can become a hunger strike. "You just have to learn how to be stubborn and obnoxious effectively."

His cause now is to promote extensive research of noviolent methods as national defense: five to ten years of large-scale privately financed research, followed by a ten-year period of government-financed research at the rate of 1 percent of the present annual national defense budget.

Mr. Sharp is convinced that government will listen if it can be shown that nonviolent defense is more effective than military defense.

"I get favorable responses from military and business groups I speak to," he said. His book has been reviewed in military journals in Australia, England, and western Europe. And his proposals are being "seriously considered" by the Swedish defense department and some individual military officers in the U.S., he said.

His mixture of nonviolent means with the ends of national defense gives a religious pacifist a jolt.

He is not antimilitary, he said, and on first hearing, he does not sound as if he questions the goals of the military.

What is his moral or philosophical base? His base is political, he said. "Governments of all types depend on the cooperation of the people they rule. Therefore whenever people withdraw that obedience in loyalty to higher principles, governments can be changed." His ideas, he said, are compatible with the principles of the American Constitution and American democracy.

Could the nonviolent means he espouses be used for evil ends? Probably. However, nonviolent defense has a safeguard which military defense does not have—it can scarcely be used by a small elite, since nonviolent national defense requires the cooperation of large segments of the population.

Once it was established that national defense was possible by civilian struggle, a government or its military would have a hard time justifying its military involvement in another country for aggressive purposes, Mr. Sharp argued. People would be able to make the choice: Do we want to be the world's policeman, or are we really concerned with the defense of freedom?

In addition, when pushed, Mr. Sharp seems less supportive of the nation-state. "What is our alternative? a world government?" he asked. "I'd rather see small government, not larger."

His appeal to the principles of national democracy and his willingness to let the church serve the nation's ends by "preaching disobedience to foreign tyrants" speak little to the Christian's placing religious loyalties over national loyalties. And his separation of the rationale for nonviolent means with their ends should produce uneasiness for those in the Anabaptist tradition.

But a decision to choose faithfulness over effectiveness does not mean a blind disregard for which of several faithful actions will prove most effective, nor does it mean that those committed to nonviolent action should avoid the research, the training, and the advance planning which Mr. Sharp advocates. Nonviolent activists should no more depend on improvising on the spur of the moment than the military now does, he said.

Finally, his proposal is a reminder that the ultimate power does not lie in military might. In the nonviolent, cooperative action of an oppressed people, there is a potential for power that no guns nor bombs can stop.

Pastor wanted

The United Mennonite Church invites applications for pastor of a small congregation in Thompson, a city of 22,000 in northern Manitoba. Group leadership skills, training, and some experience in counseling and an aptitude for community involvement are seen as priorities. Applicants must be prepared to work with people of various Mennonite backgrounds in their attempt to achieve unity of purpose and to bring the message of Christ effectively to bear on the needs of a unique and dynamic, multiethnic community. Please apply with particulars regarding training and experience, as well as questions, to: Waldo Klassen, 67 Westwood Drive, Thompson, Manitoba R8N 0E6.

Overseas Jubilee projects funded

Seven Jubilee Year overseas projects totaling $24,800 were approved during 1975 by the General Conference's Commission on Overseas Mission.

The year 1975 had been designated by the conference as a Jubilee Year, a practice which had its beginnings in Old Testament times (see Leviticus 25). One of the provisions of Jubilee was a redistribution of wealth and property.

The Commission on Overseas Mission had offered missions and churches in each of the countries in which it is involved the opportunity to submit one-time projects in line with the commission's priorities.

Approved projects included:

—assistance in completion of a new church building, student scholarships, and films for evangelism in Paraguay.

—a two-week seminar on Anabaptism and books for church leaders in Uruguay.

—help in buying an apartment in Taipei, Taiwan, to start a new church.

—scholarships in Mexico.

—funds for leadership training and an overhead projector in Japan.

—contributions to a retirement fund for Mennonite church workers in Colombia.

—a mobile visual aid unit in Bolivia.

Vietnam delegation receives aid report

"We can tell you are a peace and justice-loving people. We are very much moved that when our town was destroyed you came to our aid," Vo Van Tiep, vice-chairman of Ha Bac Province in North Vietnam, told an MCC delegation in November. "We want to express our sincere thanks and deep appreciation for the help that MCC has given."

This expression of gratitude was given in response to the material aid that MCC sent to Ha Bac during 1974 after Atlee Beechy, MCC executive committee member, visited North Vietnam in January 1974 and medical and educational aid for North Vietnam was approved at the 1974 MCC annual meeting.

During 1974 MCC sent medical equipment including an obstetrics examination table, a small X-ray machine, a surgical lamp, and laboratory and other medical instruments. Cement, glass, other building materials, and school desks were sent to help rebuild and equip a primary school.

Ha Bac Province is located about thirty miles northeast of Hanoi, North Vietnam's capital.

During the war, Mr. Tiep explained, Ha Bac was the target of 542 American air attacks which dropped 32,000 tons of bombs.

On December 19, 1972, the Bac Giang Hospital was hit by a major bombing attack. The staff of the hospital stayed through the onslaught to care for the emergency cases and their 100 patients, mostly women waiting to deliver. The hospital was totally destroyed, most of its medical equipment either destroyed or heavily damaged, and casualties were high.

The hospital was rebuilt in 1973 but on a smaller scale because of the lack of building materials.

Dr. Quang, director of the Bac Giang Hospital, told us that as a result of 30 years of war emergency medicine developed widely in North Vietnam. Every doctor learned to practice under the most difficult and primitive conditions. Doctors who were forced to operate in underground caves used parachute silk to form capsules in which they worked.

Bac Giang High School evacuated its 1,000 students to the mountains during the years of bombing. After ten years the school was almost totally destroyed and the grounds were pock-marked with bomb craters.

Before a new school could be built, unexploded bombs still buried in the school grounds had to be uncovered and defused. Several of the students who volunteered for this task were killed.

Since returning to Bac Giang in 1973 students, teachers, and parents have built a new school of mud and straw which just opened for use in 1975. With an emphasis on upgrading educational standards North Vietnam is now requesting equipment such as physics and chemistry lab sets, microscopes, and musical instruments rather than new, more permanent buildings.

Because Bac Giang and surrounding area along the Thuong River lie below water level during the wet season, dikes play an important part in agriculture in the lowlands of the province. During the war bombs were dropped on the dikes, flooding out the vegetable and rice fields along them.

The orange groves in the highlands of Ha Bac Province were not heavily damaged by bombing as lowland farming areas were.

"Our only desire is for peace for a long time and to rebuild our country and provide a better life for our people," the vice-director of the co-op said. "It is our hope that the ties between our province and MCC will grow."

Vietnam's postwar needs are vast. Millions of dollars are needed for reconstruction. "We learned from the press that there were Americans who opposed this war," Mr. Tan, vice-principal of Bac Giang High School, concluded. "Now you come to help us restore our country. We hope that you will continue to urge the American Government to help us in rebuilding our country." *Linda Hiebert, MCC Laos, member of the MCC delegation to North and South Vietnam*

Overseas service opportunities

NURSE needed **now** for short-term assistance at maternity clinic in Mexico. Low German is necessary.

TEACHER needed next summer for two to three years in Taiwan for elementary and junior high missionary children. Experience in special education is desirable.

Apply today! Write or call:
Overseas Personnel Secretary
Box 347, Newton, Kansas 67114
(316) 283-5100

Record

Workers

Nancy Williams, Boulder, Colo., has been appointed by Mennonite Mental Health Services as specialist in developmental disabilities, a position vacated by *Jack Fransen*. Ms. Williams, active in the Arvada (Colo.) Church, is completing a PhD in clinical psychology at the Institute for Advanced Psychological Studies at Adelphi University. For the past four years she has worked at the Developmental Evaluation Center in Denver. MMHS began as a branch of MCC in the late 1940s and is responsible to the Mennonite and Brethren in Christ churches for work in mental health. It has been broadening its involvement to include the program in developmental disabilities, offender ministries, and mental health services in Paraguay.

Published

Anabaptism: Both positive and negative, a pamphlet supplement to Walter Klaassen's earlier book *Anabaptism: Neither Catholic nor Protestant*, is available for 50 cents from Conrad Press, Waterloo, Ont.

Calendar

Eastern

Mar. 21-24—Missions emphasis, East Swamp Church, Quakertown, Pa.; Dan Dalke, speaker

Northern

Feb. 6-8—Northern District winter youth retreat, Swan Lake Christian Camp, Viborg, S.D.

Feb. 20-21—Seminar on "Christian commitment and true patriotism," Swan Lake Christian Camp, Viborg, S.D., sponsored by Northern District peace and social concerns committee; Peter Ediger, resource person

Pacific

Feb. 7—Mini MCC assembly, Upland, Calif.

Feb. 20-21—West Coast MCC Central Committee, first regular meeting

Apr. 23-24—Workshop on Christian perspectives on the bicentennial and Christian perspectives on music making; Peter Ediger, Tom Graff, and Alf Siemens, resource persons

Is peace a thread running through the pages of the Bible?

Leader's Guide
Lordship as Servanthood
Thirteen Lessons on the Biblical Basis for Peacemaking
WILLIAM KEENEY
ESTHER GROVES

explores this question in a comprehensive peace study resource

THE STUDY CAN HELP US . . .

. . . understand that reconciliation and peace are central, basic themes in the biblical story.

. . . identify the means by which peace has been brought about in the biblical history of God's people.

. . . experience the joy of being part of the kingdom of God where justice, peace, and love reign.

. . . discern on the basis of the study of the Bible and group interaction some specific new expressions of peacemaking appropriate for messengers of the gospel of peace.

TWO STUDY OPTIONS AVAILABLE

These materials can be used in a Sunday school, midweek, or any other group study setting. It is also excellent for personal study.

OPTION 1: STUDY/ACTION KIT AND BOOK

This option is an experience-centered approach to this study. It is designed for young adults and adult groups who wish to do more than discuss peacemaking. Some senior high students would also enjoy this dialog. Resources for this approach:

STUDY/ACTION KIT. The kit contains the three items listed below. The kit is intended for leader's resource.

Kit $10.00

1. LORDSHIP AS SERVANTHOOD, William Keeney
   Thirteen lessons on the biblical basis for peacemaking. Order one for each member of the class.
   104 pages, paperback reading book $2.00
2. LORDSHIP AS SERVANTHOOD, Esther Groves
   Leader's guide with worksheet material and teaching suggestions.
   73 pages, paperback $1.50
3. PEACE: A BIBLICAL THEME, filmstrip
   60 frames, script, tape $8.00

OPTION 2: CASSETTE AND STUDENT'S STUDY GUIDE

This option is a thorough biblical study of the Bible's teaching on peace. It is designed for young adults and adult persons who wish to study this topic in depth. Resources for this approach:

1. Twelve lectures recorded on cassettes. The complete set of cassettes and a leader's guide, LORDSHIP AS SERVANTHOOD, is available on a rental basis for a three-months period of time as well as purchase. This is an audio version of the book by William Keeney.
   Rental: $10.00
   Purchase: $30.00 plus $1.75 for leader's guide
2. Student's study guide designed to be used with the cassettes. 61 pages, paper, $1.25
3. Leader's guide, includes the student material plus 18 pages for teaching helps, $1.75.

PLEASE NOTE: If using the rental plan, send your request and student book order to the Audio Visual Library, Box 347, Newton, Kansas 67114. Please specify the three-months rental period desired.

To purchase any of these materials send orders to:

FAITH AND LIFE BOOKSTORE, Box 347, Newton, KS 67114
FAITH AND LIFE BOOKSTORE, 159 W. Main, Berne, IN 46711
FELLOWSHIP BOOKCENTER, 302 Kennedy, Winnipeg, Man. R3B 2M6

This peace education resource material was prepared by the Congregational Peace Education Program. The sponsoring agencies are Brethren in Christ Commission on Peace and Social Concerns, General Conference Mennonite Church Peace and Social Concerns Committee, Institute of Mennonite Studies, Mennonite Central Committee Peace Section, Mennonite Board of Congregational Ministries. Option 1 is jointly published by Mennonite Publishing House, Scottdale; and Faith and Life Press, Newton. Option 2 is published by Faith and Life Press for Mennonite Central Committee, Peace Section, Akron, Pennsylvania.

Review

Ten best movies of 1975

James Arnold

These are my favorite ten movies for 1975, listed more or less in order of preference:

Welfare: Frederick Wiseman's cinema verité masterpiece, magically bringing together our most skilled and original documentarist and our most pressing social-political problem at exactly the right moment. This is the first TV film ever to make my list. PBS will undoubtedly run it again, but let's hope it gets even more exposure than that.

Nashville: Robert Altman's fascinatingly complex collage of American dreams and nightmares in Opryland. It works on every level for nearly every audience and lacks only the virtue of hope.

Alice doesn't live here anymore: The tragicomic adventures of a youngish widow and child trying to survive in the contemporary U.S. Southwest. Real, artful, fresh, it both delights and provokes.

Smile: The savage satire of the beauty pageant that we've all been waiting for, touched with more complexity, skill, and compassion than we dared expect.

Tommy: Ken Russell's reinvention of the movie musical, with all his flamboyant skills sufficiently disciplined to make a unique sight-sound parable on the classic problems of spiritual reform movements.

A brief vacation: Vittorio de Sica's touching posthumous film, which contrasts the lives of the affluent and the working poor in the year's experience of one woman, and virtually summarizes his notable career.

Dog day afternoon: Ordinary urban people and institutions in tragicomic, media-exploited crisis. Again the major ingredients are cinematic expertise and simple human compassion.

A woman under the influence: Working-class characters again in crisis, this time more personal and familiar, brought on by a wife's loss of her sense of identity. Beautifully acted by Gina Rowlands, and incisively directed, in his improvised-reality style, by John Cassavetes.

The passenger: An intellectual and photogenic travelog, mainly for cinema buffs, in which Michelangelo Antonioni follows the identity crisis of a journalist who wants to be an activist but fails. The style is best described as painting-in-motion.

The four musketeers: The best so far of Richard Lester's inventive mixtures of social history, swashbuckling, and slapstick. A movie-movie to be enjoyed at several levels.

Other good films that didn't quite beat this competition, for want of some quality in substance, attitude, or style, include personal oddities like *The little prince* and *At long last love*, audience-pleasers like *The great Waldo Pepper*, *The wind and the lion*, *The other side of the mountain*, and *The return of the Pink Panther*, and more controversial epics like *Lenny* and *Rollerball*.

Not too many immortals there, but on balance, a better year than 1974, which was probably an all-time low.

It's hard to ignore *Jaws*, which will probably be remembered as the film of 1975, if only for having shattered every existing box-office record in the first three months of its release.

A good horror film, but what more? It's not the job of critics to count box-office receipts, but to reward quality where they find it, even in sparsely populated theaters.

One would be more optimistic about American audiences if they more enthusiastically supported explorations of the human condition and showed less fascination for the bridgework of a sea monster.

Open Doors

The History of the General Conference Mennonite Church

by S. F. Pannabecker

In this book you have the drama that portrays the reliving of days and years as God's people marched through open doors. You are given a brief glimpse of the drama of eternity as lived and enacted by those who have been a part of the body of believers known as the General Conference Mennonite Church.

INTRODUCTORY OFFER

462 pages, 6 pages of photos, hardback **$12.95**
After February 13, 1976 . . . . $18.50

FAITH AND LIFE BOOKSTORE
Box 347, Newton, KS 67114
159 W. Main, Berne, IN 46711

FELLOWSHIP BOOKCENTER
302 Kennedy
Winnipeg, Man. R3B 2M6

Meditation

A prayer for Kristin

My heart is heavy as I watch our five-year-old granddaughter, Kristin, dancing gaily around the room. Her beautiful brown eyes are flashing and her pigtails are swinging in lively arcs. I am distressed because our family's love may not be enough to protect her from the unfair outside world. God, please be by her side and give her the strength to get through the tough life ahead.

You see, God, she was only three days old, and tiny as a doll, when she was taken home by our daughter's family, which already had four boys. Kristin's father was black, and her first mother didn't have the strength to keep her.

Since Kristin's adoption, her youngest brother died. She helped fill the emptiness with her laughter and love.

Her first days of school and riding on the school bus are past. She came home sadly the other day, and asked her father, "Are you Negro?" He hugged her to him and questioned why she asked. She responded that some children on the bus had said they couldn't sit beside her "because you're Negro."

She didn't know that her birth certificate states she is German Swiss, but what difference does that make when her dusky skin says something different?

The next day she asked her big brother, "Are you Negro?" Dave, without hesitation, hugged her, and answered, "If you want me to be your Negro brother, I will be." That has satisfied her for now, but what's ahead for her, God?

Her blonde playmate, Julie, wants dark skin, too, and Mary, another blonde, wants dark curly hair. As they grow older, will their feelings change?

When I was young, I experienced being pointed out as different. I was called, "Orphan." How that awful word hurt! Wearing clothes which didn't fit, we must have looked peculiar to the other children at public school.

Kristin and I have a common bond. We're both adopted. But there the similarity ends. My skin is white and spotted. Hers is a beautiful even color.

Why, God, are even so-called Christians prejudiced? The Bible says that all Christians will enter the kingdom of heaven, not just the white-skinned ones. Our flag salute says, "With justice and liberty for all." Doesn't *all* mean *every* one?

God, please have people be more loving and less color-conscious, and give special strength to the many Kristins.

Virginia Habegger, a concerned grandma

A hand touched me

A hand touched me,
and it soothed
my aching heart.
A hand touched me,
and it calmed
my restless spirit.
A hand touched me,
and it dried
my tear-welled eyes.
A hand touched me,
and a new light
began to glow.
A hand touched me,
and I realized
that I am beautiful.
A hand touched me,
and I felt
love pour through me.
A hand touched me,
and I felt
the power of God.
A hand touched me,
and I began.
A hand touched me,
your hand,
And I became.

Germaine Goering

Contents

Levi Coffin: Friend of the slaves 65
From Korea: A tract for our time 68
News 71
Record 76
Ten best movies of 1975 78
A prayer for Kristin 79
A hand touched me 79
Back to basics 80

CONTRIBUTORS

Charles Ludwig, 7217 East 30th St., Tucson, Ariz. 85710, is the author of the recently published book Levi Coffin and the Underground Railroad (Herald Press, Scottdale, Pa., $4.95).

A Tract for our Time was published in pamphlet form earlier this winter by the Korea Joint Action Group and the East Asia Working Group of the Division of Overseas Ministries, National Council of Churches. Copies of the pamphlet may be ordered from Service Center, The United Methodist Church, 7820 Reading Road, Cincinnati, Ohio 45237.

Virginia (Mrs. Olin) Habegger's address is 6690 Hellman Ave., Alta Loma, Calif. 91701.

Germaine Goering can be reached at Route 1, Box 35, Moundridge, Kans. 67107.

James Arnold, 2239 North Terrace Ave., Milwaukee, Wisc. 53202, writes film reviews regularly for various religious and secular publications.

Katie Funk Wiebe's address is 208 North Jefferson, Hillsboro, Kans. 67063.

CREDITS

Cover and 66 and 67, Charles Ludwig; 73, RNS; 74, Calvin Miller, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Back to basics

Katie Funk Wiebe

The trend in education is back to the basics—back to an emphasis on reading, 'riting, and 'rithmetic.

Educators are worried about the way national test scores of college-bound students have been falling for the past twelve years, particularly in the language skills area. Business executives complain about university graduates who can't write a clear business letter and resumé. Secretaries are accused of being unable to spell. And who hasn't noticed the growing number of typographical and grammatical errors in periodicals of all kinds?

Schools are producing a generation of incoherent, disorganized thinkers who feel half a dozen "y'know's" communicate all that is needed. Their expertise comes in the care and training of "pet rocks"; names and statistics of all players, teams, and leagues in the athletic world for the past ten years or more; vital statistics of television and movie celebrities; titles of the current Top Forty; the repertoire of music groups; gourmet cooking and house fashions; Polish, elephant, and Ford jokes; health foods and reducing diets.

Is this trend also true for the church? Are we becoming experts in areas that aren't actually the most important aspects of the Christian life? Do we need to get back to basics in the church also?

While the church has no official test scores to prove statistically whether spiritual growth is taking place, a random survey of 50,000 churchgoers by clergy-editor Norman Vincent Peale's organization indicated that they want more sermons dealing with prayer, God's guidance, and the Bible and fewer on politics and social action.

If your local congregation were to receive a sudden mandate to get back to basics and forget the frills for a while, which emphases would be dropped which get a lot of attention now? Which have never found a secure spot in the agenda? Here are a few basics I would like to see get more room in the life of the church:

Forgiveness. Let's emphasize anew that forgiveness is not a weak-kneed Victorian trait, but that God still redeems all sinners and forgives all sins, not just the ones we think worthy of his grace, and that he provides power to be released from the domination of sin.

Prayer and meditation. Though these seem like anachronisms in a computer age, the mass movement of people towards transcendental meditation to find peace of mind shows a great need in individual lives and indicates that the church must take leadership in making prayer a valid option for a technological age. Christians must go beyond telling people that God will hear their prayers. They must show them that he does.

Faith. God expects his children to live by faith daily. He knows the jumble of problems each person faces, yet he has never promised such clear light that faith is unnecessary. He guides, but the believer must risk the step of faith.

Intensive Bible study. In a throwaway age, rereading anything a second and third time is unpopular, yet if Christians are to show the world God's Word is their guidebook, they will have to invest as much time in studying it as they do the sports pages and market reports.

Righteousness. Mennonites used to be known for their honesty and high moral character. When in our history did we lose this reputation? According to A. W. Tozer, the Christian's first obligation is to be spiritually worthy to spread the gospel. Right living—the development of the mind of God in the soul of man—must become a priority to evangelism.

The rebirth of the believers' church. For decades the church has moved along, sheltered by the cloak of contemporary culture and influenced by its roles and models for success. A return to the concept of the believers' church will clarify and perhaps break this bondage to the dominant culture—and it may also get rid of those members who enjoy the church mostly for its social environment, rather than for its spiritual challenge and nurture.

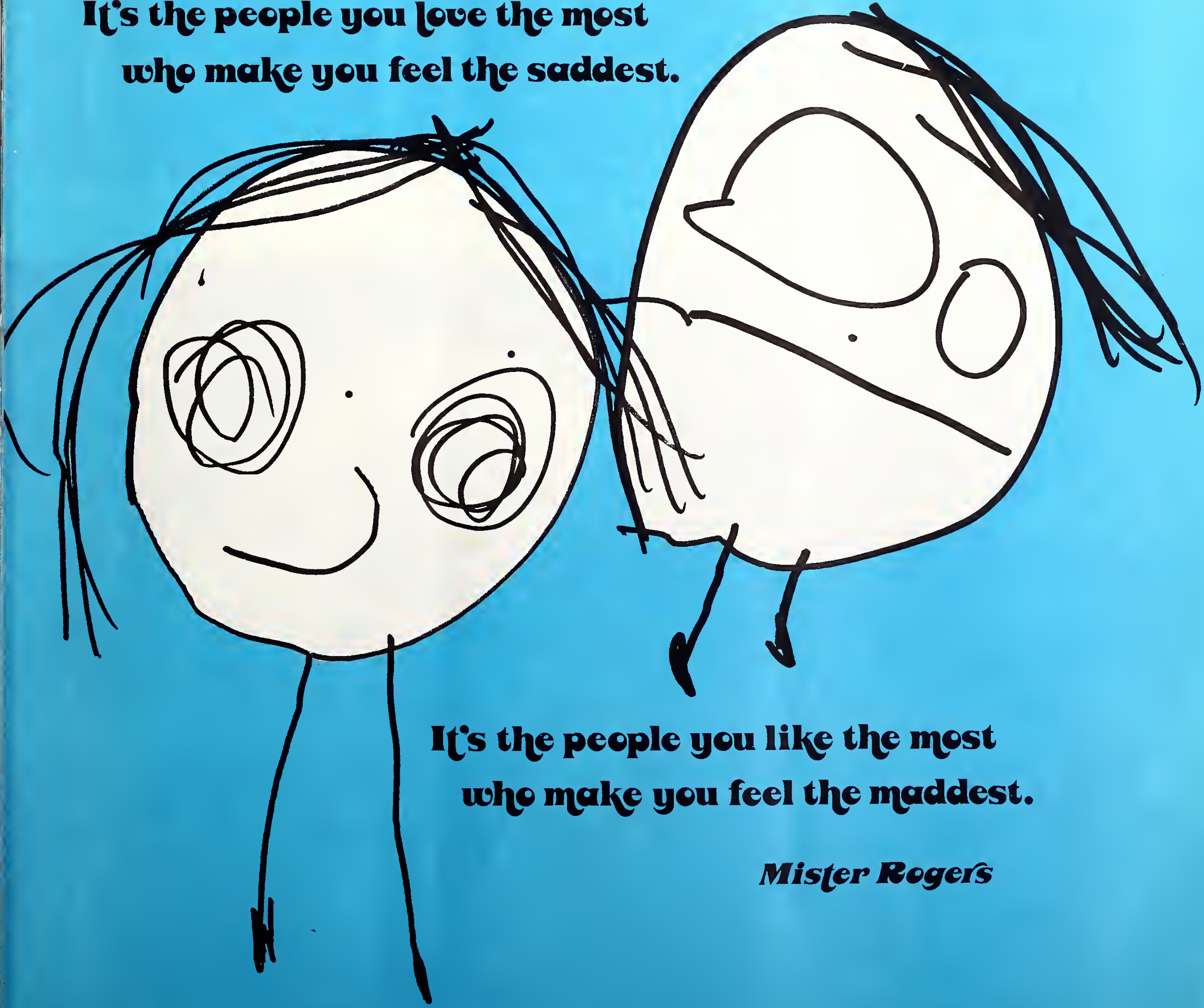
According to Mr. Tozer, we will not have returned to basics until we recognize that the Christian life is a constant spiritual struggle against sin. The battle is now. The curriculum can never be one of our own choosing. Back to basics means getting back into the spiritual fight.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:6 FEBRUARY 10, 1976

It's the people you love the most
who make you feel the saddest.



It's the people you like the most
who make you feel the maddest.

Mister Rogers

For the Christian family:
Ten candid questions

Bernie Wiebe

The Christian family is God's nursery on planet Earth. Marriage is the place where God's greatest creative masterpiece has a unique opportunity to enjoy the shared life. It is the starting point for creative relationships. It is a miniature laboratory where we have a chance to apply the Christian faith to all the simple *and* complex issues of living with other people.

Most Christians readily affirm a belief in the "fatherhood of God" and the "brotherhood of man." Nowhere is this belief tested more personally than in the family. The nuclear family, the church family, the community, the nation, the global family—all begin with the effective, meaningful, forgiving, coping example of two people who commit themselves to each other with a binding commitment to weather both sunshine and shadow together.

Somehow the model is experiencing problems. Maybe there have always been problems, but today they have moved to stage center. The first generation of our century was a product of the "made-in-heaven, live-happily-ever-after" philosophy. The 1930s created families preoccupied with coping with the economics of family living. The 1940s fed this concern and added the dimension of political survival and security. When World War II ended, couples were so contented to have money and time, Utopia seemed within reach.

The 1960s introduced a new phenomenon to our families: boredom. Families could afford cars, homes, vacations, *plus*. There was time to realize our basic emptiness. Discontent was not new, but now there was time to become deeply conscious of it, to discuss it thoroughly, and to acknowledge its pervasiveness. And after all the shouting about godless communism, imperialistic capitalism, higher wages, more gadgets, and more leisure time, more and more people ar-

rived at the conclusion that the discontent had its roots at home, in the bedroom, in the playroom, in the kitchen, and on the driveway.

It came then not as a surprise, but an awakening shock when the statistics for the 1970s showed that the image of a "white, middle-class, monogamous, father-at-work, mother-and-children-at-home family living in a suburban one-family house" excluded over half of the population in Canada and the USA. There were nearly twice as many divorces in 1970 as in 1960. In southern California the ratio is now one divorce for every new marriage. There was an 800 percent increase in the number of persons living together without legal ties. Over a million U.S. children ran away from their families in 1975.

By 1975 there was hardly a topic that received more attention in academic, news, and popular writing than did the family. An endless flood of books and periodicals, secular and religious, proclaims advice for becoming the perfect family, or at least the total person. Many a Christian couple has found the literature confusing, contradictory, and impossible to digest or evaluate. Some have seen *The total woman* as God's answer to frustrated housewives, only to turn around and discover *I'm OK—You're OK* to be liberating in a much more wholesome and sharing way. And how do you relate to *Fascinating womanhood, All you're meant to be, Open marriage, Thank God for sex, The right to remarry, The intimate enemy, Games people play, Growth games*, etc., etc., etc.?

To be a parent means to be a role model. But many parents aren't sure they're willing to pay the price of being models. One psychologist says that families' parenting problems come from "a lack of consensus on values."

In the midst of experimentation with alternatives to traditional marriage, a growing women's identity, new awareness of the singles option, the pill coming of age, a nagging feeling that children are seen more and more as liabilities, and the haunting evidence that ethical standards are mainly conspicuous by their absence, what does the second half of the 1970s hold in store? Where is a "Word of the Lord" for today's Christian family?

It is a well-known insight that we can't find answers when we don't know the questions. This article will not so much attempt to give another set of answers. Instead, it will try to help ask some of the necessary questions. The answers could then become easier to find for yourself.

1. How important do we really regard marriage to be?

In our highly individualistic, self-sufficient society, it is easier to enter the institution of marriage than it is to become a garbage collector. Before people are sent out to pick up their first garbage cans, they are given some intensive training. To be married, all that is needed is for a couple to say, "I do," before some legally recognized representative. No wonder that a full-page Sony advertisement suggests: "A tuner and an amplifier should be mated somewhat more carefully than a husband and wife." We require instruction for church membership, for ministers, for choristers, and for teachers. But somehow marriage is expected to mature and succeed automatically.

We have regarded marriage as private and spiritual. Therefore we've been afraid to speak openly too much about it. Could another reason be that the older married people feel so poorly about their own marriages that they're unwilling to risk advice giving to the younger generation?

2. What is the purpose of marriage?

Encyclopedia Britannica says that marriage is a legally sanctioned union which accords status to offspring; is regulated by laws, rules, customs, beliefs, and attitudes; and performs the social and personal functions of procreation, sexual gratification and regulation, care and rearing of children, division of labor, and affection and companionship.

The thing that is wrong with this definition is that it makes marriage a formalized institution. The family is one of the primary institutions of the human race, and it will continue to be that. But the emphasis in our study and preparation for marriage must go deeper. The biblical teachings in both the Old and New Testaments focus on the relationships that make up a family. Genesis 2:24 says, ". . .A man leaves his father and his mother . . . ." Marriage really is a process in which we commit ourselves to working together on developing a present relationship because we feel enrichment potential from it and we wish it to grow.

When the emphasis goes from institution to process, we can see why people will try alternatives. Sometimes just by our silence we give the impression that present relationships are not too productive. Why then should we expect youth to try the same form of relationship? It certainly is not God's intention for married people to be unhappy.

The institution of marriage is not really in danger. Even those who experiment with communes or just plain living together seem to look for the security and legality of marriage after a while. But they are trying new forms of relating to one another.

In an age of overpopulation, the pill, mobility, and equality between the sexes, it becomes clear that the role of marriage must be reassessed. At the same time, the human need for love, security, and companionship is becoming greater. Marriages that can demonstrate meaningful relationships will be our greatest contribution to the future generations. That will be the clearest message to those yet contemplating their interpersonal needs. They are interested more in the functions than the structures of marriage.

3. How can you establish authority in today's family?

Symbolically, the role of the woman in marriage can be described as "from Adam's rib to women's lib." Authority has been eroding in the family for several decades, but now we suddenly have a handle. We blame it on passive males and aggressive females. And there are those, like Marabel Morgan in *The total woman*, who want to teach women new ways to be submissive, feminine, and seductive by four *A*'s: "Accept him, admire him, adapt to him, and appreciate him." Bill Gothard does a similar act, but he calls it God's "chain of command." The aim is yet another "back-to" movement. If only we could turn back the clock!

But the Bible teaches us that history moves forward with purpose. The patriarchal family model was appropriate in a theocracy. Are you ready to give up democracy? Many countries reverted to much more authoritarian governments in 1975.

Well, what about women's liberation? Isn't it to blame for mothering-in-absentia, two-career families, unruly children, and a general putdown of childbearing? Certainly the working mother is not a new phenomenon. All mothers worked with their families on the frontier. And so did the fathers. But our industrialized culture first of all forced the father to work away from home. In today's inflationary economy, it's also forcing mothers to work away from the home. The culprit is not male or female liberation. We have simply not dealt with the real issue: being a family in today's culture.

We tried to maintain an impossible division far too long. Father was supposed to be gone from home all day, but should still be the head of the household. Mother was supposed to run the house all day, but she should let Daddy come home at night and decide whether she did the right thing. It could only lead to the schizophrenic mishmash of indecision and nonmorality that we have today.

Could we begin at the beginning? God is first. He created man and woman. He is a God of order, and he gives us vast authority for decision making. Each family needs to acknowledge God is above all. A family must have order, and we cannot grow together unless we are willing to make decisions together.

Too often, families use the expression: "That's *your* decision." And then we wonder why we don't get along. When will Christian families learn to say, "It's *our* decision"? Authority and order could again come if we were willing to do as Joshua declared, "As for *me and my house, we* will serve the Lord."

Both in the Old Testament and New Testament, the Bible unabashedly tells us of women who were also leaders. The husband is head of the home as Christ is head of the church. Doesn't Jesus rule the church by giving himself to become one of us and then to die on our behalf? That doesn't seem very much like a patriarchal family model, does it?

4. Why don't children fit into today's family?

Anthropologist Margaret Mead recently said, "We have become a society of people who neglect our children, are afraid of our children, find children a surplus instead of the raison d'etre of living." Landrum Bolling, formerly president of Earlham College, wrote in the August 1975 issue of *Eternity*: "Parenthood is a part-time occupation most of us enter almost totally unprepared, never really master, and in some cases, get worse as the years go by" A recent *Newsweek* article (September 22, 1975, issue) suggests that divorce is rising most rapidly among families with children and in an increasing number of divorce proceedings, *neither* parent wants the children.

It is true that in today's context more children usually mean more expenses. On the frontier children were real assets.

But there is more to it. The Bible teaches us that children are a favor of the Lord, a model for learning faith, and not to be hindered in their spiritual development. Harvard psychologist Jerome Kagan argues that our biggest parenting problem comes from "a lack of consensus on values." To be a parent means to be a role model. Somehow we're not so sure that we're willing to pay the price of being models. We don't want children to follow our footsteps of pollution, prejudice, and violence. But we're also not sure that we want to change our "lowest-common-denominator" lifestyle. Parenthood doesn't follow the American dream of "simple and easy"; it takes a lot of learning and a lot of time. And time to us means "money"; but parenting time can also yield hurt and frustration before it pays any dividends at all. Our values will have to be converted from instant cash to long-term investments in the process of learning to communicate with our children. Suicide has become the second leading cause of death among children ages fifteen to twenty-four.

5. What about divorce and remarriage?

In 1975, over a million divorces were registered in the USA, about one for every two marriages. The Canadian record is still about one for every five marriages. Divorced and remarried people now sit in the highest offices in the land. Many serve as pastors in Christian churches.

John R. Martin, a Mennonite writer of the book *Divorce and remarriage*, reviews the attitude of the Christian church under four basic approaches: (1) laissez-faire, or it's your own business; (2) idealistic, or the church won't have anything to do with divorce and remarriage; (3) forensic, or a mental gymnastics exercise with the Bible to declare one partner or another as not having been married in the true biblical sense; and (4) confrontational and therapeutic, or an approach which recognizes that God's intention for marriage is that it be forever.

Divorce represents failure and guilt. There is no complete innocence. The past must now be dealt with. Forgiveness is available to those who repent of their sins. The church must lend its aid to these people.

In spite of the fact that most denominations have strong antidivorce and remarriage positions, both keep multiplying. Once again, our emphasis needs examining. Is it the legal process of separation that is so bad or is it the lack of a growing spiritual bond? If it is the latter, then perhaps we should stop fighting divorce and remarriage, but instead put much effort into church programs related to marriage enrichment and development of interpersonal communication. Isn't the best cure still that of prevention?

6. Should every person get married?

Today it is impossible for all people to get married. There simply are not an even number of partners.

The Bible recognizes that some people are called to serve God in their singleness, but our culture has failed to provide similar recognition. Both in church and community, we tend to treat singles as odd or unusual. They are put with youth in Sunday school rather than with other adults where they want to be. We

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

often ignore them in our social plannings.

Isn't it time we practice what the Bible teaches about single adults? Jesus found much congeniality in the home of Mary, Martha, and Lazarus.

7. What is our responsibility to the aged?

We are building some lovely homes for the aged, aren't we? We're even hiring activity therapists to play with our grandparents. In Jesus' time some people claimed they had nothing personally left for the aged, because it was dedicated to God.

Fifty years ago one out of five homes included some member more than just the immediate nuclear family. Today this is the case in about one out of fifty homes. They seem to be too much bother and so inconvenient.

Intergenerational communication could be "the tie that binds." But do we care enough? What does it mean to "honor father and mother"?

8. How can the family cope with the sexual revolution?

Sexual taboos remain strong in the Christian home. We say it is a subject too private to discuss. In the meantime our youth are exposed to open "sexploitation" on every hand. The result is hangups. When they get married, they try to take off in jets when they have been prepared to fly only propeller-driven planes. They're crashing all over the place.

Sexual fidelity and fulfillment is a gift of God to be praised. Who should be better prepared and ready to discuss it than adults who are also brothers and sisters in Christ?

9. Why do we know so little about marriage?

Marriage is as old as human history, and we ought to know more about it than about anything else. Why don't we? A key reason is that until recently it has been assumed that the individual personality is the basic unit of society. The sciences haven't taken seriously God's observation that it's not good for persons to be alone.

Only today are we beginning to recognize that the foundation stone of society may well be the dyad, the interrelation of two people with each other. And even then, it has largely been researched by sociologists, people who describe the present situation. The Church Member Profile is an example of this in the Mennonite church.

We haven't really begun to examine the feelings, motivations, and consequences of marriage relationships. Our nations have equally exploited both natural and human resources. As we begin to learn how to care for natural resources, can we also learn how to cultivate human resources?

Weddings are pretty and romantic, but the married life is rocky and traumatic for a growing number of couples. For every two American couples who walk down the aisle to promise lifelong faithfulness and love, there's another couple that appears before the divorce courts to untie the nuptial knot.

10. Is there any reason for encouragement?

Marital wrecks continue to litter the landscape. Occupational mobility, neighborhood breakdown, suburbs that are like extended motels, love of power instead of the power of love, and marriage as an accident of cohabitation seem to be signs that it may yet get worse before it gets better.

But there are good signs. The Masters and Johnson research has taken the lid off the sexual taboo. A grass-roots movement for marriage enrichment seems to be stirring across the continent. Foundations are investing large sums of money in marital research. Congress is looking seriously at family research bills for the USA. Canada has an active Vanier Institute for family research. Many Christian denominations are having special family emphases publications, programs, and curriculums for Sunday school

When a Continental Congress on the Family was announced for St. Louis in October 1975, over 2,000 delegates gathered to discern the leading of God's Spirit for the family of the future. The size and breadth of the congress indicated that Christians can tackle top priority problems without defensiveness or party line solutions.

Yes, there is hope. In Christ, there is no limit to the problems that can be overcome, but we will need to be more willing to learn.

Love notes, from John

Peter J. Ediger

2
A marriage
without spirit
lifeless, boring, dry
the wine has failed.
"Fill those empty jars!
Draw deep, and celebrate!"
The marriage comes alive
intoxicating
better than at first.

3
Breezes blowing
in the night
a man of the cloth, curious
seeking life
asking, groping, wondering.
"I'm telling you like it is, Nick—
Unless a man is born over again
he cannot see the God movement."
Is it possible
for a man to be born when he's old?
Breezes blowing in the night
a man of the cloth
seeking life
experiencing conception.

4
Springs of water
from subsurface streams—
waiting, wanting to be born
waiting, wanting to dance in the sunlight
waiting, wanting to flirt with the trees
waiting, wanting to embrace the grass
waiting, wanting to impregnate the earth—
wakened from sleeping prison beds
by a gentle kiss of love
flow freely from the depths.

Unplanned parenthood

Not the intent
of love's hour—
nevertheless,
its flower. . . .

Bread and circuses
are not enough—
they must be loved,
but, God! they make it tough!

An anguished loneliness leaps through
each succeeding generation
wherever men reject their own,
reliving Adam's first frustration.

Pollyanna Sedziol

To my daughter—soaring toward twenty

Some day,
When you can bear it,
And I can tell you,
I'll share it:
My labor to love
And nourish you
To live and grow;
Ultimately,
Urging you to go,
So you could fly free—
Of me.

Jan T. Graves

News

Harding calls for American "second coming"

"If there is anything to celebrate during the bicentennial year , let it be the long, hard, costly struggle of the poor, the weak, the blacks, the women, the radical minorities," said Vincent Harding at a bicentennial seminar for elementary and high school teachers.

The seminar—sponsored by Mennonite colleges and denominational peace committees January 23-24 at Bethel College, North Newton, Kansas—featured presentations by Mr. Harding, former Mennonite minister and now director of the Institute of the Black World, Atlanta, Georgia, and James Juhnke, history professor at Bethel College.

Mr. Harding's two presentations were a call to transform America, a call to "commitment to the creation of a new society of justice, compassion, and hope.

Serious teachers, he said, must explore the ideology behind the American Revolution. The ideas of the founders of the new nation were indeed revolutionary: the equality of all men ("and they did mean *men*, sisters") under God, and the universal right of revolution against oppressive government.

Most of the people who wrote and spoke about the revolution did not really believe it themselves, Mr. Harding said. But the ideas took on a life of their own in spite of the people who put them forward.

"Because there was not a real revolutionary transformation, what we have had in America since then is a continuing struggle to create a truly new nation," Mr. Harding said.

Women, blacks, Indians, Chicanos, homosexuals, nonconformists, radical pacifists, radical Christians, radical humanists, anticapitalist whites—these groups are the ones really carrying on the revolution, he said. And this struggle is worth as much attention and study as the revolution of the 1770s and 1780s.

Although Mr. Harding expressed admiration for the attempts to transform a society based on human development in mainland China, he did not see China as a model for Americans. "In our present situation in America, we have no models," he said. "We are the ones who will have to create the new beginnings if they are to be made."

Harding

"Aren't you proposing to put this heady new wine into the old wineskin of the nation-state?" asked Robert Kreider of North Newton.

"I haven't thought about the form as much as the content," Mr. Harding responded.

Much of his Saturday morning presentation, titled "The second coming of America," was a chronological recounting of the black civil rights movement from 1954 to 1971 because the black struggle has inspired many other similar movements in America, he said.

Although the struggle of blacks, pacifists, women, etc., is a common one, a lot of these groups cannot participate in the larger struggle until they define more clearly their own identity, Mr. Harding said. But there can be no transformation until the groups are moving together. Already some people are trying to identify that commonness, but it can't be forced on people.

Developing a separate identity has been part of Mr. Harding's own pilgrimage.

"A lot of us who went through the post -Martin -Luther -King -assassination anger reacted strongly against most white connections," said the former pastor of the Woodlawn Mennonite Church in Chicago. He also served with MCC in Atlanta and on the General Conference's Board of Christian Service.

"I, like a lot of other people, had to go through a period of rethinking a lot of things," he said in a later interview. "I was taken very much by the Anabaptist witness, and I was encouraged by the attempts at Woodlawn to deal with racial conflict in our society. But I no longer identify myself primarily as a Mennonite. I did not feel I should be connected with an essentially white-controlled denomination; rather I felt the responsibility to create some new black institutions."

Mr. Harding said he considered himself a "person living under a sense of religious urgency," but was unsure of the role of the church in the transformation of society.

Nevertheless, "one of the things that brought me back now" (after not speaking to Mennonite audiences for several years), he said, "was appreciation for what I was able to learn through involvement with the Mennonite church."

James Juhnke's presentation Saturday morning dealt specifically with the international context of the American Revolution, nonviolent attempts to solve the conflict, and the meaning of the freedom the revolution attempted to gain.

Among the facts Mr. Juhnke noted were the following:

—If the French, rather than the British, had won the French and Indian War, it would have meant a barrier to westward expansion of European settlers.

—Before the outbreak of the Revolutionary War, independent social and political institutions had developed in the colonies as a result of three nonviolent campaigns. "Independence was not won by the war. In fact, the war almost lost the effort," Mr. Juhnke said.

—More significant than Paul Revere's ride to announce a military battle was his earlier ride on May 10, 1774, from Boston to Philadelphia to organize economic noncooperation with Britain.

—Both Francis Maseres and Joseph Galloway advanced nonmilitary plans to solve the conflict with Britain.

"The American Revolution was an event in the history of freedom," said Mr. Juhnke, "but there are traps when freedom is divorced from the idea of justice. Was this freedom to new kinds of oppression? Was this freedom to destroy native populations?"

The bicentennial seminar in North Newton was one of several being planned by Mennonite peace committees and colleges across the United States under the leadership of Peter Ediger, Arvada, Colorado.

LONG NOSES AND SUCH

Cornelia Lehn

"Rachel, don't poke your long nose into my stuff," yelled Bob. "You are going to mess up my rock collection!"

"Rachel, don't be so stupid," cried Lora during a Scrabble game. "Surely you can think of other words besides 'it' and 'cat.' "

"Rachel, your room is in a mess. Please straighten it before you go to play," said Mother.

Rachel sat sadly on the back-door steps in the dark, thinking about the things that had happened during the day. Why was everybody always picking on her? Suddenly she heard a voice saying, "Move over. I want to sit with you."

Rachel moved over. She knew it was her angel. Ever since she was a very little girl, she had depended on her angel to help her.

"What is the matter now?" asked the angel.

"It isn't a matter now; it is always a matter," mumbled Rachel. "I have a long nose and Bob keeps reminding me of it."

"A long nose?" chuckled the angel. "How long? Like an elephant's?"

"No-o-o," said Rachel, and almost laughed but not quite. After all, it was a serious matter. "And besides, Lora says I am stupid."

"Hmm," said the angel sympathetically. "Anything else?"

"I try to keep my room straight, but I forget and Mother doesn't understand."

"I see," said the angel.

"What can I do?" sobbed Rachel. "Bob and Lora have beautiful noses and always do everything right."

"Have you told them so?" asked the angel.

"Why——no," stuttered Rachel, surprised.

"Would you like to see what Bob and Lora and your mother are thinking?" asked the angel.

Before Rachel could answer, the angel pressed the yellow button center of a daisy growing beside the steps and, quick as a wink, there was a picture projected against the dark night sky.

The picture was of Bob, and Rachel could see what was going on inside his head. "I should not have mentioned Rachel's nose again," he was thinking. "It hurts her. Actually she has a nice straight nose—I just like to tease."

Rachel gasped, but before she could say anything, another picture appeared.

This time she could see what Lora was thinking as she sat struggling with a writing assignment. "I wish I had Rachel's imagination—she writes such interesting things."

"But, but. . ." stuttered Rachel.

The picture changed again.

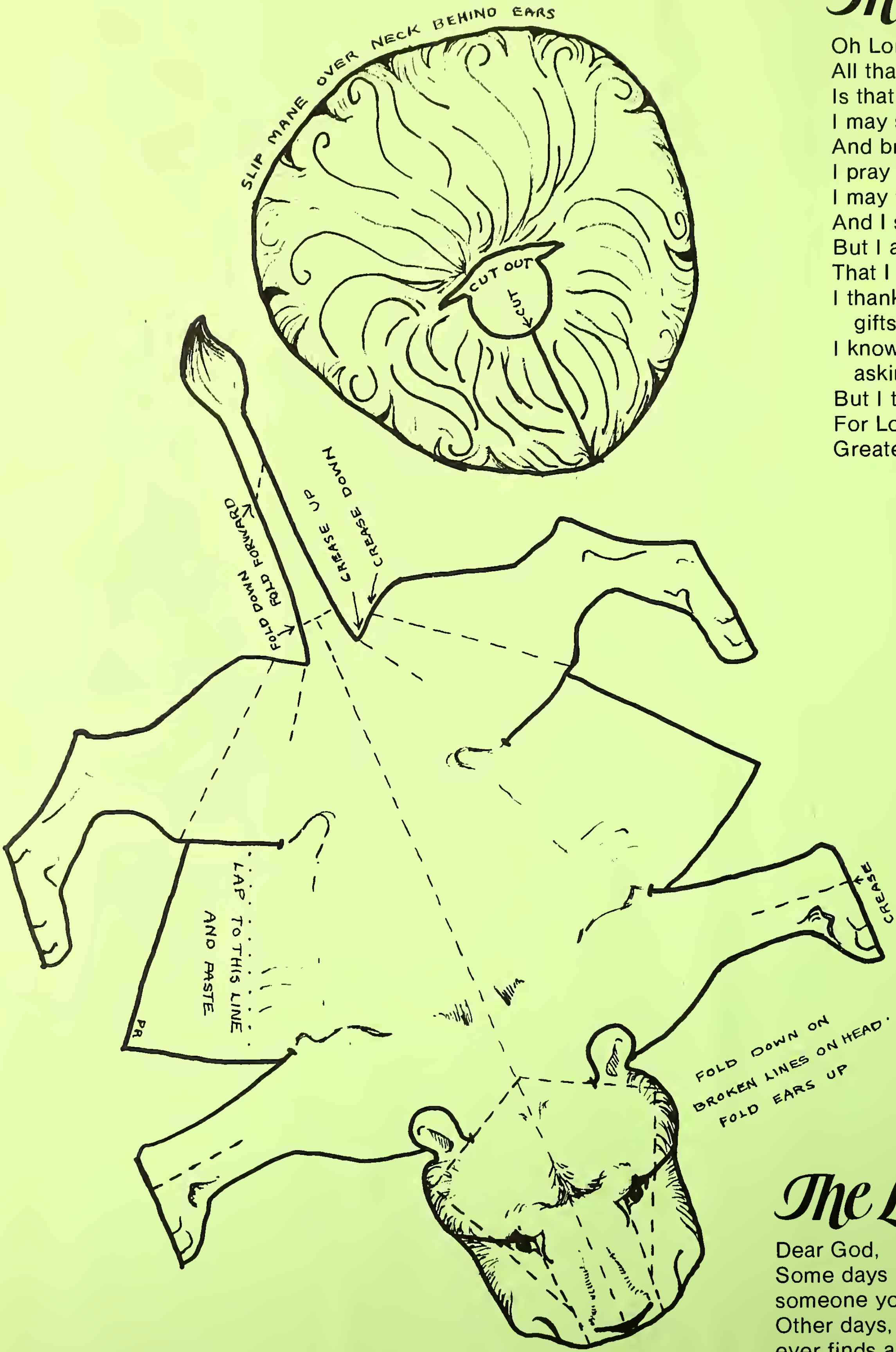
Rachel's mother was thinking to herself, "How can I help Rachel without always scolding her?"

Rachel's eyes filled with tears. If only they could express the good things they felt about each other in their family, perhaps—. Quickly she turned to the angel to say something—but the angel was gone!

What do you think Rachel was going to say?

I'm thinking about you

Drawing by Rebekah Geissinger


SLIP MANE OVER NECK BEHIND EARS
CUT OUT
CUT
FOLD DOWN
FOLD FORWARD
CREASE UP
CREASE DOWN
LAP TO THIS LINE AND PASTE
PR
CREASE
FOLD DOWN ON BROKEN LINES ON HEAD.
FOLD EARS UP

The Canary

Oh Lord,
All that I may ask of you
Is that I may have a perch to s
I may sing
And bring joy to man
I pray that someday
I may fly swiftly in the sky
And I shall not be prisoner to a
But I also ask of you
That I shall not be worried by t
I thank you Lord for giving
gifts to me
I know I may sound selfish for
asking all of these wishes
But I thank you for letting me l
For Lord, no gift can be
Greater than the gift of life.
Amen.

—Kris

The V

Oh Lord,
Help me thr
so I don't
And please,
Keep them a
And when I
Help me to
And a nice c
And provide
And Lord, if
About makin
Please do so

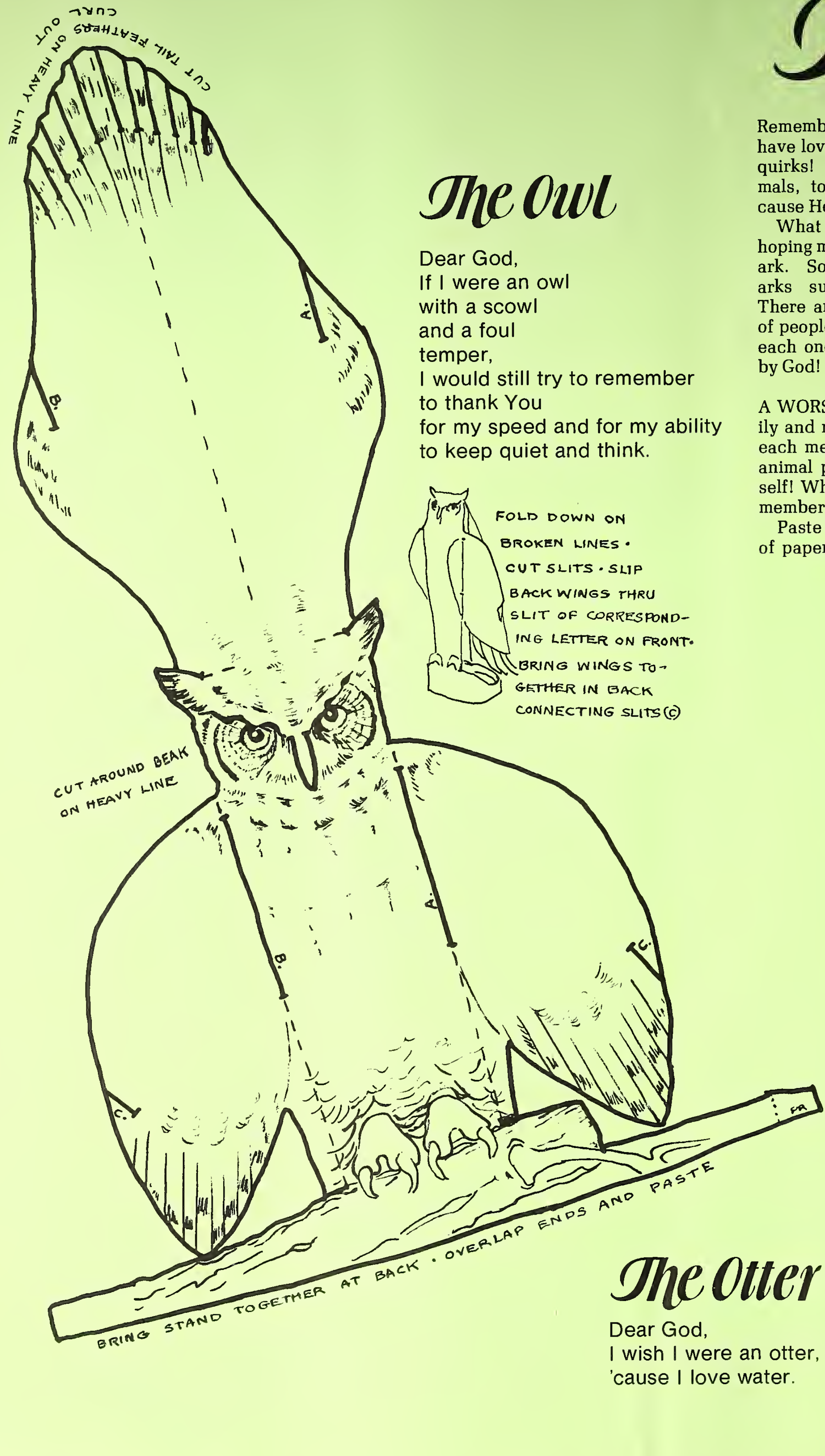
The Lion

Dear God,
Some days I feel like a lion,
someone you can always rely on.
Other days, I wonder where a lion
ever finds a shoulder to cry on.

Poems by Mu
Drawings by P

The Owl

Dear God,
If I were an owl
with a scowl
and a foul
temper,
I would still try to remember
to thank You
for my speed and for my ability
to keep quiet and think.



FOLD DOWN ON
BROKEN LINES •
CUT SLITS • SLIP
BACK WINGS THRU
SLIT OF CORRESPOND-
ING LETTER ON FRONT•
BRING WINGS TO-
GETHER IN BACK
CONNECTING SLITS (C)

BRING STAND TOGETHER AT BACK • OVERLAP ENDS AND PASTE

The Otter

Dear God,
I wish I were an otter,
'cause I love water.

The Fa

Remember the story of Noah? God must have loved him very much in spite of his quirks! And He must have loved the animals, too, even the unusual ones, because He created them!

What fussing and feuding, loving and hoping must have gone on in that crowded ark. Sometimes our families seem like arks surrounded by strange waters. There are usually lots of different types of people living together in a family, and each one of them was created specially by God!

A WORSHIP GAME: Sit down as a family and read these prayers together. Let each member, young and old, select an animal prayer that reminds him of himself! Which animal would the other family members have picked out for you?

Paste these pages onto another piece of paper to add support, spreading glue

The Turtle

Dear God,
Some days I feel like
a turtle,
people see my hard she
and overlook my soft he
I'm afraid of being hurt,
living so close to the dir
that I never get a good l
But I guess I hear you s
"If thou wert a turtle,
you would be glad to be
and very pert and alert.'
OK, God, thanks even f
when I feel like a turtle.

TV—Is Your Family Turne

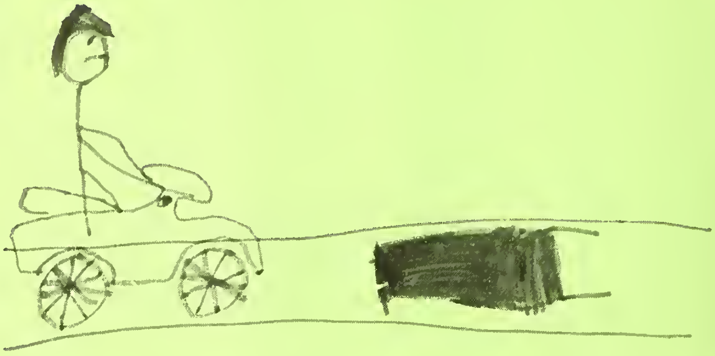
Marjorie Geissinger

On a recent family outing to Philadelphia we visited an Antique Toy Museum. Four-year-old Rebekah inspected an 1890 Victorian dollhouse with great interest. "But Mother, where's the TV set?" she queried in a puzzled tone.

Since TV is found in 96 percent of American homes and has been with us for two decades, children have difficulty understanding what life was like before its inception. Prekindergartners on the average spend more than 60 percent of their waking hours watching television. By the time they enter kindergarten, they will have devoted more hours to TV viewing than a student spends in four years of college classes.

The pressures of fast-paced life have made it very tempting to let the television become baby-sitter and even parent substitute. Hundreds of thousands of these children of television have seldom seen a good children's book or been read to, and have never had the example of adults reading in their homes. Television has preempted the time when earlier generations of children learned to raise questions and engage in the self-discovery play of their own imaginations.

Television—good or bad—is here to stay. What can parents do to cope with TV and help their families live with this medium? Probably the most important is to view television critically and be aware of its bias and what it is teaching.



Drawing by Robert Biddle

How Does TV Harm Children?

Television requires passive rather than active involvement, and activity not passivity is necessary for children's full healthful development. Nursery and primary school teachers are noticing the difference in the quality of children's play depending upon the amount of TV they see. "Something is happening to children in their ability to do."[1]

TV viewing is often a solitary pastime with very little social interaction. Yet the shows are saturated with violent social lessons that must surely concern a nonresistant people like the Mennonite church family.

Dr. George Berbner of the Annenberg School of Communications, University of Pennsylvania stated: "It is . . . clear that children watching Saturday morning cartoons had the least chance of escaping violence or of avoiding the heaviest . . . saturation of violence on all TV. The average cartoon hour had nearly *six* times the violence rate of the average adult television drama hour."

In a six-minute segment of "Roadrunner," a Yale psychiatrist reported about the coyote: "In minute one, a cannon blew his head off; in minute two, he was pushed under a boulder; in minute three, he fell a long, long way to plop in a puff of dust to the canyon floor; in minute four, he fell again and was later blown up; in minute five, he was run over by a truck and later crushed by a rock; and in minute six, he was run over yet again to total eight alleged deaths in six minutes." And this is one of the milder cartoons!

"Whether crime and violence programs arouse a lust for violence, reinforce it when it is present, show a way to carry it out, teach the best method to get away with it or merely blunt the child's and adult's awareness of its wrongness, television has become a school for violence," states psychiatrist Frederic Wertham.

Children are often left with the impres-

TV-Related Activities for Families

1. Keep a diary for a week from waking to sleeping. Make a key for your activities and list them.

2. Rate the TV programs you watch for a week.

List name of program/station; length of program and no. of commercials; description of program; and your rating—Good Fair Poor Comments

3. Experiment with the turn-off. Turn off set and find other things to do at times you ordinarily watched TV. Keep chart and compare with previous week's diary.

4. Pick a commercial you think is good and one that is bad. Analyze and discuss your reasons together.

5. Draw and write a script for a public service announcement. This does not sell anything. It can be about anything that is good for people: God, good foods, out-of-doors, ecology, harmony in family, making friends, etc.

6. Choose a TV character. Evaluate this person in Christian terms.

---

[1] Evelyn Kaye, *Family Guide to Children's Television: What to Watch, What to Miss, What to Change, and How to Do It*, (New York: Pantheon Books), $2.95, paper.

on?

sion that violence is harmless since very little permanent damage is done to the characters. One doctor believes that the violence and death on children's shows "probably make it harder for them to mourn actual deaths." Unfortunately violence and death are often portrayed in the most unnatural forms and as the most obvious if not the only way to settle personal problems. Absent are the damage, pain, grief, mourning, destruction, and other consequences of violence in real life . . . . It is not that violence and death should never be shown on TV but that writers and producers of children's shows should take more into account what is already known about children's development."

One script writer admitted that violence in programming was an inevitable consequence of the commercial broadcasting system. We aren't going to get rid of violence until we get rid of advertisers. The advertisers want something with which to get the audience. *Violence equals excitement equals ratings.*

In the long term, the only way to reduce violence for children's television would be to take children's programming out of the ratings system and make it a public service area. This would mean no commercials on children's programs, but a simple one-line underwriting message could follow the shows. (This program brought to you by the Everything Company.)

Parents are often unaware that children are watching an adult show with them. Therefore, it is important also to cultivate self-discipline concerning adult shows. Perhaps this is an area where husband and wife can make a pact to encourage each other to turn off poor TV shows and present viable alternatives.

You Can Make the Difference

Establish your own set of values for an acceptable program—and stick to it. As you set up your own standards, watch the subtle values as well as more obvious ones. How do the characters treat each other? Do they add to one's understanding and appreciation of human nature? Do they show a genuine and human concern for one another? Do they accept responsibility? Does the program have artistic merit?

Three special standards apply to children's programming:

1. Crime is never suitable as a major theme of any children's programs.

2. There should be an immediate resolution of suspense, and the program should avoid undue emphasis on fear.

3. A clear differentiation should be made between fantasy and fact.

Keep control of the set. Some rules are necessary, and even though they might complain at the onset, children usually adjust to guidelines.

Consult TV listings habitually, and let the family know what's upcoming.

Set a limit to the number of viewing hours per day.

Seek the advice of others. Action for Children's Television, 46 Austin St., Newtonville, MA 02160, has many materials available. Also, write the National Association for Better Broadcasting, Box 43630, Los Angeles, CA 90043, for a good rating guide that previews each season's programs on a family viewing scale.

Watch shows together and discuss them with the family. Does the hero seem like a Christlike person? How would we show Jesus' love to the villain?

Set a good example. Be selective in what you watch. Live out Christian values in family life. Help the children recognize values.

Remove the TV set from its usual spot. Place it temporarily in a less comfortable, out-of-the-way place so that it will take more effort to watch it than to do something else.

Provide alternate experiences. Take a family walk or trip, or provide games, toys, hobbies, or other activity on Saturday morning during the wasteland of cartoons and other poor shows. Then they will be ready to view "Fat Albert and the Cosby Kids" (CBS), "Go" (NBC), or the "Children's Film Festival" (CBS), all quality shows.

If you enjoy the season's offerings, let someone know. Protest if you object to a show. Less than fifty letters have kept some programs off the air. Networks and sponsors are sensitive to your letters!

ABC, 1330 Avenue of the Americas, New York, NY 10019

CBS, 51 W. 52 St., New York, NY 10019

NBC, 50 Rockefeller Plaza, New York, NY 10020

PBS, 485 L'Enfant Plaza S.W., Washington, DC 20024

Photo by David S. Strickler

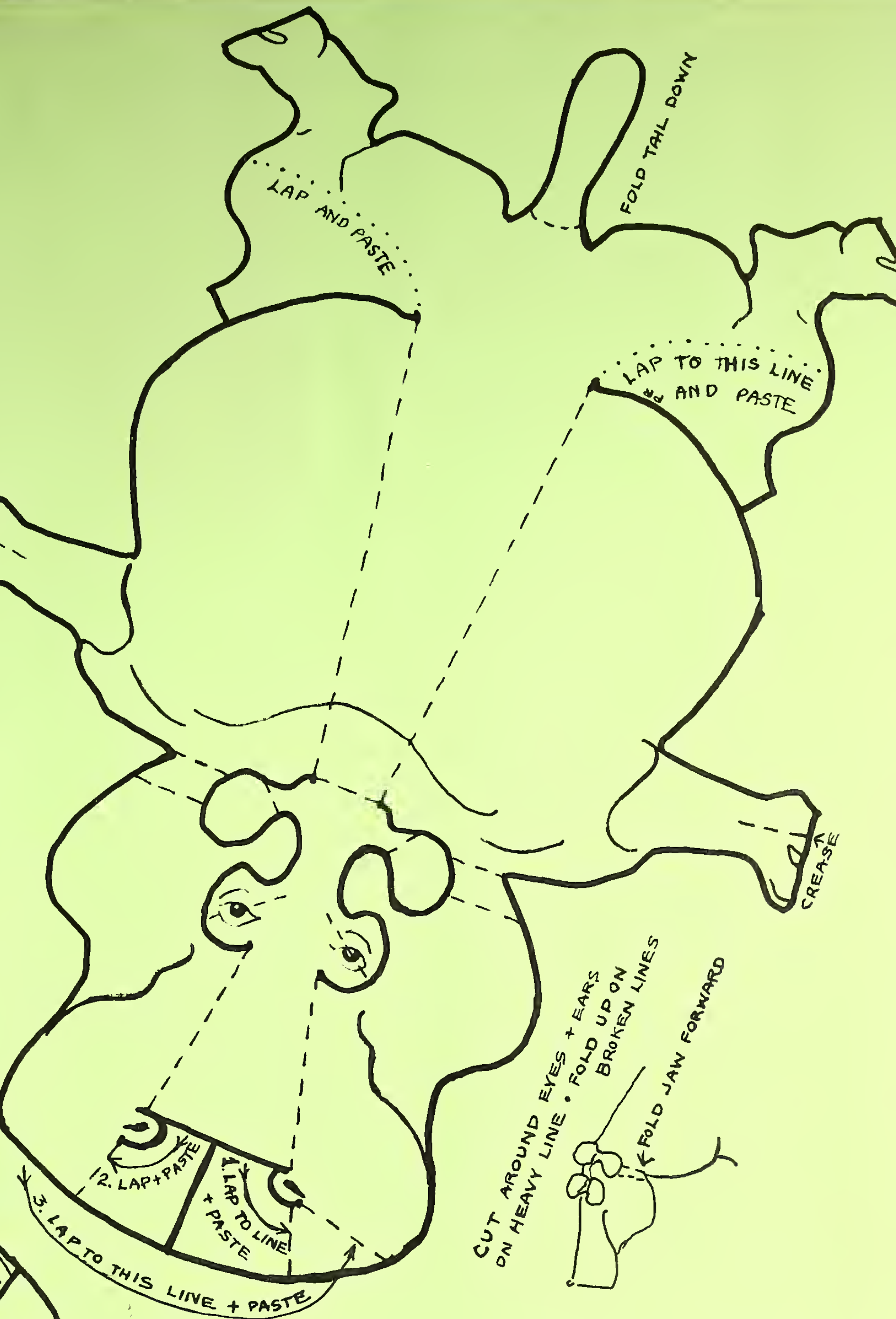
ily Zoo

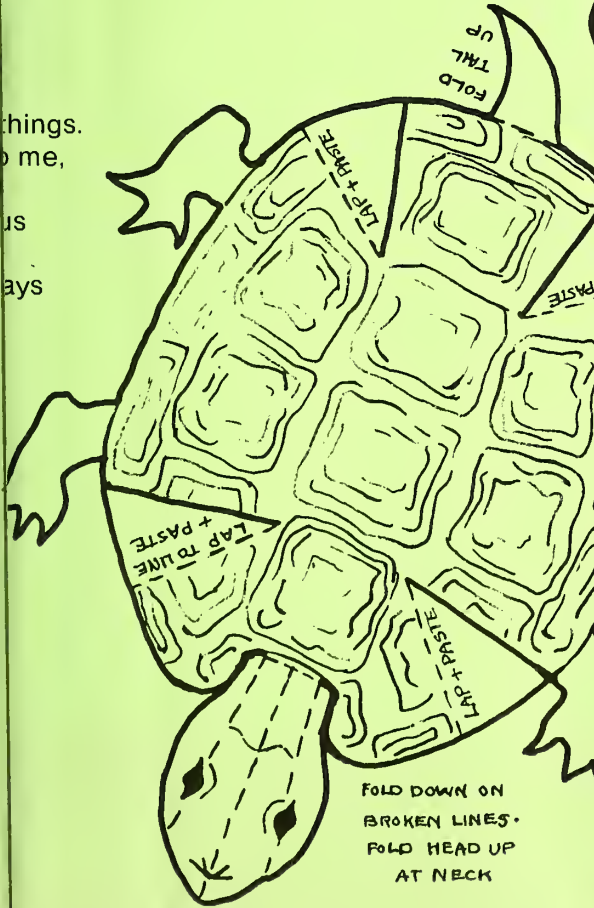
over the entire surface. Then let each person cut out his animal, fold, glue, and stand him up. You could make an ark or nest out of a colorful shoebox or basket and create a worship centerpiece for the table this week. Or you could string each animal up into a mobile by knotting string through the middle of its back.

Re-read the prayers again. What gifts did God give each animal, each person, in your family ark? How could we be more loving this week, now that we know some feelings each person has?

During grace this week, it would be meaningful to thank God for each "animal," with his own gifts and quirks, who lives in your family ark. Each might want to try writing your own animal prayers as the two girls below did! This is one way to pray, and prayer is one important way to feel God living inside us.

—Mary Lou Cummings


FOLD TAIL DOWN
LAP AND PASTE
LAP TO THIS LINE AND PASTE
CREASE
CUT AROUND EYES + EARS ON HEAVY LINE • FOLD UP ON BROKEN LINES
FOLD JAW FORWARD
1. LAP TO LINE + PASTE
2. LAP+PASTE
3. LAP TO THIS LINE + PASTE


FOLD TAIL UP
LAP + PASTE
LAP+PASTE
LAP TO LINE + PASTE
LAP + PASTE
FOLD DOWN ON BROKEN LINES • FOLD HEAD UP AT NECK

The Hippo

Dear God,
Sometimes I feel like
a big, ugly hippopotamus.
If I *were* a hippo,
I think you would tell me that
although I look like a mistake,
you give special gifts to clumsy creatures!
I would be thankful that I was strong
and that you love me so much!
Perhaps hippos make You smile, sometimes.
Thank you God, for hippos.

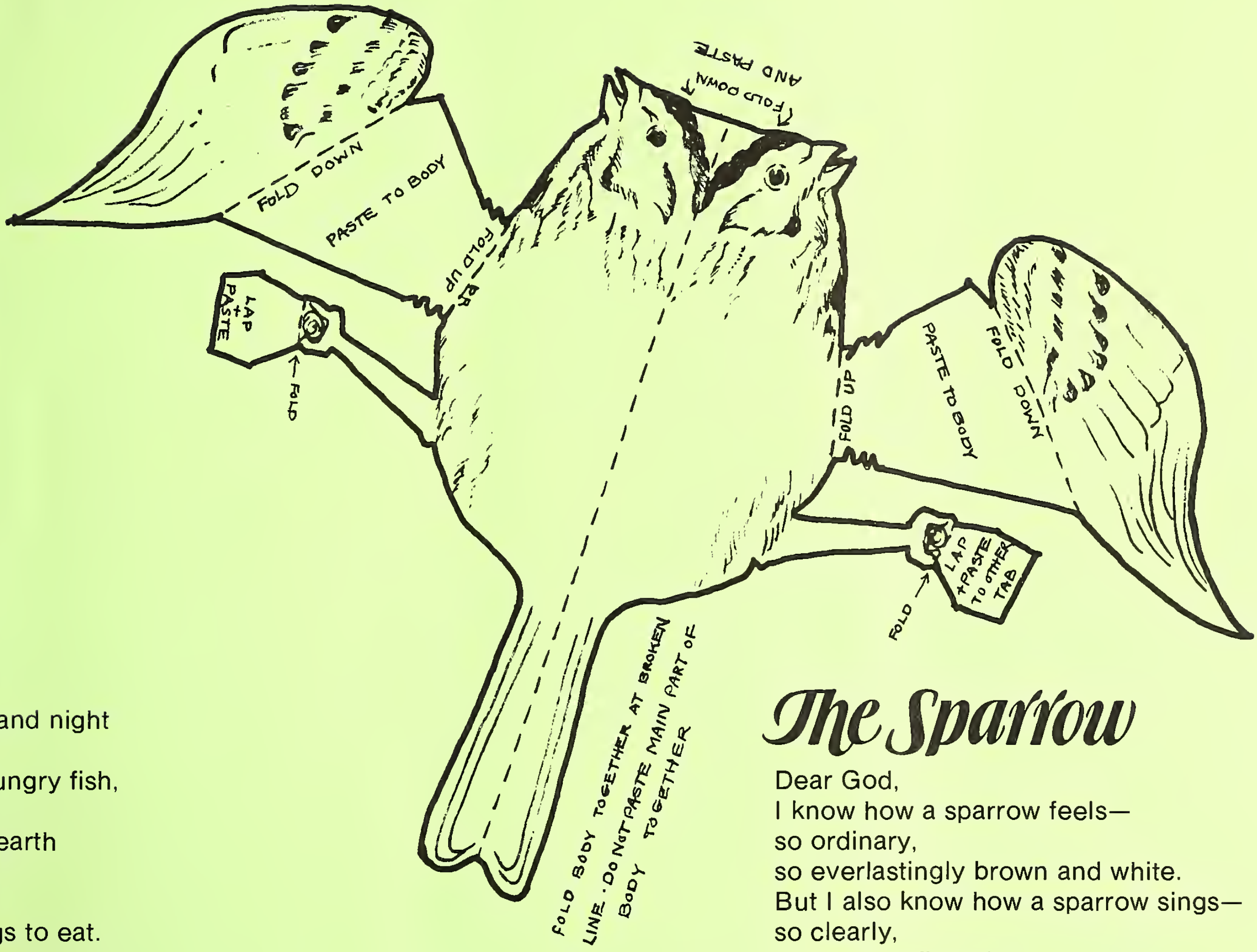
e,
o.

m

ne day and night
ashed.
nose hungry fish,
ord.
to the earth
family
lace.
th things to eat.
ange your mind
beautiful

All Men.

—Susan Evans,
Age 9


FOLD DOWN
AND PASTE
FOLD DOWN
PASTE TO BODY
FOLD UP
LAP + PASTE
FOLD
FOLD UP
PASTE TO BODY
FOLD DOWN
LAP +PASTE TO OTHER TAB
FOLD
FOLD BODY TOGETHER AT BROKEN LINE. DO NOT PASTE MAIN PART OF BODY TOGETHER

The Sparrow

Dear God,
I know how a sparrow feels—
so ordinary,
so everlastingly brown and white.
But I also know how a sparrow sings—
so clearly,
so very confidently.
I know you pay attention to sparrows.
Jesus said so.
Thank you, Jesus.

The Snake

Dear God,
I know how a snake feels
because it has such a bad reputation.
But then I remember, and am glad,
that Jesus talked about snakes
when He talked about being wise.

ackley
a Rosenberger

Drawing by Diane Burkhardt

Family Night

Gary Stenson

The night one of our boys prayed at the supper table, "Thank you God that Daddy's going to be home tonight," was the beginning of a weekly family night in our home many years ago. That prayer spoke to us as a couple of the need to have a time together as a family. Friday night was proclaimed family night at our house, and I schedule meetings around that night.

For many years, my wife and I planned the family nights; but in more recent years, we have allowed the children, two at a time, to plan the activities. As a family we have played together. We have had a time of wrestling on the floor with father usually on the bottom of the pile. We've told make-believe stories. We have read books. We've sat around the fireplace singing, at least that is what we called it.

We've put on plays, pulled taffy, played charades, Monopoly, Dutch Blitz, Pit, and Password. We've put puzzles together. We've played numerous games the children made up. We've had worship services in which each member had a part—minister, usher, song leader, reader of Scripture, children's storyteller, etc. We have held Ping-Pong tourneys and have looked at past and recent slides. Sometimes, with everyone's consent, we've used our family night to invite another family in to join us.

Usually, although not always, we have a special snack—homemade ice cream, popcorn, carmeled corn, fudge, brownies, Kool-Aid, soda pop, or iced tea.

When we asked the children what they remembered most about our family nights, each had a different answer. One remembered sitting around the fireplace in Kansas. Another remembered the wrestling, because he was on top. Another remembered the "Pipsqueak" stories. Pipsqueak is a make-believe mouse who lives in the Stenson house and gets into all kinds of trouble, an idea borrowed from a Kansas friend. Another remembered the slides we showed of them when they were younger.

We have often struggled to keep one night a week open for the family.

All in all, we would say that the family night is a valuable time for each member of our family, bringing us a closeness that could have been lost, providing us with a time of relaxation and fun as a family unit, and allowing us time to share our faith in Christ with our children in an informal atmosphere.

Bibliography

Where can you get a gold mine for fifty cents? Write for 101 *Ideas for Family Fun and Fellowship*, Christian Living, 616 Walnut Ave., Scottdale, PA 15683. All ideas are creative, workable, submitted by "real, live, families!"

"Backyard Vacation, Creative Ideas for Family Fun," is a 30-page pamphlet filled with inexpensive activities to do with children. This is only one of the many good booklets offered by Parents As Resource, 464 Central, Northfield, IL 60093.

Noncompetitive outdoor and group games? Write *Project Adventure*, 775 Bay Road, Hamilton, MA 01936. $4.00.

Deschool Primer, #1-11, from Zephyrus, 1201 Stanyon Street, San Francisco, CA 94117. 25 pp.; $1.50 each. These newspaper-style primers are packed with creative learning activities.

Alternate Celebrations Catalogue, third edition, from Alternatives, 701 North Eugene Street, Greensboro, NC 27401. 200 pp.; $3.50 plus postage. It can help make celebrations less consumption-oriented and more people-oriented. A good tool to help families escape from the financial and emotional burden of commercialized gift-giving.

MCC (Canada) approves food bank

The idea of a Joseph-like food bank to store wheat as a buffer against emergency famine situations has been discussed by government and United Nations agencies for twenty years.

After months of planning and study, MCC (Canada) staff members drew up a $20 million food bank proposal which was approved by the MCC (Canada) board at its January 16-17 annual meeting in Vancouver.

In the food bank, which is subject to the formal approval of the Canadian International Development Agency (CIDA) and the Canadian Wheat Board, MCC (Canada) would supply the expertise and administration and CIDA the funding—a possible $20 million in a five-year period. Under the program, farmers would set aside an amount of wheat to be sold to the food bank for a fixed price which would cover production costs. The farmers' commitments would be nullified if their total wheat production fell below a specified minimum. The wheat would then be "deposited" in Canadian Wheat Board elevators, building up a "wheat credit" (up to 4.5 million bushels in five years) on which the bank could draw to meet famine emergencies.

The food would be available not only to MCC's international programs, but to other agencies whose purposes are compatible with MCC's.

While admitting the possible risks, John Wieler, MCC (Canada) associate executive secretary, emphasized that the inevitability of severe famine, especially in Asia, and the resources available in Canada make it imperative that an attempt be made. If MCC can prove through the successful operation of a pilot food bank project that the idea can work, other organizations might be willing to build on the model on a larger scale.

Objections to the food bank raised in the discussion included the possible effects on receiving countries and the possibility of undercutting MCC's emphasis on development if food handouts become indiscriminate. The mechanics of admin- ion and distribution might prove overwhelming. There is a possibility of a huge grain buildup.

After much discussion, the proposal was approved and a ten-member food bank board appointed.

A firsthand report by Dan Zehr on his November trip to Vietnam drew a small but attentive group to a public meeting Friday evening. He noted that, contrary to expectations, discussions with former church leaders and three MCC personnel who remain in Ho Chi Minh City (once Saigon) indicated that the Vietnamese still enjoy a large degree of religious freedom. As a gesture of reconciliation and a first step in helping the war-devastated country to rebuild, MCC has recommended that $500,000 worth of material aid be sent to Vietnam in 1976. The Canadian board unanimously affirmed this proposal.

The two-day meeting also included acceptance of a $3,555,000 budget based not on the previous year's budget of $2,300,000, but on last year's annual receipts.

Executive secretary Dan Zehr noted the significant increase in contributions during 1975. Income from relief sales in four provinces helped push cash contributions from the constituency to just over $2 million, up about 30 percent from 1974. Funding from other sources, particularly the Canadian International Development Agency and material aid centers, added another $1 million. Of the agency's expenditures of $3.2 million, 13.6 percent was applied in Canada and the remainder internationally.

As the board members moved through a thick green booklet of reports, the outline of a distinctly Canadian MCC program emerged.

Menno Wiebe, native concerns director, proposed a five-point stance of MCC (Canada) toward native people, outlining a theological position and practical responses. It was affirmed by the board, although clarification was requested on the statement that "conversely MCC must indeed also accept the stance of learner and receiver of theological insights held by native people."

William Janzen, director of the Ottawa office, fielded suggestions for future areas of study—for example, the continuing question of church and state relations and Mennonite involvement in civic affairs.

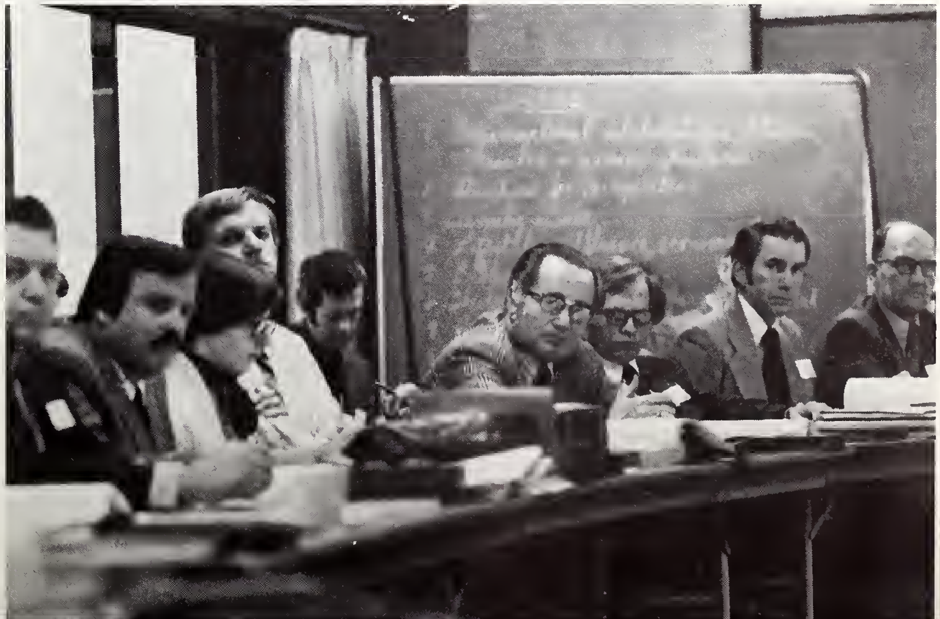
A policy statement for the growing Canadian voluntary service program was approved, stressing the desirability of projects tied to the local church and assigning priority to native and offender concerns and family services. VS director Reg Toews proposed that provincial offices administer VS programs in their provinces.

A report on the Montreal House of Friendship, a community service project staffed by six volunteers, initiated a discussion of inter-Mennonite cooperation in the Montreal area. A motion by Hugo Jantz that MCC encourage greater cooperation among Mennonite mission and service agencies in Montreal was turned down in favor of individual action by the conferences involved.

Despite vigorous debate on its necessity, a $25,000 two-year survey of Mennonite attitudes on alcohol consumption proposed by the peace and social concerns committed was approved. Vernon Leis interjected that one of MCC's prophetic stances might be to protect Mennonites from more researchers.

After the issue had surfaced several times, John Wieler and Leonard Siemens called for a family planning policy designed to include the whole family. The board concurred with Anne Warkentin that such an initiative was "long overdue" and approved creation of a task force "to provide a theological and practical framework which could result in general guidelines for MCC and mission board programming." *Allan Siebert, for* Meetinghouse

MCC (Canada) board members listen to food bank proposal at the Richmond-Bethel Mennonite Brethren Church.



WCC Assembly: Where the flesh became words

Daniel Hertzler

"*Reconciliation*," said Joseph Spae, and "*forgiveness* and *love one another (including your enemy)*. I have been listening for these key words in the [World Council] assembly. These words are missing so far. The emphasis is rather on destroying our enemies, yet this other way is essential for the salvation of the poor—and the rich."

I first met Joseph Spae at about 3:00 p.m., Wednesday, November 26. I found him interesting because although his home and mother tongue were in the Netherlands, he was fluent in several other languages. He was a veteran, he said, of thirty-five years in the Orient and four years in a concentration camp. He showed more than common concern for Christian integrity.

The fifth Assembly of the World Council of Churches met from November 23 to December 10 to do a variety of things, one of which was to bring together people of widely divergent backgrounds to seek for a common mind. Joseph Spae and I got together as part of a work group, about fifteen people from half that many countries who met abruptly that midafternoon of November 26. It was a new technique for a WCC Assembly, designed to humanize the experience and provide for fellowship and personal expression.

The assembly itself began at 5:00 p.m., Sunday, November 23, on the plaza of the Kenyatta Conference Center in Nairobi, Kenya. First there was drumming, then the voice of Archbishop Olang' of the Church of the Province of Kenya: "The Lord, even the most Mighty God, hath spoken and called the world, from the rising up of the sun unto the going down thereof. Our God shall come and shall not keep silence. Gather my saints together unto me, those that have made a covenant with me with sacrifice. Hear, O my people, and I will speak."

Archbishop Olang' leads the opening of the WCC Assembly. At left is a Masai young woman who carried the Bible in the procession which followed. Behind is General Secretary Philip Potter and, at far right, central committee moderator M. M. Thomas.

It might have been any assembly of Christians anywhere in the world, but it was the beginning of a special seventeen days of worship, oratory, study, and deliberation. The agenda included almost anything related to the life of the church and the needs of the world, though the items actually considered were limited by the ability of delegates to thread the maze of the council's bureaucracy and get their subjects on the program.

I was surprised to see that at the fifth assembly there were more unofficial participants than delegates. In fact, the 750 delegates made up roughly one-third of the crowd. They were joined by some 800 observers, advisors, fraternal delegates, and staff along with 640 representatives of the press! A few other Mennonites were present. John Howard Yoder was an advisor and William T. Snyder a fraternal delegate. This meant that they could speak but not vote. John used the occasion as an opportunity to discuss the way of peace with any who wished to talk about it.

The World Council of Churches operates on the assumption that Christians ought to have fellowship and work together across denominational and national lines. According to General Secretary Philip Potter, the first international ecumenical conference of official representatives from Orthodox, Protestant, and Anglican churches was held in 1925. These pioneers, he said, "perceived clearly that fellowship, communion, community is nothing which we can create, but is God's work in Christ. As they affirmed: 'The nearer we draw to the Crucified, the nearer we come to one another . . . . Under the cross of Jesus Christ we reach out hands to one another.' "

These words have a good sturdy theological sound and I ask myself why Mennonites have instinctively been suspicious of the World Council. I recall that in our tradition the church must be visible on the local level. We do not see Christ any more present in councils of bishops and elected representatives than in the local assembly of ordinary people come together in his name.

And yet, for Christians to meet across

national lines is appropriate. The World Council Assembly brings together church people from the ends of the earth to express their faith and to give attention to problems as wide as the world. The flesh became words at Nairobi: millions of them. In fact, a cartoonist drew a sketch of the Kenyatta Center made all of words: "blah, blah, blah, blah," Out front he depicted the Christ at prayer with "Father, forgive them for they know not what they do."

There was an urgent concern to communicate, symbolized by simultaneous translation in five or six different languages. Though the technical equipment was sometimes balky, there was a patient effort by all to hear and be understood. Robert McAffee Brown of Stanford University gave the first major address. He received applause when one-third of the way through he changed from English to Spanish to identify with those who most regularly needed to use the translation service.

I found myself responding positively to a number of the addresses. There was Seth Nomenyo of the Evangelical Church of Togo, who preached the opening homily and who spoke of Jesus as "this rising sun, this Jesus Christ, this man who is *weak* before the powers of this world, because dead to sin and living for God he could not use the same means or the same weapons as his adversaries; but in his weakness God deployed his almighty liberating power."

There was Robert McAffee Brown saying, "I can be freed to struggle for a world in which my nation will no longer be No. 1, a world in which an exploited Chilean worker will count for more than the profits of an American corporation."

And people come together to see other people. In my work group, one of eighty, I met not only Joseph Spae, but also John Brown from Australia, Estanislao Abainza of the Philippines, Ursula Merck of Germany, Bishop Athenasius of Egypt, Hendrik van der Linde of Holland, and eight or nine others. It was toward the end of our group's time together that Joseph Spae gave his critique quoted at the beginning of the article. Our group didn't solve his problem. We simply parted, like a Sunday school class, when the time was up.

A more task-oriented activity of the assembly was the work of the "sections." Six of these engaged in deliberation toward producing statements for adoption by the delegates. The sections brought reports on evangelism, unity, community, education, liberation, and development. The delegates received the reports in plenary sessions and sent some back for further work.

Russian Baptists at the WCC Assembly were, from left, Vitali Kulikov, Alexei Bichkov, and Alexei Stoian.

I attended several sessions of the education section. Two European Mennonite delegates were section members: Hendrik Kossen, a Christian education professor from the Netherlands, and Julia Hildebrandt, a homemaker and mother of four from North Germany. Hendrik had done his homework and came to his subsection with a list of proposals.

A delegate from Hungary was puzzled when Hendrik proposed that churches study public education and get involved with school programs. In his country churches don't meddle in public affairs. But he was pleased when Hendrik emphasized family life education, for this is the way the church teaches children in Hungary.

The report of the education section ran to ten or twelve pages. It was accepted by the assembly after revision and will no doubt be published in due time along with other assembly papers, and some will read and be instructed.

Hearings were arranged for delegates to review activities of the council staff during the seven years since the last assembly. This was a difficult assignment, for 80 percent of the Nairobi delegates were attending a WCC Assembly for the first time.

Richard Holloway, a new delegate from Scotland, noted that they were in the hands of a "civil service" in the persons of the staff. This is no conspiracy, he said, but happens simply because the staff people are familiar with the program and the newcomers are too busy getting acquainted to do much evaluating.

For example, one of the facts of World Council life is a shortage of funds. The hearing on the General Secretariat, which I attended, considered and rejected a proposal to cut 1½ million Swiss francs from the budget by releasing the Ecumenical Institute at Bossey, Switzerland, to seek funding on its own.

As one member complained, "Everybody is in favor of everything." A veteran assembly watcher observed that the assembly approves all projects and the staff then decides which projects can be done.

There were some floor fights of which the significance was not at first clear to me. An American Presbyterian led two moves against the report of the nominating committee.

The first, I was told, was an attempt to secure an honorary presidency for Presbyterian Eugene Carson Blake, former general secretary of the WCC. The second was seen as a move against Russian Orthodox Patriarch Nikodim, who was nominated as one of six council presidents. Both moves failed and Carl McIntire recently sent out a radio letter stating that Nikokim is an agent of the KGB and using the occasion of his election to solicit funds for McIntire's work.

But the Russians did not have it all their way. I noted in the hearing which I attended occasional concern about conditions in Russia, concern which was always answered vigorously by representatives from Russia. Then one mid-afternoon near the end of the assembly there was consideration of a report on disarmament and the 1975 Helsinki agreement. It proposed that the assembly appeal to the governments concerned to carry out this agreement and mentioned ten principles for relations between countries.

No. 7 of the ten is "Respect for human rights and fundamental freedoms, including the freedom of thought, conscience, religion, or belief." A delegate from Switzerland proposed an amendment calling item 7 to the special attention of the Russian Government. One from Scotland rose in support and commented that it was time the Russians take their share of criticism along with North America and western Europe.

The atmosphere was suddenly charged and two Russian Orthodox churchmen immediately asked for the floor. One expressed surprise at such unbrotherly tactics in a assembly of Christians. But the amendment carried and then was lost on a technicality.

Now it was time for tea and afterwards an English delegate proposed that the statement go to the committee and it was so ordered. The next day or the day after a milder statement was passed. But the word was out to the world that the WCC had talked about human rights in Russia.

One side benefit of such an assembly is the opportunity for Christians to meet who would be restrained from meeting in their home countries. For example, it was reported that members of the East and West German delegations used it as such an occasion since they are not permitted to visit each other at home. Russian Baptists were present and met with William T. Snyder of Mennonite Central Committee to discuss a possible exchange of fraternal visits

At the end I could not quite make up my mind about the assembly. I was inclined to agree with an observer from the Evangelical Free Church who felt that last year's Congress on Evangelization at Lausanne, Switzerland, had accomplished more in terms of unity and had a clearer idea of where it wanted to go. As I reflect on the two meetings, it seems I saw an evangelical vitality at Lausanne which was missing at Nairobi.

However, considerable criticism of the World Council I have heard is based on fear. I do not believe that the World Council is any great power broker. It is true that it has a certain amount of clout because the press and possibly even some governments take it seriously. Yet its ability to bring about change in the world is limited. It is scarcely more dangerous than the hometown Lutheran or Presbyterian church and has proportionately less money than they.

It is time we had some responsible criticism of the World Council by people who are able to rise above petty national loyalties and consider what it would mean for Christians to be faithful to Christ on an international basis. We all know that the church by its nature goes beyond national boundaries, but this is hard to express practically. I am troubled by Americans who criticize the council's African members for defending violence, but who would themselves fight to defend America.

I have more respect for critiques like that of Joseph Spae. In the WCC Assembly as in many other church-related meetings, the way of the cross is in danger of being replaced by the way of the statement. In all the oratory and the parliamentary debate and the lobbying for position, who remembers that Christ came to teach reconciliation and love for the enemy? If it expects to be seen as a worldwide Christian body, the council needs to take such criticism seriously.

According to Religious News Service, a Seventh-Day Adventist remarked recently that the Adventists are not a member of the WCC because "the resources of a church our size would be dissipated if they were not channeled directly to the world's needs as we see them." It is a good warning for Mennonites. But still we need some way to continue sending John Howard Yoder and a few other articulate persons to council meetings. For this is a chance to talk about the faith and the meaning of faithfulness. We understand that the Anabaptists responded eagerly to such opportunities. Shall we not follow their lead?

Camps and workshops for families

A family music camp will convene at Camp Squeah, British Columbia, July 25-31. Resource persons will include George and Esther Wiebe of Canadian Mennonite Bible College and Helen Litz, director of the Winnipeg Mennonite Children's Choir. For more information, contact Neil Mathies, Columbia Bible Institute, Clearbrook, British Columbia.

Family camping facilities will be available to travelers all summer at Camp Men-O-Lan, Quakertown, Pennsylvania. Special speakers and features will be available during the Memorial Day family retreat May 28-31 (Ben Sprunger) and the Labor Day Bible conference (Paul Miller). Contact George Bohrer, Men-O-Lan, Route 1, Quakertown, Pennsylvania 18951.

The Laurelville Mennonite Church Center, Mount Pleasant, Pennsylvania, holds numerous family events, among them "Male and female interdependence" February 20-22, a retreat for the formerly married April 16-18, and "Marriage enrichment" April 30 to May 2.

The Center for Discipleship, Goshen College, Goshen, Indiana, has announced a workshop on resources for family life education in the local church Friday night, February 13, and all day February 14. Churches may send representatives to learn how to implement local resources. Contact Beulah Kauffman, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, Indiana 46514.

Record

Calendar

Eastern

Feb. 20-22—Peace camp for adults and youth, Camp Swatara, Pa.; David Augsburger, adult resource person; Gene Stoltzfus and Ron Sider, resource persons for youth

Deaths

John D. Unruh, Jr., First Church, Bluffton, Ohio, was born Oct. 4, 1937, and died Jan. 18 after surgery for a brain tumor. He had been professor of history at Bluffton College for the past ten years. Burial was in Freeman, S.D.

Pastor required

for bilingual congregation of approximately 300 members. Please direct inquiries with resumé of education and experience to:

Coaldale Mennonite Church
Congregational Chairman
Box 1237
Coaldale, Alberta TOK OKO

Recollections

No fear

One day I became aware of the fact that I had a strange way of looking at tall buildings with lots of plate-glass windows. Subconsciously I had been wondering to myself for years how all those windows could be blacked out in the event of war. Those World War II experiences in childhood had etched themselves into my subconscious to a degree that is almost funny now.

I had never given those war years much thought. It took conscious effort to realize that somewhere in this world there are people who had a different kind of childhood, who do not know what it is like

—to lose home and possessions because of enmity between nations,

—to grow up separated from all close relatives because of revolution and war,

—to be on the move constantly, never living or going to school at one place longer than three months at a time,

—to be transported in frost-covered cattle trains as refugees,

—to stomp feet in a city square under a full moon to keep from being frostbitten,

—to sleep fully dressed to be prepared to rush to an air raid shelter or to flee yet once again,

—to call a double bunk bed in a room with twenty other people "home,"

—to be dependent on soup kitchens and bread lines for food.

Those are not generally considered experiences conducive to normal growing up. After all, war isn't supposed to be healthy for flowers and children. And yet in the three years of war I can only remember one moment of fear. It was at a train station in Poland. Masses of people were trying to catch trains away from the front. Then came an air raid. Huddling under a railroad bridge with the others, I watched geysers of earth shoot into the air as bombs hit the ground praying, at the same time having a feeling of utter helplessness in the face of those uncontrollable forces. But that is the only panicky moment I recall.

In retrospect it seems remarkable that I came through the war experience with little emotional damage. There is only one explanation as far as I can see. Throughout those war years I had perfect trust in the ability of my parents to take care of me. Thank God, at least one parent was with us four children, all under ten, at all times. I shudder to think what could have happened to us without them. My admiration for my parents continues to rise as I reflect on the immensity of the task they performed so well during those troublous times. *Herta Funk*

The Funk family shortly after their emigration to Canada in 1948: In the front row are Victor, Mother Anna with Valentine, Annie, Hans (John), Father David, and Herta. In the back row are Onkel Hans and Opa Franz Schellenberg.

Was it work or play?

There was a fine line between work and play in our family when we were children, and as I look back now I'm not sure which I enjoyed most, or even exactly which was which.

Drying the dishes while Aunt Selma, who made her home with us, washed them and told us fascinating stories—was that work or play? Whichever it was, we enjoyed doing it.

Riding Bluebell, our pony, to the far pasture to bring in the cows was a daily "have to" chore, but filled with every imaginable adventure for little cowgirls. Picking up wheat bundles and bringing them to Papa so that he could shock the grain with a minimum of walking and stooping was hot, tiring work, but also highly satisfying fun, since Papa made us feel grown up and important when we helped him with his work.

We thought of the farm animals as belonging to all of us, not only to Papa, so naturally responsibility for caring for them was shared by all, even little Ernie and Doris, who helped feed the "bottle lambs" and gather the eggs.

The summer that Papa bought his first combine, all of us, from Jake, who was old enough to take turns with Papa running the combine and hauling the grain, down to Hilda and Elfriede, who brought lunch and fresh water to the field, and four-year-old Ernie, who rode in the bin with Doris to keep the wheat level even, became a part of the combine crew. No type of play could have been more fun for us than helping with the combining that summer.

There was some work, of course, which we didn't really like to do. This we deliberately turned into play by making up games.

The regular Saturday housecleaning, for example, had real potential for becoming a boring, tiresome chore. So we wrote down all of the little tasks on slips of paper and put them into a box. Then we took turns drawing slips from the box and following the directions: dust the piano, clean the window sills, mop floor section 1, etc. Since the fun of the game was to finish with one task quickly and go back to find out what we would draw next, there was never time to get bored with the job.

I'm confident other families have similar memories, and I'm not sure just how Mamma and Papa did it. But in some way they gave us a feeling of family unity, so that the work we did was not something assigned to us by Papa or Mamma, but simply a part of family living in which all of us shared.

And through this sharing we learned, early and quite effortlessly, the satisfaction which comes from accepting responsibilities, doing tasks promptly and well, and working together with others. *Amelia Mueller*

The Family Mueller combine crew ready to go to work

father couldn't sing

My father could not sing. He always regretted that in his childhood nobody had taught him how. Since mother could sing, however, he loved nothing better than when she sang with us as a family.

When I think of my childhood, I see again the full moon rising over the prairie in Saskatchewan. We are all sitting outside on the steps on a mild Sunday evening, singing one song after another: "Der Mond is aufgegangen" (the moon has risen), "Nun ruhen alle Waelder" (all forests sleep), "Muede bin ich, geh zur Ruh" (tired am I and go to bed), and many more. Mother knew all the songs from memory, and so we learned them from her; not by rote, but just by singing. I cannot remember that she ever specifically asked us to memorize anything or that we ever used a book.

There is another picture that often rises out of the past. The windows of our house have become sparkling white replicas of jungle ferns. Jack Frost has been at work. It is cold. Very cold. But our little heater is red hot with zeal, and we are all sitting around it in the cozy living room. The flames cast flickering shadows on the wall. "Let's sing." Mother starts a folk song—perhaps "Wenn ich den Wanderer frage" (when I ask the traveler) or "Du, Du, liegst mir im Herzen" (you, you live in my heart). One song leads to another. Always someone has another to suggest.

Summer, winter, fall, or spring, every night the family gathered for evening devotions. After Father had read a portion of Scripture, we would sing. Sometimes something very special happened. Not very often. But sometimes it did. When we sang "Grosser Gott, wir loben Dich" (Holy God, we praise thy name), suddenly Father would join in. I guess he could stand it no longer—he just had to sing. His monotone rumbled powerfully along like a great torrent stream. It gave me the goose pimples—it was so beautiful!

Those days are long since gone. The members of our family can no longer gather around the fire on a cold winter night or sit in the moonlight. But in a sense I am still part of that warm togetherness because my being was shaped by it. My roots are there. And the joy and challenge and comfort of the songs I still sing, no time can erase. They reach into eternity. *Cornelia Lehn*

Relationships more important than money

Both of us grew up in large families, Adolf being one of eleven children, Anna one of thirteen.

The often difficult and frugal circumstances of the pioneering days of our Russian-born parents no doubt influenced and shaped family living. Our bread and butter came from the land and our entire families were involved, in one way or another, in helping get it to the table. Each member had his or her daily chores and responsibilities, according to age and ability: in the house or the barn, in the garden or on the field, in the kitchen or on the plough. Making a livelihood was a family project. Among the things expected of us from an early age was that we should learn to work. It was a necessity.

But the devotional life was not neglected. Says Anna's uncle: Not a day passed where the Epp family did not have morning and evening devotions. Breakfast was rarely begun before all were at the table for family worship. Children were included in the reading of the words for the song or in prayers, etc. When we are in Adolf's parental home even now, breakfast usually waits until all are around the table for morning worship.

In both homes father was choir director at church at some time, and mother enjoyed providing guitar accompaniment for informal home singing. Thus music and singing became an important and natural third ingredient of family life. Our musical fare may not have been entirely balanced—church songs received preference and "worldly" (popular) music was discouraged. Learning to play musical instruments was fostered, with more emphasis on making music and singing than on listening to radio or phonograph.

Perhaps the influential factor in our homes was the total commitment of our parents in following Christ in life as they understood it. Their whole life-style, even after economic circumstances improved, remained simple. Neither of us can recall home improvements that were made for decorative purposes rather than because of necessity. The church and its work was central in our family life, and seen as a continuing source of strength. Even in the years of economic pinch it was less important for the older children to earn money at a job in town or city than to do less remunerative work at home and participate in the church.

People, relationships, and service were more important than money. The concern for people extended far beyond the immediate family and the local church. This was impressed on us in many ways. A worthy cause found in our parents a ready advocate, and if any of their children were in a position to assist in it, they were urged to do so. Educational preparation for service, much of it in church schools and colleges, was encouraged and supported with financial sacrifice.

Not all twenty-four children always responded enthusiastically to the emphasis on work, church, service, and discipline. But about half a dozen of the Epp children are now in church ministry work and a similar number of Ens children in teaching. Others have chosen medical or social work professions and a few have returned to farming. Periodic reunions, even in the Epp family where the parents died almost eighteen years ago, still bring the whole clan together—to sing, worship, play, and encourage each other in service and Christian commitment. *Adolf and Anna (Epp) Ens*

Contents

For the Christian family: Ten candid questions 82
Love notes, from John 86
Unplanned parenthood 87
To my daughter—soaring toward twenty 87
News 88
COE section dedicated to the family 89
Record 100
Recollections 101
A new frontier: Rebuilding the family 104

CONTRIBUTORS

The Commission on Education helped to plan and develop this issue which takes a penetrating look at the Christian family. Mary Lou Cummings, Route 4, Quakertown, Pa. 18951, a member of the Eastern District's education and publication comittee, was asked by COE to edit its special pages and to write the editorial.

Bernie Wiebe is president of Freeman Junior College, Freeman, S.D. 57029, and a frequent resource person at seminars and conferences dealing with family concerns.

The poets on pages 86 and 87 are Peter J. Ediger, Arvada Mennonite Church, 5927 Miller St., Arvada, Colo. 80002; Pollyanna Sedziol, 2498 Lourdes Lane, Cinncinnati, Ohio 45238; and Jan T. Graves, 5141 Orleans, El Paso, Tex. 79924.

Marjorie Geissinger, Route 1, Zionsville, Pa. 18092, is editor of the The Messenger of the Eastern District. Her daughter, Rebekah, age three, is the cover artist for this issue.

Herta Funk and Cornelia Lehn are both COE staff members in Newton, Kans.; Amelia Mueller lives at 604 North St., Halstead, Kans. 67056; and Annie and Adolf Ens, both teachers, live at 117 Lanark St., Winnipeg.

CREDITS

Cover, Rebekah Geissinger, age three, Zionsville, Pa.; 82, L. S. Stepanowicz, Marcy, N.Y. 13403; 85, Henry Kellner, RNS; 87, Joan Cicak, Upper State Road, New Britain, Pa.; 88, GCNS; 97, Lydia Penner, MCC (Canada); 98, WCC; 99, Dan Hertzler.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman.

A new frontier: Rebuilding the family

Mary Lou Cummings

". . . And there shall be wars and rumors of wars!" "Yes," I question rebelliously, "but in my own house?"

There is no doubt about it. All those television situation comedies of the early 1960s planted unrealistic expectations in our brains. Remember all those fathers swinging home, untouched by work, the mothers always baking cookies without any dirty dishes, the cheerful kids groaning, "Aw gee, Dad . . . ," everyone gathered around the table to discuss whether to keep the stray dog.

It is comforting to talk to other families and admit, undercover of course, that in real life the dog always has fleas. And whenever two or more people live together, there will be some gut-level conflict, irritation, and mental wrestling of the most strenuous kind.

There must be many shattered expectations around. The one million or more divorces in the U.S. and Canada each year witness that whatever was being sought in marriage was either lost or never found. And the broken hopes are occurring more and more often in our own church families.

The cement that held our grandparents together, say the experts, was the work the family did together. They depended on each other for survival, and the long hours of work formed a deep, though often nonverbal, bond.

The most important bond in modern families is now how they spend their leisure time together, according to psychologists, and that often amounts to vacationing and watching television together. Obviously, leisure does not foster the lifelong kind of commitment that working together did.

Therefore the articles included in this special issue of *The Mennonite* are devoted to the family, past and present, emphasizing some practical ways to improve the quality of the time members spend together.

Little has been said in these pages about what qualifies as a family. And since only 37 percent of us now live in the traditional nuclear family, it is important to realize that a family is the little group of people to whom one "belongs," people who can love and nurture and accept us for who we are and who can help us to move ahead along our bumpy path. These persons may be found in our blood family or spiritual fellowship. As Robert Frost said, "Home is . . . something you somehow haven't to deserve." There is no way to earn real love. So for all of us, living in one-parent or two-parent families, intentional communities, or as singles, the "family" is a few deep relationships—with each person dedicated to learning how to love the other members in a Christlike way.

This is no easy task. One thinks of Jesus, living out his message in a family of twelve disciples. They slept, ate, traveled, loved, wept, and prayed together. The scrupulously honest writers also tell us that at different times the disciples felt jealousy, asked loaded questions, second-guessed Jesus in his methods and goals, and watched the finances suspiciously. Although only one appears to have severed the relationship permanently, several others had moments of agonizing doubt. Learning how to love seems to have been for them a lifetime process. And it was in the process, not some "peak," that God was found.

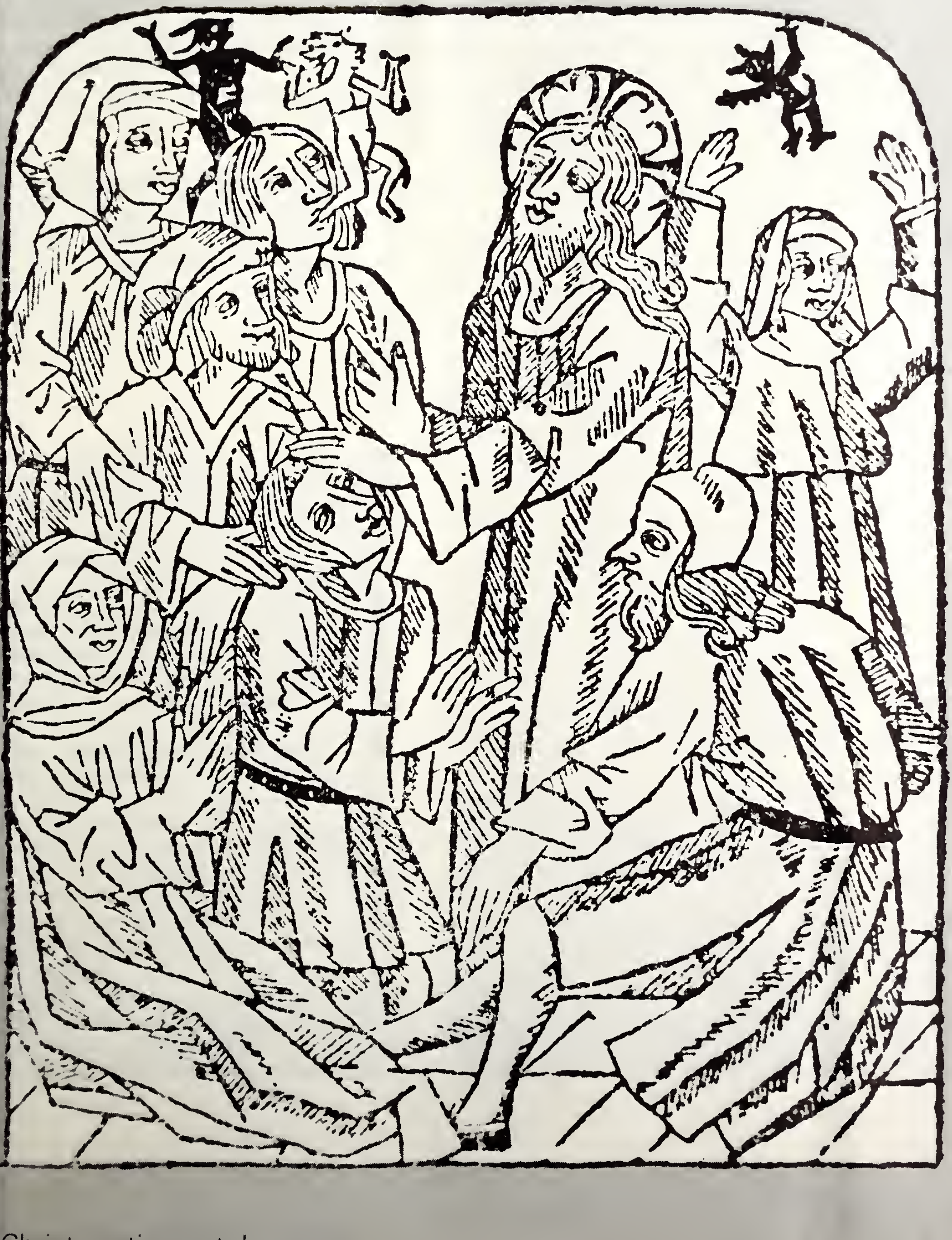
If we think it will be easier for us than it was for them, we are only kidding ourselves. In our favor, however, is the increasing openness to all kinds of training experiences for marriage, parenting, and relating to others. Christian-oriented Parent Effectiveness Training, marriage encounters of all kinds, and new seminars for singles are flourishing. Inexpensive and easily available, these experiences can give us the most important tools we will ever learn how to use.

It is possible that for affluent North Americans, the most demanding frontier that our Christian faith can call us to in this decade is to build and love and nurture each other in our families.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:7 FEBRUARY 17, 1976



Christ casting out demons

The vital balance
106

Menno discovers his worth
108

God is not a permissive parent
118

The vital ba

According to our present knowledge humans are the only members of the animal world with the capacity to think about their condition. At least we know that humans have developed an intricate system of carrying on rational discourse among themselves. Once they do that they are able to make value judgments and can arrive at conclusions about the relative merits of certain courses of action in the light of their personal or social consequences.

Early in the human game discussions were carried on about the ways in which people could attain health. It is characteristic of ancient people that they did not make rigid distinctions between the health of their bodies and their minds, but rather insisted that a person is a unit and therefore, whatever his or her points of stress may be, they will affect both the body and the mind, in short the person's whole life.

Socrates, for example, expressed his dissatisfaction with certain physicians of his time who had the audacity to assume that they could heal the mind without treating the body and treated the body without dealing with the mind.

The ancient truth has been strongly supported in our own time by a movement known as psychosomatic medicine. This impressive word simply indicates that a person is composed of a *psychic* part (feelings, passions, and emotions) and also of a *somatic* or bodily part and that these two are always in intimate relationship to each other. When this movement arose in the late nineteenth century among the physicians, a prominent American neurologist stated that if there was any truth to this notion he might as well become a clergyman forthwith. Today we take that position for granted, and although discovering it has not made our quest for health any easier, it has helped us to maintain perspective.

It is clear that modern people pursue health with a passion. We all think that health is one of our inalienable rights, and many people feel that without it they would not really care to live. Nevertheless the vast majority of the human race has lived at one time or another with disease. Psychologists remind us that all of us have occasional relapses from mental health and that the borderline between mental health and mental illness is razor-thin. Some people find such statements threatening because they consider themselves "normal" or healthy. They have no way of coping with life's varying situations if they are robbed of this one certainty: that they are normal and others are not. After all, if mental health is not objective, where can they go to find a star to guide them?

Health is a nebulous and undefined concept. This is as true of physical health as it is of mental health. Only in recent times have serious efforts been made to define mental health. Psychiatrists have been too absorbed with categories of illness and with the alleviation of symptoms to theorize in any organized way about the nature of health. When we have aches and pains or are hindered from pursuing our normal duties and tasks, we know something is wrong.

The founder of modern psychiatry, Sigmund Freud, gave a famous reply to the question: What are the criteria for mental health? Two conditions are necessary, he said: to be able to love and to be able to work. At first glance this seems like an oversimplification, but when we recall how broadly Mr. Freud defined love and how important work is to the realization of human goals, the profundity of his answer and its accuracy become clear. This then is the place to begin our search for a definition of health.

Healthy personalities have a capacity to respond to others in love because they have a healthy attitude towards themselves. They accept themselves not in any self-idolizing way but in the sense they see themselves as persons of worth; as persons who are worth giving to another and worthy to receive from another. Self-love understood in this way is an essential aspect of the healthy person. This process begins in earliest infancy and is difficult to regain if lost in babyhood.

Health also means to accept oneself as a sexual being, for sexuality is a profound aspect of a person's total existence. If persons cannot accept their own sexuality, they will have grave difficulties with other aspects of their lives.

Persons also have an innate drive to produce, to create, or to discern the order in the various dimensions of their world. If they are driven to work by a sense of guilt or fear, they will not really work in the best way. Such a neurotic need to work will not bring them the gratifications they need in order to work creatively over long periods of time. People's sanity is severely threatened today by the fact that more emphasis is laid on the volume of their production than on the creative elements of their work.

> *Sigmund Freud said two conditions are necessary for mental health: to be able to love and to be able to work.*

In a technological society it is especially important that we learn to make room for creativity. The invention of machines to do the routine work which only adds drudgery to people's existence should open the door for much more creativity. When cameras were first invented, it was assumed that this would put many portrait painters out of business. The result was, however, that many painters turned their attention instead to landscape painting, and the photographers developed an art of their own.

The most popular definition of mental

ance

William Klassen

health is related to a wider social reference, namely the theory of adjustment. The assumption that mental health is in some way related to the wider community is an old one and, within limits, quite valid. Certain types of behavior are quite natural on a South Sea island but not in Winnipeg or Wichita. The society in which we choose to live and to which we make a contribution quite naturally sets standards. In fact in an open society we assist in the formation of that which is acceptable. Our conformity is therefore to ways of behavior which we ourselves have adopted.

Healthy personalities have a capacity to respond to others in love because they have a healthy attitude toward themselves.

One problem with the theory of adjustment is that there is a notable array of dissenters who have rejected some aspects of the culture in which they have lived. Think only of Euripides and his courageous protests against the brutal wars of his contemporaries and his rejection of the way in which women were treated. Or think of Socrates and the unswerving loyalty he had to an insight which has stood the test of the centuries.

Wherever there has been a great tradition there have also been great rebels against that tradition. In their refusal to adjust to their societies, politicians, physicians, monks, and other thinkers have rendered an invaluable service to humankind. They have given witness to the fact that the greatest minds do not always conform to the societies in which they live and humankind has been immeasurably enriched by their nonconformity to their societies.

Dissent is even more urgent when a total society has become "sick." The concept of a sick society has been much debated, and we must admit that it has only limited utility. We certainly should not indulge in massive guilt feelings nor should we use the concept of a sick society to reject personal involvement or personal responsibility. Most people had little difficulty recognizing Adolf Eichmann's guilt, even though they may not have concurred with the means used to bring him to trial or with the severity of the verdict. It was painfully clear, however, that Eichmann himself felt no guilt whatever. The reason in part is that he had been trained in a sick society to obscure all other human values and to give himself only to a blind obedience of the authorities. Duty and obedience are great concepts, and even great virtues, but they must be seen in the perspective of other values.

The health of the person, as that of the community, is determined by the extent to which "the vital balance" is maintained between love and hate, inhibitions and expression, freedom and control, and many other pairs of opposites.

On the opposite side of the continuum to Mr. Eichmann there is a man like Claude Eatherley, who assisted in the bombing of Hiroshima and who has had crippling guilt feelings ever since.

We must conclude then that mentally healthy people are alert to the society in which they live, are committed to living with others and respecting their values, but they are also prepared to do everything in their power to make their society a better place to live. This means that mental health is really a community affair and that the standards of housing, of employment, and of education all contribute to the level of health of the individual citizens.

The health of the person, as that of the community, is determined by the extent to which "the vital balance" (the phrase is Karl Menninger's) is maintained between a number of opposites: love and hate, inhibitions and expression, freedom and control, and many others. There is a widespread tendency today to meet the problems we have with addictive practices ranging from spectator sports to the use of a variety of drugs. These addictions may serve a temporary purpose, but eventually we must evaluate them on the basis of whether they deepen our capacity to be human. Do they make it easier to interact with others as genuine human beings? It is a tragic commentary on a person's ability to cope with life if he or she can face the family after a day of work only after several stiff drinks.

Once we recognize that health consists primarily in preserving the vital balance we are freed to express our emotions.

Anger can be either a vice or a virtue. Whether it is good or bad depends on the way in which it is expressed. Anger can be channeled into creative change. It is the dynamo behind many fruitful actions in history.

Weeping is not a sign of weakness. Giving free expression to our emotions is a healthy and important aspect of life. Feelings that are allowed to simmer beneath the surface without expression or by denial of their existence will eventually disturb a person's total pattern of reaction.

The vital balance can be maintained between passionate, uncontrolled behavior and the denial of certain feelings. In the process of obtaining this vital balance the resources of nature can be used to great benefit. There must be time for self-reflection and the ability to make choices. Beyond that, however, the vital balance can be maintained in a community where there is freedom of expression and where people are united by common goals and the desire that the good life should be available to all members of the community.

Finally, the vital balance can be maintained when people look beyond their own little communities, important as they are, and recognize that human health, even human survival, depends on our taking seriously the capacity people now have to destroy themselves. We ride on this earth together and we survive or die together.

Menno discovers his worth

Rosa B. Stone

There was no hope, Menno thought. What God wanted him to do he couldn't do.

Once upon a time in the land of prosperity and ease there was born a tender-conscience Menno who was raised in the full tradition of the people. He was taught the virtue of hard work and spent his Sundays in Sunday school where he learned that "you have got to be good or you will go to hell."

He searched for some method or role that would give him more than a useful activity. He wanted an assurance of worth or superiority so he set about doing good to his fellow men and women in the hope that he would be acknowledged as the best tither, the most loving-caring person, the most knowledgeable in the Scriptures, or the most ardent proponent of the Menno tradition. Secretly he wanted to excel in all these ways. In this land's educational process he always worked hard and conscientiously (as he was taught) and always surpassed those who were not fellow Mennos and who spent their time in unnecessary frivolities such as games.

His fellow Mennos were also ambitious, conscientious, and dedicated to proving their worth-superiority, and they gave our hero the utmost difficulty. Their greatest deficit lay in the fact that they were self-sufficient; they didn't want or need help. Our hero's need-to-help was frustrated. How could he ever prove his worth (let alone his superiority) when the people around him were not in need of help?

In the midst of this ever-growing dilemma, our hero one day decided to venture forth to find the needy elsewhere, since he seemed to be surrounded by people who were more eager to give than to receive. He left home carrying with him the most condensed forms of the fruits of his hard work and thrift: money, a watch, and a camera.

Before long he found a ragged, hungry-looking urchin, and he bought him some McDonald's food and a warm jacket and documented this with his camera. He met other ragged hungry-looking urchins and bought them McDonald's hamburgers and jackets, too, and took their pictures. A strange thing happened each time. The little urchins always ran away without so much as a "thank you" or an acknowledgment of his kindness. Our hero knew though that he was doing right so he kept on, even though it bothered him that his acts were not appreciated.

He slept in the lodging where many needy persons slept, too. Lo, one morning, when he awoke, his money was missing, his watch was gone, and even his camera which had documented his good deeds was not there.

"How can this be?" our hero thought. "I have been kind to these people. How can they do this to me?"

He blamed God in this fashion: "I was doing your commandments. I was being a helping person. When the needy didn't come to me, I went to them. Isn't this what you were asking? Why was there no blessing in this? Why didn't they receive me as a kind benefactor? Why did you ask me to go out in this fashion to find only ingratitude and now this utter destitution for myself?"

And he gave way to deep, deep despair and depression.

The depression and utter discouragement lasted for many days and stretched into years. There was no hope. What God wanted him to do he couldn't do. He wandered aimlessly, fearful of even daring to hope that he could somehow gain any worth. It was certain now that he could never gain superiority since he was an utter failure.

One day, still in deep despair, he joined himself to a farmer at the time of harvest in exchange for nourishment for his hungry and weary body. It came to pass that a third child was born to this family some days after he was with them. He heard the first lusty cry of this new infant and it almost penetrated the gloom in which he was wrapped. As the days wore on he noticed that his hard-work habits were returning as his body gained strength. More than that, he began to notice how much loving care was bestowed on this new infant.

Finally a tiny shaft of awareness came to him. He wanted to turn away from it because it was so absurd. Yet it came back in the presence of this family with the three children. It kept returning with growing intensity until one day he could formulate it: "This infant, and in fact all three children, are greatly loved in this family even though they have done no deeds of merit to substantiate their worth."

No sooner had he allowed the formulation of this awareness to occur then it was followed by another startling awareness: "Why did I think I needed to prove my worth and superiority to God and my fellow men and women? Surely he has led me here to find the truth of my worth to him without 'proof' being necessary. I will live in the conscious presence of his love."

As our hero proceeded to live and work with the realization of God's good intentions for him upon him, he found that day by day his strength increased and his depression lifted.

Finally one day he returned to the land of Menno where he was met by a beautiful woman, and together they set out to express the love they could feel that God had for them. He became an excellent tither among tithers, a deeply loving-caring person among deeply loving-caring persons, the Scriptures opened new vistas for him as well as for his fellow Mennos, and he thoroughly enjoyed the hard work-thrift ethic that was in the best Menno tradition. Never again did he set out to prove his worth or superiority, and he discovered afresh that "godliness with contentment is great gain."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

News

Pastors meet with peers in Central District

Forty to fifty pastors in the Central District Conference of the General Conference Mennonite Church are finding that they can help each other through a program called Pastor Peer Partners.

"A lot of pastors have a burned-out, exhausted feeling. They feel the whole load of the congregation is on their shoulders," said Central District conference minister Stan Bohn of Bluffton, Ohio. "Here, instead of hiding their differences and feeling rivalry with neighboring pastors, pastors can end up giving a lot of help to each other."

The Pastor Peer Partners program began in the fall of 1974 with a group of six pastors in northern Indiana. It now includes five groups of Mennonite ministers: Iowa-Missouri, central Illinois, northern Indiana, and two groups in Ohio. About half the members of the eastern Ohio group are General Conference Mennonite pastors and half are Mennonite Church pastors.

Under the program—developed by Chet Raber of Oaklawn Psychiatric Center, Elkhart, Indiana, and Jacob T. Friesen, now ministerial services director for the General Conference—a group of six to nine pastors meets once a month for six months.

The daylong agenda focuses on personal growth and professional development. The day may begin and end with individual consultations between one pastor and the conference minister. From 10:00 to 11:00 a.m. is "team building": getting better acquainted, building trust. During the hour just before lunch, members of the group bring data from real situations in their churches—a counseling session or a committee meeting—for evaluation and help from other pastors in the group or from special resource persons.

The afternoon includes personal and professional goal setting, usually working in pairs, and reports on books, articles, or special research.

Much of Mr. Bohn's work as conference minister, which includes being a pastor to pastors, is now tied in with the Pastor Peer Partner groups, especially in midwinter, when all five groups are in swing. Almost all the pastors in the Central District are involved.

"It builds in contacts with pastors that I would probably defer otherwise," said Mr. Bohn. For example, "I may find that a pastor is in trouble with his board. He doesn't have a job description, or the church doesn't have a constitution. Or he gets fooled into thinking the church board represents all segments of the church."

So the conference minister and the pastor's peers help each other deal with crisis situations and learn better communication skills.

Most feedback from pastors about the program has been positive, he said. The northern Indiana group is in its second cycle. The Illinois group finished its first six-months cycle in January and wants to do it again next year.

Pastors, like everyone else, need an informed and caring group for evaluation of performance and accountability, say the designers of the program. For pastors in the Central District that group can be their peers.

Selective Service registration canceled

Selective Service director Byron Pepitone announced on January 21 major changes in the operation of U.S. Selective Service. In testimony before the House armed services committee investigations subcommittee Mr. Pepitone summarized the operational changes:

"(1) Our plans in fiscal year 1976 to hold an annual registration have been terminated.

(2) All future actions with respect to registration and ongoing processing of registrants are also suspended until it becomes necessary for the president to again ask Congress for the authority to induct.

(3) We will reduce the organization of the Selective Service System to a nucleus with the responsibility for manpower procurement *planning* as its sole function."

The immediate effect is to cancel the plans for registration which had been projected for March 31. Until a new policy is adopted with regard to registration, no young men will be required to register with Selective Service.

These moves are the result of cuts in funds for Selective Service contained in the budget recommendations which President Ford sent to Congress on January 20. The recommended budget contains $6.8 million for Selective Service compared to the $28 million which Selective Service had requested for fiscal 1977 and the $37.5 million appropriated for fiscal 1976.

At the same hearings, assistant secretary of defense William Brehm testified that the impact of this reduction in Selective Service operations on the ability of the American military to respond to any foreseeable war situation would be negligible, thus virtually assuring approval of appropriations of not more than the recommended amount.

The MCC Peace Section (U.S.) also presented written testimony to the subcommittee. After expressing gratitude for the sharp reduction in funding for Selective Service and the resulting curtailment of Selective Service activities, the Peace Section (U.S.) testimony stated, "As followers of Jesus Christ, the Prince of Peace who taught us to love our enemies, we cannot conscientiously condone warfare or a conscription system which contributes to war. On religious grounds therefore we favor the abolition of the Selective Service System."

The statement also reflected the Peace Section (U.S) concern about the many injustices which have been and inevitably are a part of conscription and about the detrimental effects of conscription on the fundamental values of individual and religious freedom. Following a brief analysis of possible war situations in which the government may consider restoring conscription, the Peace Section (U.S.) testimony concluded, "We believe that United States foreign policy desperately needs major review and that a new policy is required which would maximize possibilities for peace and friendship with other nations rather than relying so heavily on the ability to win wars. We urge the Congress to take an active role in shaping such a new foreign policy."

Four million cans of meat since 1948

Elma Waltner

An interdenominational project involving volunteers from twenty different churches of the Freeman, Marion, Bridgewater, Monroe, and Parker area of South Dakota resulted in the canning of 8,666 twenty-eight-ounce cans of beef. This meat will be distributed by Mennonite relief stations throughout the world, becoming the basis for many nutritious meals for hungry people as it is used with beans, rice, or other foods.

The actual canning was carried out during four days in November, but the organization and planning began nearly eight months earlier.

A used car dealer made his establishment available. After receiving a thorough cleaning to meet the rigid scrutiny of federal inspectors who were constantly checking every phase of the operation, it became the base of operations. From 6:00 a.m. to midnight each day it was a scene of beehive activity as eighty to ninety volunteers worked the two 8-hour shifts, carrying out the various jobs from slicing, grinding, and cooking to canning, labeling, and packing into cartons ready to be trucked to Newton, Kansas, to await distribution. Two hundred seventy-six quarters were processed.

Half of the animals were donated, the balance were purchased with contributed funds. The $25,000 goal for the project was far exceeded. The extra funds will be used for related MCC food relief projects.

What went on at Freeman is typical of what happens in many communities each year from November to the following April as the MCC portable canner arrives for a day, a week, or whatever length of time has been scheduled for the particular community. The canner, in outward appearance, gives no indication of its unique facilities and function. It looks like just another of the tractor-trailer rigs that travel the nation's highways, but one side of the forty-foot trailer opens into a deck to give access to the canning equipment inside. The facilities of the used car establishment at Freeman were used for the beginning and end processes of deboning, slicing, and grinding the meat, washing, labeling, and packing the cans into cartons. Precooking and canning was done in the portable canner parked alongside the building. Canning equipment includes stainless steel precooking kettles with a capacity of 350 pounds of meat, a can sealer whose baskets hold 140 cans per batch, pressure cookers also with capacity for 140-can baskets each.

Cans are processed for two hours. Once the schedule is in operation each day, the routine is "take off a batch every thirty-five minutes," canning 3,000 to 3,500 cans in "a good day's run."

The canner this season is operated by three young voluntary service workers: Stan Oyer of Goshen, Indiana; Vic Thiessen of Abbotsford, British Columbia; and Bob Klassen of Glenbush, Saskatchewan. It is hard work with long hours, but the young men find it interesting and challenging.

The portable canner, the only one of its kind in the world, grew out of the Mennonite Central Committee's call for canned produce to be sent overseas to victims of World War II. The program appeared doomed when the government outlawed the shipping of foodstuffs overseas in glass jars, the method used for practically all home canning at that time.

However, in Virginia's Shenandoah Valley, a portable canner had been built

A room normally used for car servicing and repair became a meat cutting room when South Dakota Mennonites started canning for MCC. The room satisfied the requirements of a federal meat inspector, who was on hand at all times.

by a local business and used for relief canning among Mennonite communities there. Learning of its success, a relief committee representing the major Mennonite church groups in the Hesston, Kansas, area, considered the possibility of building a similar canner to be used for the purpose of "canning food for relief," with the long-range projection that when it was no longer needed for relief canning it could be used for institutional canning by the conference group.

In spite of discouraging reaction from government and local can companies who were sure the idea would not work, MCC thought the idea had possibilities. It encouraged the group to see what could be done. A blacksmith at Hesston, Kansas, agreed to work on the canner in his spare time.

Beginning with an extra heavy chassis for a four-wheel trailer, canning equipment included a large copper kettle with steam jacket, a large iron kettle, heating retorts, a cooler, and a large can sealer. A roof, with sides that could be let down when the canner was in operation, enclosed the equipment. Heat was provided by either natural or bottled gas. Completed at a cost of $1,000, it was ready to take on its first job in October 1946, canning a whole beef donated by an area farmer to be sent to India. The first season it was moved from place to place by farm trucks and tractors.

The second season the canner was remounted on a two-wheeled trailer for easier and safer portability as a tractor-trailer rig. Each year changes and improvements were made.

The canner remained the responsibility of the South Central Conference for the first several years, but as interest in canning expanded to include a wider area, the canner was turned over to the Mennonite Central Committee. This enabled the use of voluntary service personnel as operators.

In 1953 the canner operated outside the South Central Conference area for the first time. During the next twenty years interest continued to expand and in 1973, by the time the "season's run" was complete, meat had been canned at twenty-three locations in nine states through the middle plains and in the East. It was decided that the old canner should be retired. A new one was built that summer at a cost of $20,000. The old one is now in the Kauffman Museum at North Newton, Kansas. The canning program continues to expand. In the 1974-75 season communities in twelve states participated. Stops are scheduled in thirteen states for the current season.

During the period from 1953 to 1975, a total of 3,160,303 cans of meat have enriched the diet of people in hunger-ridden countries, the areas shifting as needs changed. Figures for the first five years are not available, but according to John Hostetler, MCC material aid director, the number is estimated to be approximately 1,000,000 cans.

The estimated total of over 4,000,000 cans which have been processed since the first beef was butchered—a combined weight of around 7,000,000 pounds—would fill nearly 150 boxcars. This is truly a great deal of food, but compared to world hunger, far from filling the needs. Yet, done *in the name of Christ,* it can be likened to the "cup of cold water," an act of compassion by brothers and sisters who "have" to brothers and sisters who "have not," who will in all probability never meet but whose lives touch briefly through giving and receiving.

Above, Vic Thiessen loads a basket of canned meat onto a cart to be wheeled from the mobile canner into the building for washing, labeling, and packing into cases. Below right, the last step before packing into cartons is labeling. These labels included names of eight different denominations.

BEEF CHUNKS
FOOD for R
In the name of

Issue of illegal shipments to Vietnam deferred

Shipment of $1,000,000 worth of material aid to people suffering from the effects of war in Vietnam was approved at the Mennonite Central Committee annual meeting January 22-24 in Lancaster, Pennsylvania.

However, the committee tabled a decision on whether MCC should send aid to Vietnam if the United States Government should again decide to prohibit such shipments under the Trading with the Enemy Act.

The committee reiterated its commitment "to obey God rather than man," but decided that, since it is not likely that the U.S. Government will prohibit MCC shipments to Vietnam in 1976, the decision should be tabled until a specific need arises. If a situation that calls for a choice between obedience to God and obedience to government does occur, members felt they should be brought together in special sessions rather than relegating the decision to staff and the executive committee.

A number of members were uneasy with the idea of civil disobedience, and they strongly supported a suggestion to use legal means to help change government policy about aid to Vietnam. The committee moved to ask its constituent members to support the action of U.S. senators and representatives, especially Jonathan Bingham and Mark Hatfield, to prohibit an embargo on trade with Vietnam.

Of the million-dollar shipments to Vietnam planned this year, about half will be donated items such as canned meat, milk powder, cloth, soap, and medicines. The remaining funds will be used to purchase and send seeds, rototillers, school supplies, equipment for public health education, and medicines for treatment of venereal disease and psychiatric illness to institutions selected by MCC and to Vietnam Red Cross.

The committee also encouraged further exploration of ways to aid refugees in Angola and Lebanon.

The one-year Vietnam expenditure, representing slightly less than 10 percent of the projected material aid and cash expenditures for 1976, received unanimous support after discussion lifted up reasons for special aid at this time and clarified that none of the aid would be in the form of cash handed directly to the Vietnamese Government.

Dan Zehr and Robert Miller, two of the four MCC delegates who visited Vietnam in November, noted the tremendous scars that more than thirty years of war left on the Vietnamese people's land, schools, hospitals, and physical and emotional health.

"But isn't our aid out of proportion to need in the world? Why should we send so much to Vietnam when they're not even on the United Nations most needy list?" one member queried.

"The U.N. list includes only U.N. members," responded a Peace Section member who serves as an Asia specialist in the Methodist office at the United Nations. The two Vietnams would probably be on the list, but when they applied for membership in the U.N. it was vetoed by the United States."

Dan Zehr, MCC (Canada) executive secretary, later pointed out that $1 million was only a fraction of the amount Mennonites contributed to destruction in Vietnam through payment of war taxes.

Members also hesitated about sending aid without MCC or national church personnel to assist in distribution.

"Trusting the Vietnamese to use the aid well isn't the big question," one member said. "Through our visits we have seen the careful way our past gifts have been used to meet medical and educational needs, and we have heard that we can make additional visits this year. What we have to ask ourselves is how do we feel about sending goods to a country that is socialist/communist? I feel we must go where the need is regardless of who is in power."

Though early reports indicated that most MCC aid is given to capitalistic countries friendly to United States and Canada, one member cautioned that "some of our constituents feel MCC tries to favor left-leaning governments."

"I think there may be in this action a Christian witness that's important." He pointed out that Mennonites have cared for the church in Vietnam for many years. "Aid at this time is one of the only ways we can continue to support Christians in Vietnam."

"It's crucial what we say to Vietnam at this time," urged Earl Martin, volunteer who returned from Vietnam in August. "It is not important how much we give—it will be small compared to the need. Our witness is that we are doing this because we are charged by the love of Jesus Christ."

Approval of the $9 million 1976 cash budget, calling for a 17 percent increase in contributions over last year, indicated continuing support for implementation of the 1974 resolution on the world food crisis. Accepted this year was the MCC (Canada) food bank proposal, which gives Canadian farmers the chance to allocate grain for reserve storage until emergencies arise.

"It's like fixing the roof when it's not raining," explained John Wieler, MCC (Canada) staff person.

In spite of the fact that the plan is vulnerable at a number of points—the chance that the availability of the resource could distract from production in developing countries, the concern whether an adequate delivery system could be set up for large amounts of food, the fear that the plan might distract from other ways of giving for developing work—Edgar Stoesz, food and rural development director for MCC, said he would rather "be for it than against it."

Len Siemens, MCC (Canada) member who addressed the Friday evening public meeting on the current world food situation, referred to the food bank as "a step of faith. Nowhere has such an idea taken hold so far," he said.

The plan, which involves significant funding by the Canadian International Development Agency, anticipates a reserve of 2,000,000 bushels at the end of five years.

New areas of exploration for agricultural and nutrition programs include joint work with the Eastern Mennonite Board of Missions in Ethiopia and the Philippines, expansion in Indonesia and Haiti, and beginning work in Grenada in the Caribbean.

Significant expansion of family planning work in conjunction with agricultural, economic, and health projects is slated for Bangladesh.

The committee approved appointment of a new staff person to serve in identification and preparation of agricultural and development workers.

The group reelected three members-at-large—Lawrence Hart, Marie Wiens, and LeRoy Berry—and elected one new member, Anne Warkentin, former MCC Indonesia volunteer currently living in Saskatoon, Saskatchewan. Helen Alderfer terminated her service both as a member-at-large and as a member of the executive committee.

New executive committee members are LeRoy Berry, Marie Wiens, and Siegfried Bartel. Newton Gingerich replaces Elmer Neufeld as vice-chairman of the executive committee.

As an experiment, MCC members at the annual meeting broke into small groups to discuss MCC goals and priorities with staff. (See article on page 112.)

Conference leaders in Canada meet

The need for greater awareness of what the various Mennonite conferences in Canada are doing and a concern to avoid unnecessary overlapping were major points arising out of the January 15 consultation of Mennonite conference moderators and secretaries in Vancouver.

Held each of the past three years in conjunction with the MCC (Canada) annual board meetings, the consultation brings together representatives from up to a dozen Mennonite groups to discuss the policies and program of MCC and other concerns. It is also an opportunity for the Mennonite leaders to compare notes on their conferences' activities.

The main action of the body was to produce a findings committee report on issues facing Canadian Mennonites. Two of these issues, to be selected by the MCC (Canada) executive, will be the subjects of study papers at the 1977 consultation.

A proposal that a study be made of the possible creation of a new structure to coordinate interconference activities was turned down, since it was felt that "the present structure and mandate of MCC (Canada), with the additional feature of annual consultations with conference moderators and secretaries, was the best option for the time being." Another option for increasing interconference awareness which received attention was the printing of a Canadian Mennonite yearbook.

A Believers' Church Conference slated for 1977 in conjunction with other denominations in the "free church" tradition was approved in principle by the moderators and secretaries, although concern was expressed about the name.

Some participants were frustrated that little in the way of concrete action was being accomplished by the annual consultations. However, the consensus seemed to be that the interconference exchange, the guidance given MCC, and the goodwill generated proved the value of the discussions. Invitations to the 1977 consultation will be extended to leaders of both national and regional (provincial) conference groups. *Allan Siebert for* Meetinghouse

Pastor wanted

The United Mennonite Church invites applications for pastor of a small congregation in Thompson, a city of 22,000 in northern Manitoba. Group leadership skills, training, and some experience in counseling and an aptitude for community involvement are seen as priorities. Applicants must be prepared to work with people of various Mennonite backgrounds in their attempt to achieve unity of purpose and to bring the message of Christ effectively to bear on the needs of a unique and dynamic, multiethnic community. Please apply with particulars regarding training and experience, as well as questions, to: Waldo Klassen, 67 Westwood Drive, Thompson, Manitoba R8N 0E6.

Seminar scheduled for women in ministry

A women-in-ministry seminar has been set for April 30 to May 2 at the Lombard (Illinois) Mennonite Church.

The seminar—sponsored by Emma and E. Joe Richards, the pastoral team at the Lombard Church—is intended for women of the Mennonite church who are ministers, co-pastors, part of a team ministry, chaplains, seminarians, or in any way directly related to pastoral or ministering services.

Guest speaker will be Nancy Hardesty, coauthor of the book *All we're meant to be.*

Purposes of the weekend are mutual encouragement, study, and sharing of pastoral-ministering programs throughout the church where women have such responsibilities.

Men who are presently working with women pastoral team members or who would like to facilitate such a team ministry are also welcome at the seminar.

Lodging is available in the homes of the congregation or in a nearby motel.

For more information and registration, write to Women in Ministry, Lombard Mennonite Church, 528 East Madison St., Lombard, Illinois 60148.

Words & deeds

As a result of the rapidly changing political scene in northern Angola, MCC has halted its food and medical shipments for that area, reported Phil Rich, MCC Zaire director who has been directing the Angola relief effort. Recently the Popular Movement for the Liberation of Angola (MPLA), the Soviet-backed group which controls the central part of the country, has launched a successful military drive northward taking over portions of the area controlled by the National Front for the Liberation of Angola (FNLA). MCC's major relief effort in Angola has been in the north coordinated by volunteers in Zaire.

Family and marriage issues have been discussed recently by two congregations in the Eastern District Conference. The Germantown Church, Philadelphia, Pennsylvania, held a series of weeknight meetings on divorce and remarriage with Sheldon Burkholder and John Lapp as resource persons. At the end of the study there were still differences between members, but the group unanimously affirmed the statement passed by the Franconia Conference. Differences existed in the areas of the meaning of forgiveness, the role of divorced persons in church leadership, and the interpretation of Matthew 19 and 1 Corinthians 7. Twenty-three couples at the West Swamp Church, Quakertown, Pennsylvania, are involved in a September-to-March family life seminar. In addition, a seven-week Bible study last fall focused on "The family," including such topics as husband-wife relationships, problems between parents and children, divorce, family worship, and love in the family.

Canadian Women in Mission will celebrate its twenty-fifth anniversary in 1977. One project is a collection of the histories of each provincial women's organization to be published in a booklet.

Reba Place Fellowship, Evanston, Illinois, a covenental Christian community, is now a congregation in the Church of the Brethren. The fellowship applied to the Illinois-Wisconsin District Conference and was overwhelmingly accepted by the district delegates. Reba Place Fellowship has about 100 adult members plus 100 children living in ten extended households and two separate apartments.

Although religion courses are no longer allowed in government schools in Zaire, missionaries at Nyanga, Zaire, are offering religion classes in their homes on weekends, according to Lodema Short, Africa Inter-Mennonite Mission worker. "Mary Epp, Betty Quiring, Miriam Claassen, LaVerna Dick, and I have weekend classes. Some are in our homes," she said. "I have the seniors on Saturday morning at my home for Bible study. The attendance has averaged between twenty-five and thirty-four. On Sunday morning the sophomores come at Sunday school time. The attendance here varies more, but averages over twenty. This has been my chief joy these weeks." Zairian schools were nationalized during 1975.

Mennonites will again have a special meeting at Urbana 76, a triennial missionary convention to be held at the University of Illinois campus, Urbana, Illinois, December 26 to January 1. General Conference Mennonite missions will also have a display at the convention. Theme of the convention is "Declare his glory among the nations." Speakers will include Elizabeth Elliot Leitch, John R. W. Stott, Samuel Kamaleson, Helen Roseveare, Luis Palau, and Billy Graham. Participants are expected to include students, missionaries, pastors, and lay persons. The convention is sponsored by Inter Varsity Fellowship.

Record

Ministers

Peter Buhler, Cartwright, Man., has resigned as pastor of the Mather (Man.) Church, effective June 30. His future plans are undecided.

Jakob Enns has been ordained as elder of the Clearbrook (B.C.) Church.

Peter Funk was installed as pastor of the Pleasant Hill Church, Saskatoon, Sask., on Jan. 11. He has previously served pastorates at Bethany Church, Kingman, Kans. (1969-75) and the Laird (Sask.) Church.

Nick Kassebaum has resigned as pastor of the Wayland (Iowa) Church. His future plans are not certain.

Robert Nissly, pastor of the Grace Church, Lansdale, Pa., has transferred his registration from the Evangelical Congregational Church to the General Conference.

William Steele, a student at Westminster Seminary and a native of Scotland, is serving as interim pastor of the Bethany Church, Quakertown, Pa.

Calendar

Mar. 6-7—"Personhood" seminar, Redberry Camp, Sask.; Anne Warkentin and John Kroeker, resource persons

Apr. 25—Annual meeting of Manitoba Women in Mission, Pilot Mound School, Pilot Mound, Man.

Workers

D. Birky

T. Birky

David and Teresa Stucky Birky have joined the Goshen College Study Service Trimester group in Port-au-Prince, Haiti, for a seven-week orientation in preparation for a three-year assignment with MCC. David will be assisting with the bookkeeping and administrative work of the MCC program in Grande Riviere du Nord, Haiti, and working with Haitian extension agents in agricultural development. Teresa will work with the child sponsorship program in Haiti. David is a member of Lake Region Mennonite Church, Detroit Lakes, Minn. Teresa is a member of the Eden Church, Moundridge, Kans. Both served with MCC previously at the headquarters office in Akron, Pa.

Terry Burkhalter, until recently a staff member at the Laurelville Church Center in western Pennsylvania, began his new duties in January as program director for the three camps of the Conference of Mennonites in Manitoba. His responsibilities include curriculum and programming, public relations, staff recruitment and training, and workshop planning. The Burkhalters, who have three children, will be living in Winnipeg.

Joan Deborah Cambridge, Ottawa (Ont.) Church, has begun a two-year term with MCC working as a nurse at Montreal Lake Children's Home, Timber Bay, Sask. She will be responsible for the primary health care of the sixty children in the home and the eighteen families living on the Timber Bay Indian reserve. Joan is a graduate of the Woodstock General Hospital School of Nursing and is a registered nurse.

Steve and Gail Harder Erickson have arrived in Nepal to work in community health education with MCC for a three-year term. After an initial four-months of orientation and language study they will receive their specific assignment location. Steve is a graduate of the Mankato University with a BS in community health education. He is a member of

Pastor required

for bilingual congregation of approximately 300 members. Please direct inquiries with resumé of education and experience to:

Coaldale Mennonite Church
Congregational Chairman
Box 1237
Coaldale, Alberta TOK OKO

S. Erickson

G. Erickson

King

Krahn

Meyers

Ramseyer

Roselawn Mennonite Church, Elkhart, Ind. Gail is a graduate of Mankato State University with a BS in elementary education. She is a member of First Church, Mountain Lake, Minn.

Ruth Hunsberger has begun a one-year assignment as social service worker for the Crossroads Community Center, Philadelphia, Pa. Her responsibilities include handling of referrals for emergency food needs and beginning a shop for recycled clothing.

Paul King has been named associate director of development for investments and estate planning at Bluffton (Ohio) College. He attends First Church, Bluffton.

Elizabeth Krahn, North Kildonan Church, Winnipeg, has arrived in the Lawrence Heights area of Toronto, Ont., to begin a two-year assignment with MCC working with Youth for Christ. She holds a BSW degree from the University of Manitoba.

Lola Meyers, Springfield Mennonite Church, Pleasant Valley, Pa., has returned to Botswana for a second term with MCC. She completed her first term in August 1975. This time Lola will spend thirty months in Gaborone, Botswana, as assistant to the MCC Botswana director.

Dennis Ramseyer, Oak Grove Church, Smithville, Ohio, has begun a twenty-seven-months assignment with MCC in Bolivia working in agriculture after an initial three months of language study. Dennis is the son of Arden and Mae Ramseyer of Wooster, Ohio. He has studied business at Bluffton College.

Letters

Cash to Vietnam?

Dear Editor: The article on "Aid to Vietnam recommended, but no volunteers" (January 13 issue) upsets me very much. I was stunned to read that an MCC delegation is willing to approve a $1 million aid effort to Vietnam without any MCC personnel involvement. Those who have served in MCC distributions will know, even with MCC personnel present, there is corruption and the material aid does not always reach the truly needy. I personally have canceled a number of clothing and food distributions in Jordan because of corruption and dishonesty.

It appears to me a $500,000 cash contribution to any government is taking a great risk, especially if no volunteers are allowed. It is disappointing that the Vietnamese Government has not recognized the three remaining MCC fellows as our representatives and that they are urged to leave by our MCC delegation. I am not opposed to aid to Vietnam, but greatly regret that no special agency personnel will be present.

I wonder how many people that will contribute directly or indirectly to this mass $1 million Vietnam aid effort would trust the U.S. Government and politicians to use this money wisely? Do we have greater faith in a Communistic government? I trust not. *Irvin D. Voth, Route 2, Newton, Kans. 67114* *Jan. 16*

Editor's note: The January 13 release on aid to Vietnam is somewhat ambiguous on the type of aid which MCC will provide to Vietnam. We have checked with MCC administrators to inquire if cash will be made available directly to Vietnamese authorities. It will not be. The $500,000 cash amount referred to in the news story will be used by MCC to purchase the various materials which the Vietnamese leaders requested. These goods will then be shipped to Vietnam. One or two MCC delegations will likely be visiting Vietnam during 1976, and they will be given the opportunity to "audit" the uses which have been made of the MCC supplies. The four-person delegation which was in Vietnam in late 1975 was given a full on-the-spot accounting of where previous MCC shipments had been used. LK

Give us more

Dear Larry: "Ash heap lives" by Francis Schaeffer (January 6 issue) was tremendous. Give us more like it. *Levi Keidel, 1104 West Wildwood, Fort Wayne, Ind. 46807* Jan. 20

Challenged to search soul

Dear Editor: Thank you for the lead articles in the December 23 and January 6 issues: "The Mennonite credibility gap" by Levi Keidel and "Ash heap lives" by Francis Schaeffer. Both of them verbalized my own priorities and values, and both of them challenged me to do some soul-searching as I realized the gaps in my own living between what I believe and profess and what I actually do. *Amelia Mueller, 604 North St., Halstead, Kans. 67056* *Jan. 3*

Articles from the heart

Dear Larry: The lead article in the January 6 issue, "Ash heap lives," by Francis Schaeffer, and other articles in the WM edition, particularly "Which way, God?" by Erlene Unruh, were great.

I was also impressed with the article on the back cover in the November 11, 1975, issue, "A call to confessional preaching," by Bernie Wiebe. It expresses my view, too. I think preaching and articles in the paper would be more interesting if they were personal and came from the heart. *Jesse D. Krehbiel, 535 North Carrie, McPherson, Kans. 67460* Jan. 13

Review

Open doors: The GC story

Open doors: The history of the General Conference Mennonite Church, by S. F. Pannabecker (Faith and Life Press, 1975, 462 pp., $18.50) is reviewed by Cornelius J. Dyck of the Mennonite Biblical Seminary faculty in Elkhart, Indiana.

For some days now the radio has announced an essay contest for high school students on the theme "What is an American?" It is presumably part of the consciousness-raising effort for U.S. bicentennial celebrations. The length of the essay is to be 1,200 words or less. The prize is $5,000 for each of five winners.

I wish we could announce a similar contest for high school students, or anyone, on the theme "What is a Mennonite?" or "What is a General Conference Mennonite?" I would like to see the winning essays in such a contest printed in *The Mennonite*. Or we might broaden the topic to be "What is the General Conference Mennonite Church?" except that this might quickly lead to a description of committees and organization.

In his own unique way S. F. Pannabecker, a lifetime observer-participant in General Conference activities, has given us his answer to both of the questions: "What is a General Conference Mennonite?" and "What is the General Conference?" It took more than 1,200 words and he did not get $5,000 for it.

The origin of this book goes back to China where Mr. Pannabecker was a missionary in the 1930s. There he hoped to write a history of the influence of the Chinese cultural environment on the emerging Mennonite congregations. It was intended to meet part of his doctoral requirements under Kenneth Scott Latourette at Yale University. But then came the revolution and an end to Mennonite involvement in China, so the author turned his attention and skill to describing the influence of the environment on the General Conference Mennonite churches in the North American environment.

But this is not a doctoral dissertation. While it obviously draws on some of the earlier research, it is a completely new book. It is a fresh, contemporary telling of the General Conference story, with insight, humor, and optimism. Good church historians are always optimistic. They have seen the healing power of God at work in so many mixed-up situations in the past that they cannot help but marvel at how God is at work even now creating a people for his glory. And author Pannabecker does more than the historians of the thirties did in describing how society shaped the church; he shows again and again how the church made its own impact on society and that the body of Christ is not only human but also divine in its identity.

How much do you know about the General Conference? Try yourself out on the following questions. (The answers are in the book.)

True or false

1.____The General Conference originated as a schism from the (Old) Mennonite Church.
2.____The Mennonite Brethren Church arose as a schism from the General Conference in Russia in 1860.
3.____In 1945 General Douglas MacArthur invited 1,000 missionaries to Japan, and Mennonites were among those who responded.
4.____General Conference Mennonites, (Old) Mennonites, and Mennonite Brethren make up 85 percent of the Mennonite population in North America.
5.____Over one-third of General Conference members live in Canada.
6.____Approximately two-thirds of General Conference members are of Russian Mennonite origin.
7.____Of the approximately 16,000 Mennonites in lower South America, nearly one-half are of national Latin origin.
8.____Members of secret societies (lodges) have never been allowed membership in General Conference congregations.

Now, are you ready for a few *multiple choice*? (The answers are in the book.)

1. An important teacher, minister, and poet among the General Conference Mennonites in Canada some years ago was (a) Bernhard Warkentin, (b) S. S. Haury, (c) Jacob H. Janzen.

2. Approximately (a) 60, (b) 40, (c) 30 percent of General Conference members were "farm-based" in 1970.

3. *The Mennonite* began in (a) 1885 (b) 1860 (c) 1901.

4. The Young People's Union (YPU) of the General Conference disbanded in (a) 1961 (b) 1974 (c) 1969.

And finally every good test must have a few *fill in the blanks* to really test your knowledge and eliminate all guesswork.

1. There are ____ Spanish-speaking, ____ black, and ____ native North American congregations in the General Conference in North America alone.
2. AIMM stands for ____________.
3. There are ____ congregations with a total of ______ members in the entire General Conference.
4. The three primary reasons given in 1860 for the founding of a General Conference were: (a)______, (b)______, and (c)______________.

If, after having read the book carefully, you still cannot find all the answers you are invited to write to the author or to this reviewer.

How can an author begin to describe the activity, both human and divine, among even one small part of God's worldwide family? The 462 pages would mean about four pages for each year since 1860. Mr. Pannabecker divides the story into two parts. In the first seven chapters, which he calls "Gathering congregations and organizing for work," he describes the historical and theological developments to 1970 and, in seven chapters of Part 2 he describes "The work of the General Conference" at home and abroad. In a concluding chapter, which he appropriately calls "Holding the faith," he provides a beautiful summary of the main events of the story, together with his own vision and hope for the conference he has served so well for so long.

In reading this story I was impressed again with the many things that have entered into the making and shaping of what we know as the General Conference.

I am impressed with the ethnic and cultural diversity of the conference. It has roots, and accretions, in the Netherlands, Switzerland, North and South Germany, Poland, the Amish, the Hutterites, Russia, Latin America. And these roots and cultural influences have converged to form congregations from Vanderhoof (British Columbia) to Deep Run (Pennsylvania), from El Ombu (Uruguay) to Paso Robles (California), from Thompson

(Manitoba) to Markham (Illinois).

I am impressed (depressed?) that most of these congregations belong to the "450 Club" (roots in Anabaptism 1525) and what this says about pride, evangelism, life-style, and assimilation.

I am impressed with the sacrifices General Conference people have made for the sake of education. Bethel, Bluffton, FJC, RJC, CMBC, UMEI, MCI, CBI, AMBS (the names are in the book!), and other schools are living evidence of this spirit and the fruit it has brought forth.

I am impressed with the countless stream of men and women who have been willing to assume leadership and service responsibilities over the years and that their numbers, happily including more women, are increasing. I am impressed with the absence of prima donnas, whose every word and action might have been "law," among General Conference people.

I am impressed with the tension between freedom and tradition. Sometimes acculturation and assimilation won out, but often the best of the heritage was allowed to emerge, as when a brother wrote: "Prayer is not tradition, but praying with hands clasped or kneeling is. Baptism and communion are not tradition, but when the minister wears a black coat it is tradition" (p. 175).

I am impressed with the increasing ability to resolve conflicts within the brotherhood as reflected in the book. The beautiful but inoperable resolve of 1860: "In essentials unity, in nonessentials liberty, in all things love" has indeed been tempered, as the author states, with "the understanding that 'freedom in nonessentials' may have to be more controlled by 'love in all things' " (p. 386).

I am impressed with the strong foreign mission concern throughout General Conference history (Chapters 11, 12, 13) and with the growth in understanding what mission means. From an earlier age in which we talked of native North Americans as children "who cannot grow to sound and strong manhood without parental care," or saw them primarily from a Mennonite work-ethic perspective: "Drunkenness and laziness gave place to sobriety and industry" (p. 307), we have learned to ask forgiveness and help from our actual and potential brothers and sisters in Christ.

Finally, I am impressed with the five study conferences, held 1953-1961, and the ten statements which grew out of these and the momentum generated 1956-1968 (pp. 396ff.). In these conferences the General Conference recovered something of its original vision, reshaped its identity, and experienced the breathing of new life by the Spirit into its soul.

What is a General Conference Mennonite? What is the General Conference? General Conference Mennonites will still each need to think through and write out their own answers, but in *Open doors* (Rev. 3:8) S. F. Pannabecker has given us much help. It is a remarkable book, particularly for those who want to know more about who they are and what, by the grace of God, they can become.

We are deeply grateful to "Brother S. F." and the Commission on Education for giving us this volume. For nearly four years, as I walked past the author's study, I saw him bent over his typewriter and desk. It seemed to me his back became more stooped as time went on. "For a man in retirement. . . ," I used to think, but it was a labor of love. His spirit remained vigorous, his perception keen, and his sense of humor never left him. And those who read with love will find something of the author's spirit in the book, between the lines, in the words carefully chosen, in the entire story. It is objective history, and it is much more!

WORLD MISSION SUNDAY
March 14, 1976

GENERAL CONFERENCE MENNONITE CHURCH
Commission on Overseas Mission

God is not a permissive parent

Harold J. Schultz

It shouldn't take a psychiatrist to set church members straight on the nature of sin or its consequences, and yet we skirt a discipline in our homes, churches, and colleges that offers God's love and mercy through contrition and restitution.

How human is our temptation to make God in our own image and reverse the biblical order of "in the image of God created he man ." The story of humankind is strewn with examples of our efforts to legitimize our hates and habits by forging God's signature to our particular life-style or value systems.

Ancient humanity built temples to house religious prostitutes and in so doing conjured a god who lived in and loved immorality. Other men and women in their covetousness conceived of God as one who rewarded the deserving righteous with gold and riches and condemned the poor stewards of God's wealth to poverty and drudgery. Again, people with their marvelous capacity to hate their fellow human beings, created gods of war who hated their enemies and whom they invoked to take vengeance on everyone who threatened their well-being.

Or we select some favorite attribute in God to the exclusion of his other attributes. God is creator, judge, and redeemer, but in our self-indulgent, undisciplined society we have frequently created only a permissive god in our own image. Unable or unwilling to accept sin as something that a holy God will actually punish or as something that a redeeming God seeks to save us *from*, not *in*, we reduce God to a permissive parent who responds to evil or an undisciplined life in the same uncertain or nonconfronting fashion that we respond to violations of human and divine relationships in our congregations and communities.

Psychiatrist Karl Menninger of the internationally known Menninger Foundation challenges such a permissive syndrome in his book *Whatever became of sin?* Mr. Menninger sees sin as an age-old problem which has been avoided in a society which relies too heavily on self-rationalization, environmental evils, and jargon-laden labels at the expense of personal responsibility for our individual transgressions.

Sin is very much around, Mr. Menninger asserts, and not to admit that can be bad for mental and moral health. His definition of sin is "wrongdoing, hurting other people, . . . transgression of the law of God, moral failure." Karl Menninger is not endorsing an authoritarian model. His life work would repudiate such an alternative, but freedom *from* personal responsibility and moral failure are not to be casually dimissed.

It shouldn't take a psychiatrist to set church members straight on the nature of sin or its consequences, and yet we skirt a discipline in our homes, churches, and colleges that offers God's love and mercy through contrition and restitution. We are dimly aware that those "whom the Lord loveth he also chasteneth" because the same God of love is also a just and righteous God who is no more permissive of wrongdoing in the year of our Lord 1976 than in the years of Jeremiah or Amos. And yet how difficult it is to correct a brother or sister in a fault or to warn of the wages of sin.

One college junior, among many, sees this flight from discipleship as the kind of role modeling that fosters little respect among his peers:

"You talk about living in victory over sin, but I have been in only a couple of churches where sin is normally confessed other than at revival time, and my perception of human nature is such that I cannot believe our church is quite that holy. Our church services consist too often of proclamation without response, and the preacher carries the burden of all the gifts and the grace.

"You love to talk about church discipline, but true discipleship is almost completely lacking in church after church and I'm not talking about the 'liberals.' Youth may be flighty and sometimes irreverent, but we want to make real decisions—not the kind of commitment which calls for membership in a religious club involving little more than an initial head-washing."

The solution is not simply an authoritarian code of "thou shalt not" rules that alienate the offender without the risk of

In the interest of good moral and mental health, says Karl Menninger, "recognition of the reality of sin offers to the suffering, struggling, anxious world real hope."

accepting or loving him—although that may be preferable to neither discipline *nor* discipleship. Love itself is seldom easy. Witness Calvary or the sometimes painful task of the Christian who encounters sin and communicates his love to a sinning brother without condoning the sinful act.

Marcia Cavell, in an article in the *Saturday review* entitled "Visions of a new religion," warns of the dangerous distortion reflected in a contemporary view dramatized by the Manson murders that claims there is no such thing as remorse or individual guilt, only society's culpability. "Our capacity for remorse is bound up with our capacity for love . . . , for guilt is the only way we have of recognizing, with feeling, that we have hurt, or wished to hurt, someone we love."

Ms. Cavell adds that a mature human being can never achieve "a state of grace, by whatever name we call it," until he or she has dealt honestly with guilt and error.

Do we do our youth a service by muting this confrontation? No, she asserts, for "in so many ways the young seek communion while denying the very conditions that make it possible." Those conditions she defines as "a sharable world, a clear sense of the boundaries on one's self, and a respect for the otherness of others."

The God of Scriptures brings his love and justice together in Jesus Christ. In the cross we see both his love and justice. But the Scriptures also make clear that God is not a permissive parent who indulges in sin even though we would make him in such an image. In the interest of good moral and mental health, says Mr. Menninger, "recognition of the reality of sin offers to the suffering, struggling, anxious world real hope."

The real hopefulness is not in the reality of sin but in the lordship of Christ that draws all people to confession and discipleship. Such a hope continues to be "good news."

Meditation

Times and seasons

Inspired by Ecclesiastes 3:1-11

For the guidance of his people, God speaks through the times and seasons, appointing the tasks to be fulfilled:

A time for singing his praises, and a time to beg his guidance;
A time to build new structures, and a time for repairing foundations;
A time for fervent outreach, and a time for sober reflection;
A time for unity of fellowship, and a time to face our differences;
A time for quiet prayer, and a time for jubilant celebration;
A time for searching the past, and a time for anticipating the future;
A time for righteous indignation, and a time for tearful repentance;
A time for quiet watchfulness, and a time to strike out in new directions;
A time for enjoying peace, and a time for awakening from the slumber of it;
A time for speaking one's mind, and a time to keep silent for the good of all;
A time for admonishing, and a time for forgiving;
A time for harvesting, and a time for mending fences.

I have seen the vast variety of times and seasons God has appointed for the toil and growth of his people. He has made each one beautiful in its time; also he has planted in each mind the capacity for the eternal, yet not without retaining his own omnipotence and power as Almighty God, the God of all times and seasons.

James Schrag

Contents

The vital balance 106
Menno discovers his worth 108
News 109
Record 114
Letters 115
Open doors: The GC story 116
God is not a permissive parent 118
Times and seasons 119
Faith and fact 120

CONTRIBUTORS

William Klassen is head of the Religion Department at the University of Manitoba.

Rosa B. Stone is the associate dean of students at Goshen (Ind.) College. Her presentation on Mennonites and mental health was originally presented to a Goshen College class in abnormal psychology. Her observations come from six years of counseling Mennonite college students.

Harold J. Schultz is president of Bethel College, North Newton, Kans. His article in this issue is an extract from discussions he has had in churches on the subject of discipleship and discipline.

James Schrag is pastor of the Tabor Mennonite Church, Route 2, Newton, Kans. 67114.

CREDITS

Cover, Paul M. Schrock, Box 200, Scottdale, Pa. 15683; 110, 111, Willard Waltner, Freeman, S.D. 57029; 113, Ron Sawatsky, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Faith and fact

Both inside and outside the church are many people who have uncritically accepted the notion that all truth—including religious truth—can be defined in terms of the scientific method.

Those inside the church have rested their faith on Jonah's being swallowed by a whale which could have been measured and weighed or on the chemical reaction that changed water to wine. They have written dozens of books and made movies about a creation of the world in a specific period of time to be measured by the clock. Salvation operates by predictable cause and effect. The truth of the Bible is proven by the discovery of pieces of an ark on a mountain in Asia Minor. Even in *The Mennonite*, photographs are preferable to drawings—especially those tending toward the abstract.

Many others are outside the church because they, too, have let the burden of proof rest with the scientific method. Many of this group grew up in churches which preached the scientific proof of God. They were just as convinced of the exclusive validity of scientific methods as the preachers were, but they were more familiar with the methods of logic and science than the preachers. They recognized that the work of God could not be fully described in the categories of science. But because those were the only categories they knew or accepted, they rejected God. And because they were too honest to pretend to believe something they could not, they left the church.

A friend of mine since high school days belongs to this latter group. In those days he was inside a church which was strong on scientific proof of religion, and we often had heated discussions on the rightness or wrongness of particular beliefs. Anyone who couldn't believe in certain Bible stories as measurable, provable fact was just promoting a "watered-down" Christianity, he told me.

After several years of little contact with him, I discovered recently that he is now outside the church—an atheist, he wrote. You are stupid to believe all that religious stuff, he told me. For him, that which could not be verified according to the methods of his chemistry laboratory was not worth believing.

Knowing he was a music lover, I wrote back: You don't reject a Beethoven sonata because it can't be reduced to objective, measurable fact. Why do you reject religion on that basis?

My argument to my friend was not based on my rejection of the scientific method of experimentation and discovery, but on a recognition of its limits. The scientific method, like other methods of inquiry, must begin with its own set of assumptions which are not provable anywhere. There is no starting place which does not require a leap of faith. The confidence which our society has placed in "fact" presupposes a certainty which even the scientists do not claim. And, more important, we cannot assume that all of reality is measurable and observable through the senses.

The most detailed arguments on the physical nature of the tongues of fire or on whether the tongues in which the apostles spoke were actually other languages will never convince anyone of the reality of Pentecost, for example. The truth of Pentecost lies not contrary to observable fact, but beyond it, in the experience of those whose lives were changed, in the new commitments they made, in the power the disciples felt surging through them and enabling them to speak unafraid.

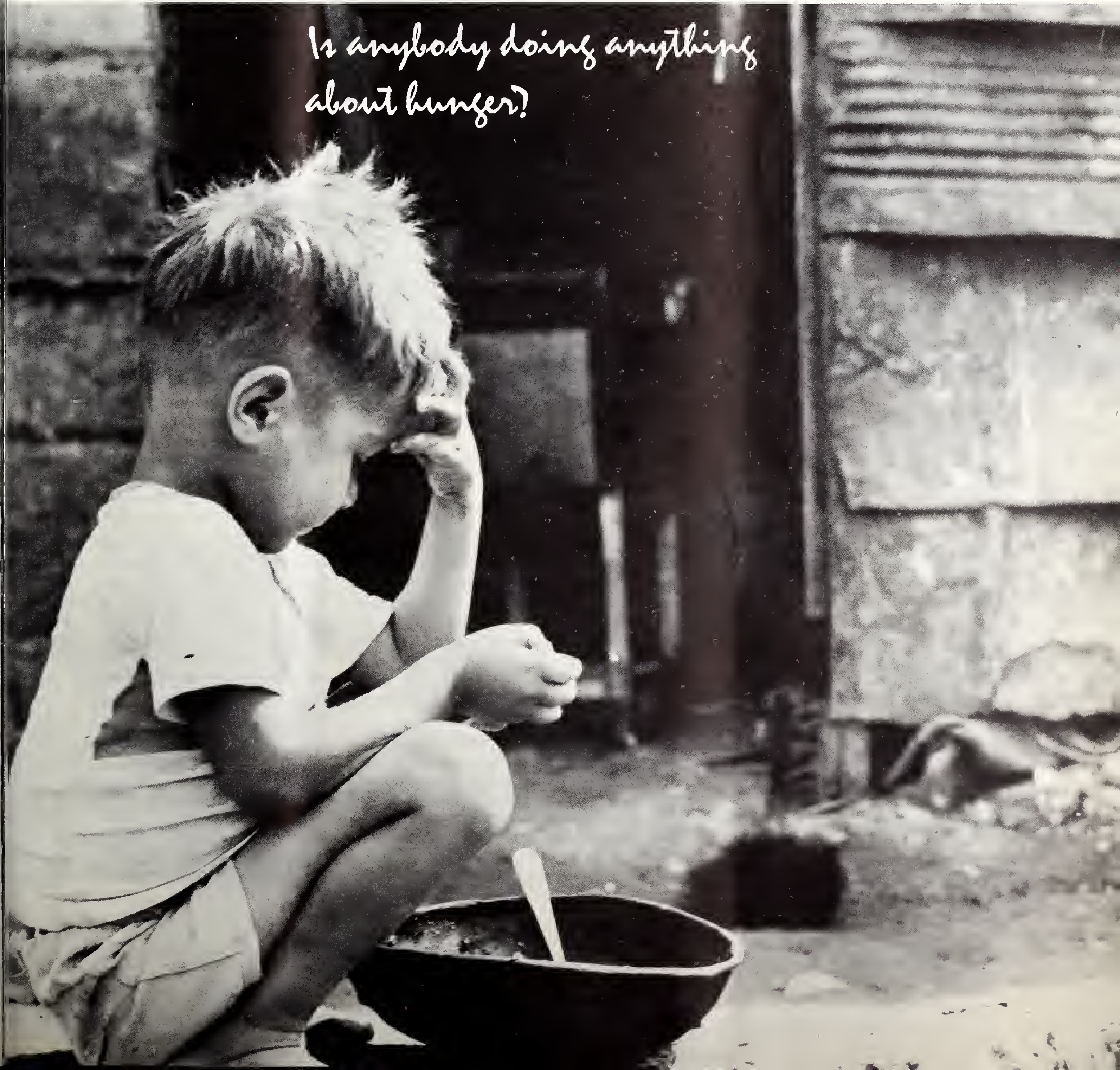
No matter what our methods in the discovery of truth, we must in the end confess that the source of faith is mystery. The first step of faith is taken as if in a dimly lit room, and, in the words of the poet Roethke, "we learn by going where to go."

The scientific method can help us in our quest for truth, but we should not bow the knee to science as the ultimate judge of the validity of the Christian faith. To place our faith in "fact" is to continue to push many people, like my friend, outside the church. LB

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:8 FEBRUARY 24, 1976



Is anybody doing anything about hunger?

When we pray, "Give us this day our daily bread," we pray in the plural. The *us* must include the millions who face starvation.

Fed up with famine

Frank C. Peters

Frequent exposure to a problem often brings about an accommodation which finally makes people immune to the challenge of that problem area. The constant bombardment we receive from the media concerning world famine, coupled with recurring pleas from the pulpit for relief funds, have already calloused some Christians against thinking seriously about this global problem.

My wife and I have returned from a nine-months tour of mission fields and relief projects. The sheer shock has not yet worn off, and I feel I must write on the subject if for no other reason than to put my feelings on record for my own consideration.

The dimensions of the problem. A new set of world economic conditions now prevails. Throughout most of the period since World War II, the world food economy has been plagued by chronic excess capacity, surplus stocks, and low prices. But a new day dawned with the 1970s. We have moved into an era of scarcity and higher prices. Short-term fluctuations and temporary surpluses should not obscure the fact that new long-term forces are at work in global dimensions.

Most writers of the past, in seeking the cause of the world food problem, have looked to population growth as the basic reason for shortages. Since the time of Malthus, the food problem has been viewed as a food-population problem. However, a new dimension is now being ntroduced. The rising affluence in certain parts of the world has emerged as another major claimant on the world's food-producing resources.

A number of factors have begun to affect our efforts to augment the required ncrease in world food output.

Most croplands in the world are already under cultivation. Additional croplands for expanding the cultivated areas still exist, but they are mainly in the interior of Latin America and parts of sub-Saharan Africa. But the cost of making this land tillable is so high that the food produced there would be out of the reach of most of the consumers.

Another constraint on efforts to expand the food supply during this century is the available water supply. In many regions of the world, fertile land is available provided that water can be found to make it productive.

Food production also requires a substantial increase in energy which has recently quadrupled in price on the world market. It seems obvious that this factor will affect future food production prospects adversely.

Finally, the ecological undermining of major food-producing systems is beginning to have adverse effects on the prospects for increasing the world food supply. One obvious system involves the ocean. Until recently the oceans were viewed as an almost limitless source of protein, but the outlook has changed in the last few years. From 1950 to 1970, the world fish catch climbed steadily, more than tripling over this period. Since then the catch has declined for three consecutive years. Many marine biologists feel that the global catch of fish has reached the maximum sustainable level.

The population explosion. Human population amounted to only a quarter-billion at the beginning of the Christian era. It took sixteen centuries to double this number, the first billion being reached as late as 1820. The second billion was reached only 110 years later (1930). Then came the awesome acceleration; in 1960, only thirty years later, the third billion had been added. Unbelievably, humankind is now in the unprecedented situation of adding almost another billion during the single decade of the seventies.

The postwar upsurge in human numbers has been called an explosion, a phenomenon which is undoubtedly the most ominous feature of the human family. Such an increase in numbers is unprecedented in human history, yet most Christians still seem to be unaware of the dimensions and the true nature of the crisis.

Why do we have this great population tide? The present population is not the outcome of any fertility rampage. On the contrary, the fertility rate, defined by the number of births per year to 1,000 women, has been declining almost everywhere. However, the death rate has been descending even more drastically, resulting in large gains in net growth. The rapid gains are predominately due to reduced infant mortality. Few people realize that among the 2.5 billion who constitute the hungry world, more than half are below eighteen years of age. The hungry world currently counts around one billion children, 650 million of whom will never reach adulthood. To these children life is nothing more than a vigil of death.

As infant mortality drops, more female youngsters reach the childbearing age. Because the age brackets in developing countries are tilted toward the young, there are more prospective mothers per 1,000 of the population. Thus, paradoxically, the birthrate continues to climb despite a declining fertility rate.

The rise of affluence. From the beginning of agriculture until quite recently, nearly all of the growth in demand for food stemmed from population growth. Most people except the select few lived at subsistence levels.

Our present generation has witnessed a drastic rise in individual consumption. This rise in consumption has become a significant variable in the food equation. Recent reports note that the failure of analysts to anticipate the emergence of rising affluence as an important claimant on world food resources is one reason growth in supply has lagged behind demand.

Where is this overconsumption to be found? Canada is the No. 1 culprit, consuming annually 1,993 pounds of grain per capita. This is five times the amount consumed in India. United States ranks second with 1,641 pounds, followed by the USSR with 1,227 pounds. These figures include direct and indirect use of grain.

In North America the average person consumes nearly one ton of grain per year. Of this, about 200 pounds is consumed directly in the form of bread, pastries, and breakfast cereals. The remainder is consumed indirectly in the form of meat, milk, eggs, and alcoholic beverages.

The average North American requires roughly five times the agricultural resources needed by China, India, or Nigeria. It has been estimated that if consumption drops much below 400 pounds of grain per year (India's average is 348) survival is threatened.

If we assume that the world will acquire the North American eating habits by the end of this century, world grain requirements will be over four times the current global production level.

Looking for an answer. The Rome food conference (November 1974) suggested seven approaches toward an early solution of the food problem (*Newsweek*, November 11, 1974).

1. New farmlands. At present only 11 percent of the world's total land surface is under cultivation. The arable land could be doubled if the costs could be

Our present generation is witnessing a drastic rise in individual consumption. Canada is the number one culprit, consuming annually 1,993 pounds of grain per capita, five times the amount consumed in India. United States ranks second with 1,641 pounds, followed by the USSR with 1,227 pounds.

hurdled. The estimated cost would be $2,000 per acre.

2. Better yields. New "miracle" seeds, expanded irrigation systems, and chemical fertilizers promise record harvests. However, increases in crop yields have barely kept pace with population growth.

3. Population control. All food experts agree that the world will never be able to feed its people properly unless the exploding population growth rate of 2.4 percent a year is cut to practically zero.

4. New food. Food scientists are announcing new discoveries: food from oil, protein food from leaves, the use of fish meal as food. However, human taste and high costs militate against many of these innovations.

5. Eating less. Experts believe that a practical way of solving our problem is for the affluent world to eat less. If Americans reduced their meat consumption by 10 percent, sixty million starving people could be fed.

6. Land reform. Vast areas of farmland in Asia and Latin America are still in the hands of absentee owners, and the poor sharecroppers have little incentive to improve the land.

7. Global cooperation. Most food experts believe that a vast program of international cooperation is necessary to solve the food crisis. They hope the Arabs will join that program with their growing petrodollars. Such cooperation would have to include a system of pooling food reserves so that a fair share is guaranteed for all.

The moral problem. The food problem is not only a social and economic issue, but much more a moral problem. In an interdependent world plagued with scarcity, if some of us consume more, others must of necessity consume less. If an affluent minority throughout the world continues to expand its consumption of meat, grain prices will soon be out of reach of the poorest quarter of humankind.

Most of us feel utterly helpless in the face of this global problem. Unless someone can reduce the dimensions so that they have manageable proportions, we tend to ignore them.

A. Leonard Griffith, in an article entitled, "The age of the shrug," has tried to make the problem personal:

"Suppose, as you sat down to your dinner, the doorbell rang. You opened the door, and there before you, ragged and disease-ravaged, stood the world's hungry in a single line, each begging for a crust of bread. How far do you think that line would reach? Beginning at your door, the line would continue out of sight, over continent and ocean, around the world—25,000 miles—and return to the place it started; and it would do this, circling the globe not once, not five times, but twenty-five times, with no one in the line but hungry, suffering humanity."

Most of the patients who come to this church-operated hospital in Bangladesh are suffering from malnutrition. The best treatment is food.

Christians suffer from "compassion fatigue." We see the problem, hear of it from our pulpits, and as we ponder the actual dimensions we reach the conclusion: "I can do nothing about such big problems!"

I propose that this is not a Christian conclusion. The Christian will approach the problem at three levels.

The first level is personal. Jesus never advanced complex solutions to global problems. He had a way of making issues personal. He approached prejudice and racial hatred by telling the story of one man who acted as an individual in the face of a national problem. The Samaritan acted by doing what he could do, and his example has moved millions to do their duty.

The story of the final judgment approaches issues on a personal basis: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

John Gardner, former U.S. secretary of health, education, and welfare, noted:

"We are producing the most educated, articulate, and brilliant sidewalk superintendents the world has ever seen. We have a limitless supply of people with intelligence and expertise to analyze society's problems, but very, very few with the motivation and stamina to leap in and help solve problems."

The second level is brotherhood involvement. The disciple is involved with the needs of the world. He takes from his Lord a small part of the world's needs and relates himself to it significantly. But as part of a brotherhood, he joins with others to do what he cannot do alone.

As Mennonite and Brethren in Christ churches, we have a significant arm of the church which becomes a channel for actions: the Mennonite Central Committee. I have observed dedicated relief workers in action. What impressed me most were the many who were employed in reconstruction and self-help projects. Helping people to help themselves is much more important than giving a handout to the needy. However, the latter is still important and cannot be ignored.

I have found that other evangelical groups envy us for the possibilities which are open to our congregations through MCC. This avenue must be strengthened and utilized as our presence where world needs demand our involvement as congregations.

The third level is speaking to government. It is here that our Ottawa presence becomes meaningful. Recently our government made a commitment to increased aid to developing nations. Such efforts should be reinforced by those who speak for us to government.

When we pray, "Give us this day our daily bread," we pray in the plural. The us must include the millions who face starvation. But our prayers must be prayers of faith accompanied by a strong commitment to obedience.

A Meetinghouse article

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Is anybody doing anything about hunger?

compiled by *Larry Kehler*

Is there anything individuals, small groups, or communities can do about world hunger? Many persons seem to think not: They see the problem as having such large dimensions that it seems virtually pointless for them to try to do anything.

But there are those who feel that the food crisis is so acute that they have no choice but to become involved. As an editor of a church magazine put it, "The world hunger crisis is too massive and too personal to be left entirely to governments, scientists, and other professionals." They feel that anyone anywhere can have an impact. All it takes is interest, time, hard work, and perseverance.

The following pages give examples of what a few individuals, congregations, schools, and communities have done and are doing in response to the growing problems of malnutrition and starvation. Most of the examples cited involve Mennonite and Brethren in Christ people, but just to remind us that we are not the only ones who carry a deep concern about hunger, we have also included a few illustrations involving people from other denominations and communities.

Congregational action

Southside Fellowship, Elkhart, Indiana. Under the leadership of Alice Roth, the congregation was reminded last fall about the importance of encouraging legislators to vote full funding for the U.S. International Development and Food Assistance Act. Her presentation included a five-minute speech, posters, and a newssheet. She had postcards, mailgrams, and telegram forms available to allow the members of the congregation to make an immediate response. She even offered to dispatch the responses for persons who filled them out right away.

Eden Church, Moundridge, Kansas. The congregation's peace and service committee planned a "hunger awareness" emphasis during Lent 1975. A copy of Larry Ward's book *Famines: Today's crisis, tomorrow's tragedy* was given to each member family. The pastor, Walter Neufeld, preached a series of three sermons on hunger during the period of the special emphasis. The planners stated the purpose of the endeavor this way: "To encourage us right here to apply our Christian faith to this problem." The emphasis concluded with two "hunger experiments." Experiment 1 was a Sunday noon congregational fellowship meal at which a film on hunger was shown and a bulgar meal served. (Wheat bulgar is a substance enriched with powdered soybeans and powdered milk. It is used in relief distributions.) Experiment 2 was a week of meals on a poverty budget: $8.00 for an individual living alone; $10.00 for a couple; and $2.50 for each additional member of a family. Some of the persons who volunteered for this experiment later reported their impressions in the congregation's newsletter.

Home St. Church, Winnipeg, Manitoba. The members of one of the adult Sunday school classes decided in late 1974, after they had heard a report by Dan Zehr of MCC (Canada), that they wanted to do something concrete about hunger. They agreed that each of them would observe a meatless Thursday once a month. The savings were sent to MCC. They celebrated the first anniversary of their plan by holding a meatless casserole banquet to which they invited friends and other members of the congregation. A former MCC worker in Africa was the guest speaker. The group is now in its second year of a special hunger emphasis, and it is trying to intensify its commitment.

Hillcrest Church, New Hamburg, Ontario. The congregation's adult fellow-

A faster at a college in Minnesota holds his Wednesday night fare, soup and bread. Once a week students at this school gave up a full meal with all the trimmings and dessert, and dined, instead, on a simpler, cheaper meal. The savings go to recognized international relief organizations.

ship sponsored an event early last summer at which the admission procedure selected some to receive a meager meal and others to receive a sumptuous dinner. Everyone paid the same admission price though. The dynamics resulting from this arrangement presented an opportunity for lively discussion and reflection on the implications of poverty and affluence in the third world and in North America.

Hively Ave. Church, Elkhart, Indiana. This congregation supports a service agency which has worked extensively with local persons who need assistance. Since Elkhart County has been a depressed area for several years, some of the needs in the community have grown increasingly acute. The Hively Ave. congregation and other churches have been contributing foodstuffs and garden products in various ways to help with this undertaking.

East Zorra Church, Tavistock, Ontario. The youth fellowship sponsored a starvation banquet at which a bowl of soup, a piece of bread, and a glass of water was served to each diner. Funds received from the sale of admission tickets were given to MCC.

Grace Church, Regina, Saskatchewan, has been engaged in a continuing study this year of some of the issues surrounding affluence and poverty. Members of the congregation are researching assigned topics and preparing study papers on them for the entire congregation. One paper, for example, was entitled, "A theology of wealth." The congregation is looking at both the local and international dimensions of poverty.

Two Episcopal congregations in Illnois sent miniature grocery bags with their monthly newsletters. Each family was asked to use its bag for an offering for the hungry. On the third Sunday of each month the parishes made a special collection, using full-sized grocery bags. reported *in the December-January issue of* A.D. *magazine*

Communitywide projects

The Bluffton and Pandora communities in Ohio have held an annual CROP walkathon and bikeathon for the last three years. The event, sponsored by the ministerial association, usually is held on a weekday when teachers have meetings and the students are not in school. The walkers cover twenty miles and the bikers forty. Each participant seeks to get as many sponsors as s/he can. If a hiker is sponsored for a total of $5.00 a mile, for example, and if s/he covers the entire route, CROP receives $100 from the sponsors. As much as $3,300 has been raised by this event in a single year. An average of about fifty people have been hiking and biking each year.

CROP-MCC in central Kansas. One of the most active and longstanding CROP-MCC solicitation drives takes place in the four central counties of Kansas each year. In 1975 contributions of cash and wheat in Harvey, McPherson, Marion, and Reno counties stood at $258,647. Of this amount, $220,766 was designated for MCC. All four counties have large Mennonite populations. CROP is an interchurch, community hunger appeal.

Operation 5 percent. Nearly thirty carloads of wheat, destined for India, Bangladesh, and Chad, were donated by Mennonite farmers in Kansas and Oklahoma last summer to provide food for starving people and to forestall the plowing under of valuable crops. The idea originated with a small group of farmers in the Buhler, Kansas, community. It caught on quickly with other farmers in Halstead, Whitewater, Moundridge, and even in Turpin, Oklahoma.

Schools provide leadership

Mennonite Brethren Collegiate Institute. This church-sponsored high school in Winnipeg staged a three-day "world awareness" experience last autumn. The purpose was to make the school's 390 students more sensitive to the 75 percent of the world which must exist on a much lower standard of living than the affluent West. The students were divided into four major and sixteen minor groups. Then they were taken through learning activities and simulation games, shown films, taught gym sports which provided lessons, and given special lectures by a roster of speakers who had firsthand knowledge of the third world. A third world IQ test showed that most of the students scored only 60 to 80 out of a possible 140. Students and teachers had the inequities of the world's food situation graphically brought home to them when they pulled straws to discover where they would sit and what they would eat at a meal they had together. Twenty-four sat down to a full-course dinner with meat, vegetables, salad, juice, and ice cream. Eighty got a middle-class supper of pork and beans, carrots, and water. But the majority (296) pulled the short straws and got only rice and water. At the end of the three days the students gave the teachers high marks for originality and indicated that they had become more conscious of the people's needs in other parts of the world.

Goshen College. The college cafeteria offered a meatless dish at each weekday evening meal from mid-1974 until the end of 1975. The meatless option was set up by the college's peace society with the cooperation of the food director, Earl Gray. Their reason for having a meatless entree was to educate students about the world food problem and to let people know that meat is an inefficient way of using grains. It was also intended to show students what kinds of dishes can be made without meat. To introduce the

Jane Hamilton, a junior at Eureka College in Illinois, finds an ear of corn to add to the bushels already collected by The Gleaners.

meatless dish a year ago, Mr. Gray tried forty suggested entrees. From these twenty-one were selected. One hundred fifty meatless plates were prepared for each weekday evening meal. "Some of the meat substitutes cost more than meat would," said Mr. Gray, "but the meatless dinners are often more filling, and so the person ate less. This way we could stay within our budget," Mr. Gray said. "The meatless entree is something that we at Goshen College can do voluntarily because of the world food shortage." *adapted by permission from an article by Tim Roberts in the* Goshen College record. (We learned subsequent to the writing of the above report that the meatless line was discontinued in early January because of a lessening of student interest. The experiment's validity, we feel, was not diminished by its termination after 1½ years.)

Eureka College, Eureka, Illinois. This school, with an enrollment of 450 students, is operated by the Disciples of Christ. Last fall the school's service organization conceived The Gleaners, a group which literally gathers up after the reapers. Here's how the *New York times* described the operation: "It was hard, dusty stoop labor, but the line of college students moved cheerfully through the cornfield today, kicking up the flattened stalks and occasionally stuffing an ear of corn in their gunnysacks . . . .

"So far, in about fifteen hours of working, they have picked up nearly 400 bushels of corn. With the market now hovering around $3.00 a bushel, this should bring them more than $1,100 in cash, after they persuade some Woodford County farmer to lend them a sheller and a truck to haul their corn to the elevator.

"The money they get from it will be divided among CARE, Bread for the World, CROP, Church World Service, and Heifer Project International, five of the agencies helping feed the hungry."

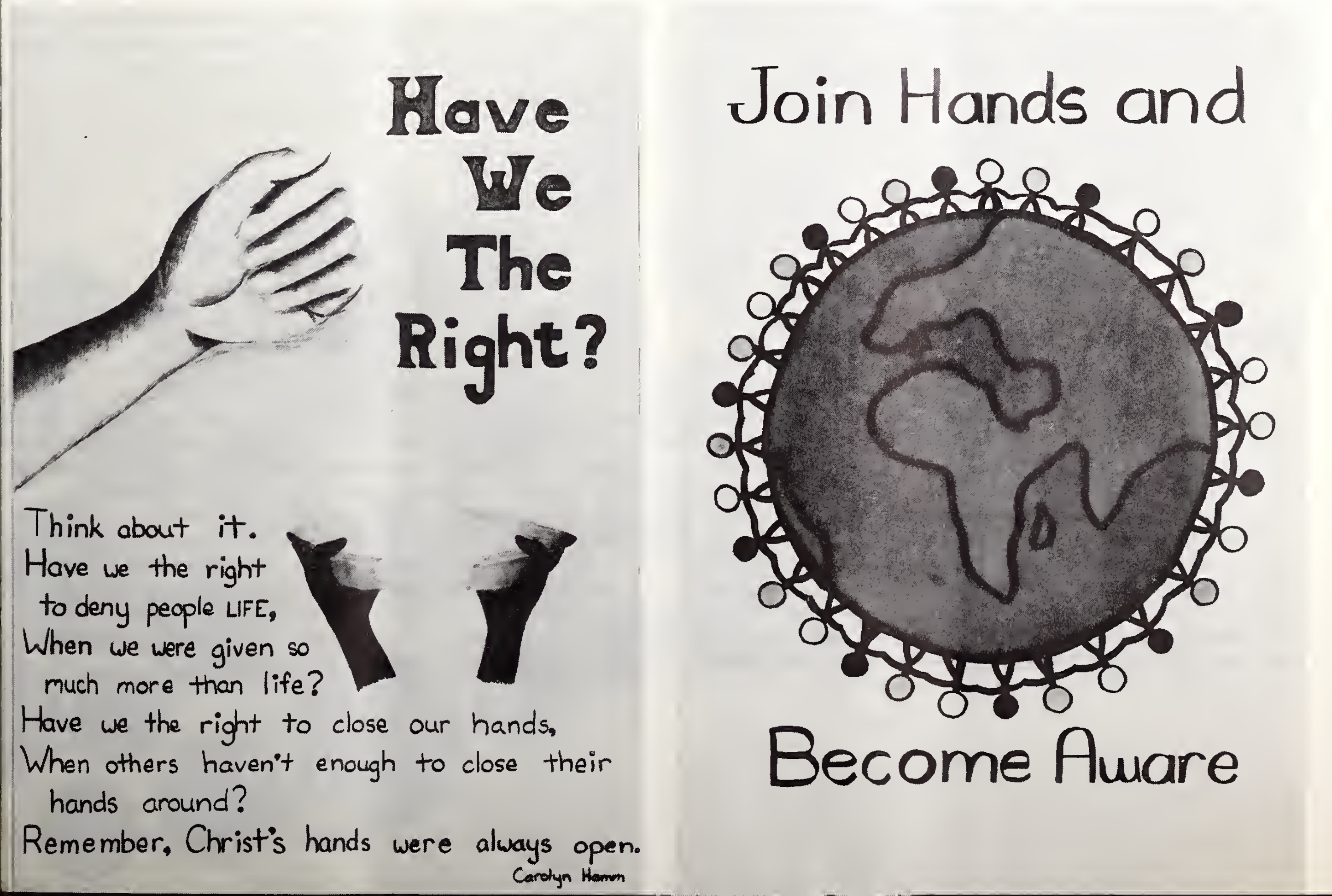
The news item went on to report that Woodford County extension agents estimate that a fifth of the county's corn crop is missed by the combines. This amounts to over 500,000 bushels in that county alone. It's not feasible economically for farmers to pay people to glean.

Bethel, Hesston, and Tabor colleges, Kansas. These three schools jointly offered ten special lecturers during this year's January interterm as part of a course entitled, "Development and peacemaking." Discussion topics included the world food crisis, the green revolution, comparative agricultural systems, the role of voluntary agencies in development, the role of the church in development, and the art of living in a radically different culture.

Conference and inter-Mennonite responses

West Coast regional MCC meeting, Salem, Oregon. A local committee prepared two meals for the October 10, 1975, meeting of this group. Since the subject of the conference was world food needs, the committee made a special effort to plan responsibly so that people would not feel guilty about what they were eating at the conference. The meals planned by the committee were attrac-

Below are two of the prize-winning posters created by students during Mennonite Brethren Collegiate Institute's World Awareness Days last autumn. "Have we the right?" is by Carolyn Hamm, grade 10, and "Join hands" is by Carla Koop, grade 8.



Feeding a crowd at 60 cents a meal

Menu for two meals at the West Coast regional MCC meeting, Salem, Oregon, October 10, 1975. A total of 332 plates were prepared. Price charged per meal: $1.00.

Lunch
Chicken and rice soup
Fresh vegetable plate
Homemade bread
Apple butter and butter
Fruit bowl
Milk, coffee

Dinner
Scalloped potatoes
(with chicken pieces)
Tossed salad and tomato slices
(and dressings)
Bishop's bread and butter
Fruit bowl
Coffee, tea, milk

Food purchases: quantity and cost		
1 bushel apples		$4.00
½ bushel green grapes		6.67
2/3 bushel pears		4.75
½ bushel purple grapes		2.75
5 jars apple butter		4.95
4 lbs. rice		1.36
5 heads cauliflower		2.45
9 tins cream of chicken soup		2.31
Bread, homemade and bakery		7.81
30 stewing chickens		18.85
1 bushel tomatoes		donated
Carrots, celery, lettuce, potatoes, milk, coffee, butter, and bananas were purchased through Western Mennonite School		100.00
Total food cost		$155.90
Paid for helpers		40.00
Total cost		$195.90
Income: 332 plates	@ $1.00	$332.00
Surplus		$137.00

Cost per plate: 60 cents

tive, filling, nutritious, and so low in cost that the committee charged only $1.00 for each meal, and they had over $130 left when they were done. Miriam and Bernard Showalter of Salem, who planned the menus (see the attached itemized report), bought 65 pounds of stewing chicken, which was used for both lunch and dinner (332 meals altogether). They spent $40 for labor. Additionally quite a bit of labor was donated without charge. Fresh vegetable plates, bread, apple butter, butter, and fruit bowls were on the tables; the other foods were picked up as the people went through the lines. *from a letter by Doris Longacre, editor of MCC's forthcoming recipe book*

Franconia Conference, Pennsylvania. An alternate gift-giving plan was suggested for Christmas 1975. Persons were encouraged to give each other the cost of a bag of grain. The money was then turned over to MCC to purchase wheat for relief. Burlap bags with the MCC symbol were stuffed with newspapers, tied with a red ribbon, and displayed in the conference's churches.

Mennonite Conference of Ontario. The conference's executive made three proposals to its member congregations last fall: (1) urge members to decrease their personal consumption and to give to the church the money saved as a result of the cutback, (2) encourage parents to suggest to their children that they might wish to consider training for careers which will be useful to the third world, and (3) identify the members' gifts and find creative means of supporting persons who decide to go into service.

Personal endeavors

A woman in eastern Pennsylvania, with the help of a few of her friends, put on a soybean-tasting party for her church women's group to encourage the use of plant proteins and low-cost proteins.

A group of college students in Indiana who lived together decided to try to be more careful about both the type and quantity of food they ate. Their care resulted in a surplus in their food account. The group agreed by consensus to divide these funds between MCC and local community food needs.

"Enclosed find a check for $40 for world hunger. Rather than paying income taxes, we are sending this check so that we may help to build peace and support causes that help our troubled world." *from a letter from Colorado to MCC*

"Enclosed is a check that we wish to be used for feeding the hungry somewhere around the world. Each expenditure we make that involved caring for our dog we match with an equal sum for food distribution." *from a letter from Virginia to MCC*

"I just received my income tax rebate. I'm donating this to MCC . . . ." *from a letter from Indiana to MCC*

"For several months we had an increasing conviction that we should sell three guns which we owned. Apart from the several good reasons for doing this, we felt that the Lord was leading us to use this money for purposes to restore that which guns are used to destroy. We would like to designate the enclosed gift for emergency relief in Vietnam." *from a letter from Pennsylvania to MCC*

"Each month now a portion of my food budget goes for development of food resources in other parts of the world. Although I'm not associated with any Mennonite group, my contacts with Mennonites in Kansas and limited contacts with people in the Congo-Pax program in Zaire have convinced me that my small gift will be wisely used." *from a letter from Maryland to MCC*

Increasing numbers of Roman Catholic priests are tithing for the world's hungry, pledging 10 percent of their gross income for one year as a concrete sign of commitment. *from A.D. magazine*

Is there more?

Many more illustrations could be added to this list, and much more could have been said about each of the examples. Let the above information be an introduction and a stimulus to move concerned persons to greater efforts.

A Meetinghouse article

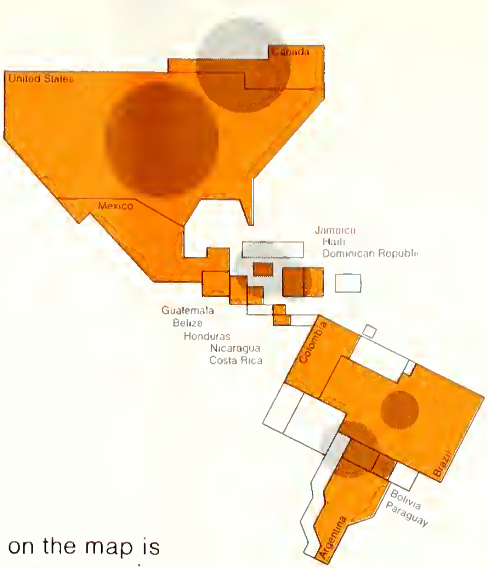
MCC releases 1975 annual report

Pages 129-136 of this issue of *The Mennonite* consist of the Mennonite Central Committee annual report. The report, in poster format, summarizes the *how* of MCC's overseas and domestic programs on one side; the reverse side gives the details of *how much*: the number of volunteers, where they serve, and the amount of money spent last year.

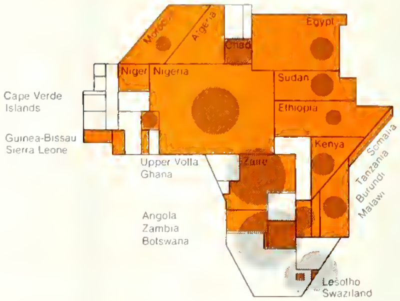
The General Conference Mennonite Church is one of fifteen member groups in Mennonite Central Committee, a relief and service arm of Mennonite and Brethren in Christ churches in North America. The General Conference appoints four members to the MCC.

Supplement in
The Mennonite

Printed in USA


Canada
United States
Mexico
Jamaica
Haiti
Dominican Republi
Guatemala
Belize
Honduras
Nicaragua
Costa Rica
Colombia
Brazil
Bolivia
Paraguay
Argentina

England
Netherlands
Germany
B
France
Switzerland


Morocco
Algeria
Chad
Egypt
Niger
Nigeria
Sudan
Ethiopia
Kenya
Somalia
Tanzania
Burundi
Malawi
Zaire
Cape Verde Islands
Guinea-Bissau
Sierra Leone
Upper Volta
Ghana
Angola
Zambia
Botswana
Lesotho
Swaziland

The size of the countries on the map is adjusted to show how they compare in population. Countries receiving aid are shown in color 🟧. The size of the dot ● reflects the number of persons active in that country during 1975.

North America Detail

Summer Service Placements (total: 26↑)

Hoopa Valley, Calif.◇
Montreal, Que.↑
Rosedale, B. C.◇
St. Paul de Joliette, Que.◇
Toronto, Ont.◇
Warburg, Alta.
Winnipeg, Man.↑
Xenia, Ohio◇

Voluntary Service Placements (total: 150↑)

Akron, Pa.↓
Altona, Man.
Appalachia↓
Atlanta, G.↑
Cincinnati, Ohio↑
Kitchener, Ont.
Lancaster, Pa.↑
Montreal, Que.↑
Newfoundland/Labrador↑
Northern Manitoba◇
Perryville, Ark.↓
Port Hardy, B. C.
Prince Albert, Sask.◇
Timber Bay, Sask.◇
Toronto, Ont.↑
Vancouver, B. C.
Warburg, Alta.↓
Washington, D. C.↑
Winnipeg, Man.↑
Yarrow, B. C.

Mennonite Mental Health-Related Institutions

Bakersfield, Calif.
Elkhart, Ind.
Hagerstown, Md.
Lebanon, Pa.
Newton, Kan.
Reedley, Calif.
Winkler, Man.

Peace Section: Peace Section (U. S.), and Peace and Social Concerns Committee— MCC (Canada)

peace and theology lectures in Middle Eas
European peace liaison
India peace work
Ottawa office◇
Washington office
Congregational Peace Education Program
nationalism/civil religion
militarism/conscription
alcohol research project

Overall Statistics

	Service Areas
198 persons↓	**teaching**
162 persons↓	**social services**
57 persons↓	**medical services**
102 persons↑	**agricultural and rural development**
61 persons↑	**economic and technical development**
120 persons↑	**administrative services**

	Personnel Origins
276	**Canada↑**
409	**United States↓**
	Other Countries:
1	**Germany↓**
2	**Japan**
6	**Netherlands↓**
2	**Paraguay↑**
1	**Rhodesia**
2	**Switzerland◇**
1	**Taiwan◇**
700	**Total↓**
346	**men in service**
354	**women in service**

	Material Aid Shipments in Pounds
1973	**1,936,933**
1974	**7,432,177**
1975	**6,926,180**

how

Mennonite Central Committee 1975 Statistics

North America

252 persons↑
$858,000↑

Canada
114 persons↑
$342,000↑
trainees
self-help
United States
138 persons↑◆
$516,000↑
trainees
self-help

◆ 2 in study assistance program⬦

Latin America

126 persons↑
$2,379,000↑

Argentina
trainees⬦
Bolivia
42 persons↓
$211,000↑
trainee
self-help
Belize
$62,000↑
Brazil
24 persons↑
$731,000↑
trainees↑
sponsorships
Colombia
$14,000↑
trainees↑
self-help⬦
Costa Rica
self-help⬦
Dominican Republic
$10,000↑
Guatemala
self-help
Haiti
18 persons↑
$527,000↑
sponsorships↑
self-help
Honduras
$486,000↑
Jamaica
34 persons↓
$140,000↑
Mexico
$2,000↓
Nicaragua
$55,000↓
Paraguay
8 persons↑
$141,000↓
trainees↑
sponsorships↑

Africa

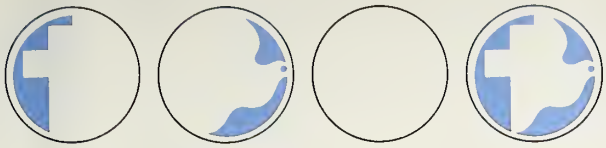
218 persons↑
$2,376,000↑

Algeria
$82,000↓
Angola
$110,000⬦
Botswana
48 persons↑
$228,000↑
self-help⬦
Burundi
self-help⬦
Cape Verde Islands
$8,000⬦
Chad
10 persons↑
$296,000↓
self-help⬦
Ethiopia
4 persons↑
$13,000↓
Ghana
trainees↓
self-help⬦
Guinea-Bissau
$10,000⬦
Kenya
6 persons↓
$60,000↑
sponsorships
self-help
Lesotho
9 persons↑
$78,000↑
Malawi
8 persons↑
$58,000↓
self-help
Morocco
4 persons↓
$62,000↑
Niger
$21,000⬦
Nigeria
30 persons↓
$198,000↑
trainees⬦

Sierra Leone
$1,000↓
Somalia
$5,000⬦
Southern Africa
$95,000↑
Sudan
7 persons
$34,000↑
Swaziland
21 persons↑
$83,000↑
self-help⬦
Tanzania
7 persons↑
$83,000↓
Upper Volta
4 persons⬦
$65,000↑
Zaire
33 persons↓
$684,000↑
self-help
Zambia
27 persons↓
$102,000↓

Total

700 persons↓
$10,442,000↑



the MCC symbol—
motivation: Christ
action: compassion
simplicity: Mennonite heritage
round form: global service

an MCC crafts manager in Appalachia to transfer his job to a local person and a group of teachers and nurses to begin work in lonely, isolated areas of northern Manitoba where professionals are scarce. Such small movements of faith and action concentrated and joined define MCC.

present through people

Though distribution of emergency goods and creative programming to meet onger term needs are the content of our work, we believe that it is in the loving give and take between people that Christ s most clearly present.

The faces forming the MCC symbol below are drawn from the group entering service in late 1974 and 1975. They represent the many more persons in communities where we work—local church members, MCC employees, supportive government representatives, other mission and development workers—whose interrelationships form the living, changing core of MCC.

The present composition of volunteers and staff is predominately white, middle-class and North American; because of our relative wealth and privilege we must be especially sensitive in relating to people in situations different from our own. Our goal is to work *with* rather than *for* others. Helping local people tap and develop their own resources in ministry to each other, in short, to work ourselves out of a job, is a priority.

For us, working in the spirit of Christ in demanding situations involves the presence of people who view life through the prism of faith—either the local church or our volunteers. Through men and women whose lives are consistent with their faith, word and deed are merged in witness to the way of Jesus.

A crucial aspect of Christian service is its inclusiveness. In the spirit of Christ we believe that our peoplehood is not limited to Canadians and Americans or German, Russian and Paraguayan Menonites, but breaks through national, social and religious boundaries. Christlike love stretches even to enemies.

Learning to love people who are different from ourselves requires flexibility and openness. We commit ourselves first of all to listen—to the songs, hurts, jokes and dreams of those we come to serve. Trust and love grow through personal interaction and the willingness to accept other cultures as valuable. In this context we and others can begin to share ourselves, our needs and our faith naturally and appropriately. All of us give, take, learn and are changed.

Building such relationships takes time and preparation. Though most current volunteers apply for a term of two or three years, we are giving more emphasis to their consideration of a second term of service.

We affirm that people come before program, learning before giving, but we want to make sure that the contributions we do make are genuinely needed. Calls for men and women with agricultural, engineering, nutrition, public health, teaching and community development training seem to be strongest. A new program of graduate study assistance for continuing volunteers and a more serious look at training for national persons are in process.

We are also reviewing our stewardship of the gifts of women volunteers and our response to the needs of women in development programming. An advisory committee on women in MCC, appointed this year, has encouraged more extensive involvement of women in training, service and leadership.

Though it is easy to become so engrossed with program details and effectiveness that we forget the quality of our relationships we try to keep in focus 1 Corinthians 13, paraphrased in this report by volunteer Max Ediger.

You are
hrist's body,
nd each of you
limb
r organ
f it.
Cor. 12:27

how?

Mennonite Central Committee 1975 Report

the drop in the bucket dilemma

The magnitude and complexity of our earth's problems are staggering. Since last year 84 million people have been added to our planet's population, most of them in food-deficient countries. The Middle East fuse continues to smoulder, power in Indochina has shifted and Angola is paralyzed with violent infighting. Poverty dominates Haiti, Upper Volta and Bangladesh, and the poor in the United States keep getting poorer.

Mennonite Central Committee work? A drop in the bucket.

That's one way to look at it. The 26,000 bushels of grain we sent to India in 1975 is a fleabite, as the food secretary of India put it. And a few Mennonites in West Bank introducing their Arab friends to their Israeli friends won't stop another war. So why try?

As servants of Christ we believe we are called to be faithful to God who cares for all humankind. We measure faithfulness not by the world problems we solve but by the care with which we use the resources God has given us. *How* we do our work is more important than how much we do.

Wayne North, editor of the *Ohio Evangel*, says it this way: "Rather than waiting around for the grand plan that will solve the universal problem, we are responsible simply to share what we have, even though it seems ridiculously small. We are not aware of what God can do with the infinitesimal when it is given in response to His word."

We also believe that a drop in the bucket can ripple the water. In Bangladesh the Ministry of Agriculture, the banking institutions and cooperatives are more responsive to farmers' needs because MCC agriculturists are there. In Botswana the government is now promoting on a national scale a dryland farming tool carrier designed by a former MCC volunteer. We hope that our small acts of faithfulness will move others to loving action.

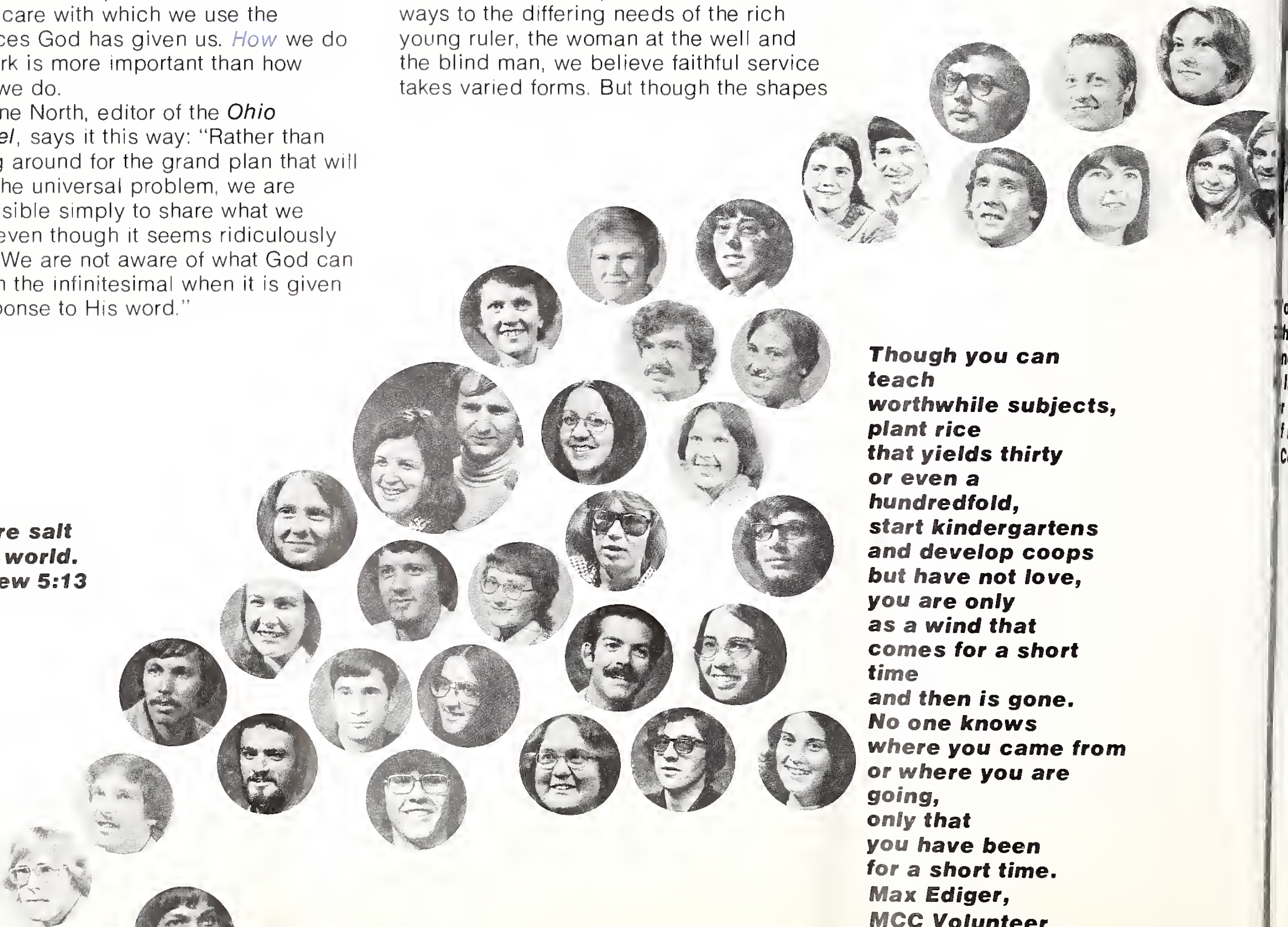
In this spirit in 1975, volunteer Ernie Regehr built relationships with southern Africa church leaders, John R. and Paula Dyck began developing a feeding program in Calcutta and Earl and Pat Martin brought back from Vietnam the reconstruction and reconciliation concerns of Vietnamese Christians and other friends.

many parts make a whole

The shape of MCC in Appalachia is unlike that in Bolivia or Jordan or Toronto. Like Jesus, who responded in different ways to the differing needs of the rich young ruler, the woman at the well and the blind man, we believe faithful service takes varied forms. But though the shapes may be as diverse as counseling familie of offenders, sending cattle to a government dairy center and building churches, they share one thing in common: all are rooted in the spirit of Christ.

Deciding what it means to be faithful t Christ in the midst of specific, knotty problems is not easy. In 1975 volunteers struggled for answers: how do we relate to the turmoil in Vietnam, apathy in Haiti and anger in Kenora during Indian-government confrontation? How can we best help the hungry in Chad and Bangladesh? How can we share meaningfully with people of other faiths and cultures?

Sensitive listening and commitment to the spirit of Christ this year led Zaire volunteers to provide tools and seeds fo Angolan refugees returning home, other to stay with their Vietnamese friends during and after the change of government, 22 Mennonite Disaster Service workers to offer more than six months of their time in long-term recovery actions,



You are salt
to the world.
Matthew 5:13

Though you can
teach
worthwhile subjects,
plant rice
that yields thirty
or even a
hundredfold,
start kindergartens
and develop coops
but have not love,
you are only
as a wind that
comes for a short
time
and then is gone.
No one knows
where you came from
or where you are
going,
only that
you have been
for a short time.
Max Ediger,
MCC Volunteer

much?

Key

↑ increase over 1974
↓ decrease from 1974
◇ new program for 1975

Data shown without any codes means that these programs show no substantial change from 1974.

Europe

36 persons↓
$95,000↑

elgium
4 persons↑◆
ngland
persons
16,000↑
rance
persons↓
6,000↑
ainees↑
ermany
2 persons↑
36,000↑
ainees↓
reece
persons↓
22,000↑
etherlands
ainees↑
oland
person↓
2,000
ainees↑
witzerland
persons↓
13,000↑
ainees↓

11 in language study↑

Middle East

18 persons↑
$553,000↑

Egypt
8 persons↑
$145,000↑
Jordan
3 persons↓
$237,000↓
West Bank
7 persons
$171,000↑
sponsorships
self-help

Asia

50 persons↓
$2,572,000↓

Afghanistan
$11,000↓
Bangladesh
17 persons
$967,000↑
sponsorships↑
self-help
China
$1,000◇
India
6 persons↑
$821,000↓
trainees↓
sponsorships
self-help
Indonesia
7 persons↑
$205,000↑
trainees↑
sponsorships
Japan
trainees↓
Korea
$9,000↑
Laos
2 persons◇
$14,000◇
Nepal
13 persons↑
$56,000↑
Pakistan
2 persons↓
$2,000↓
Philippines
$31,000◇
self-help
Taiwan
$60,000↓
trainees
self-help
Thailand
self-help
Vietnam-North
$132,000↑
Vietnam-South
3 persons↓
$263,000↓

The figures on this report represent consolidated MCC and MCC (Canada) activity for 1975. Audited statements are available for MCC from the Akron office and for MCC (Canada) from the Winnipeg office.

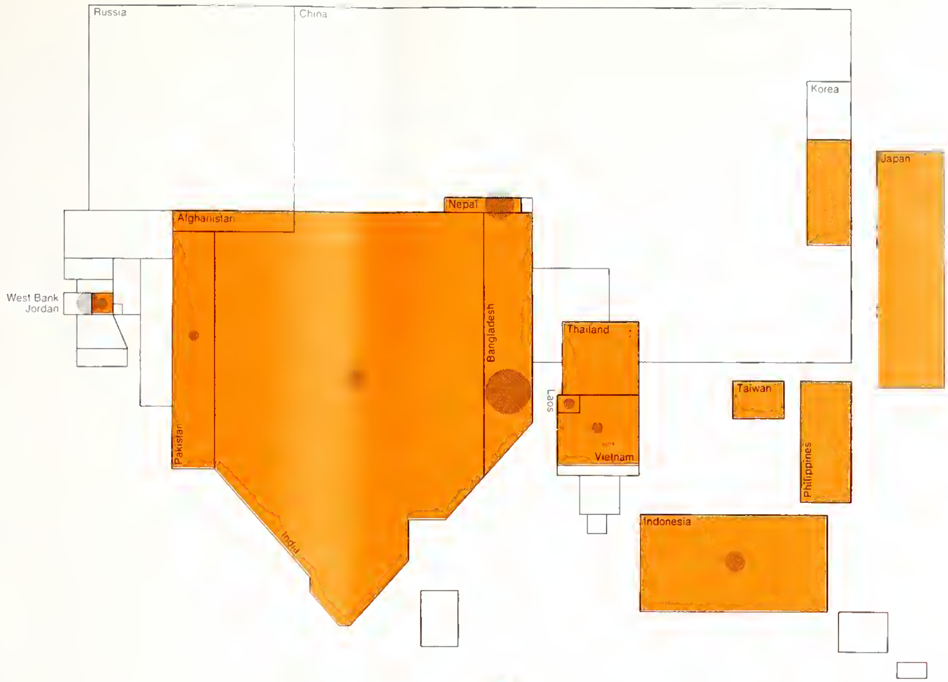
This year's report, unlike last year's, includes total income and expenditures for MCC (Canada) as well as MCC. This change in reporting accounts for $400,000 of the total 1975 expenditures; this does not represent an actual increase in spending over 1974.

The total dollar expenditures of $10,442,000 include $933,000 administrative costs, $3,468,000 in contributed material aid supplies, and $676,000 for other expenses including orientation of new workers, processing, packaging and transporting material aid contributions in the U.S. and the self-help program.

If you would like more information about Mennonite Central Committee, please write:

Mennonite Central Committee
21 S. 12th Street
Akron, PA 17501

Mennonite Central Committee
(Canada)
201—1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8


Russia
China
Korea
Japan
Afghanistan
Nepal
West Bank
Jordan
Bangladesh
Thailand
Laos
Pakistan
India
Vietnam
Taiwan
Philippines
Indonesia

lennonite
isaster Service
roject Areas

ontinuing:
randenburg, Ky.
enver, Colo.
l Progresso, Honduras
illsboro, Ala.
ocoa, Honduras
enia, Ohio

ew:
lbany, Ky.
tlanta, Ga.
ellaire, Ohio
anton, Ill.
hehalis, B. C.
hemung, N. Y.
e Funiac Springs, Fla.
lkhart, Ind.
lkhorn City, Ky.
Enterprise, Ala.
Ft. Valley, Ga.
Ft. Walton Beach, Fla.
Geneva, Ala.
Great Falls, Mont.
Harrisburg, Pa.
Hindman, Ky.
Kalispell, Mont.
Kane, Man.
Lansing, Mich.
Lawrenceville, Pa.
McComb, Miss.
Minot, N. D.
Nashville, Tenn.
Neosho, Mo.
New York City, N. Y.
North Littlerock, Ark.
Omaha, Neb.
Oraibi, Ariz.
Pampa, Tex.
Pell City, Ala.
Plymouth, N. C.
Ponce, P. R.
Rockford, Ill.
Sleeman, Ont.
Stillwater, Okla.
Trenton, N. J.
Tuscaloosa, Ala.
Warren, Ark.
Wheeling, W. Va.

North American Offices

Akron, Pa.
Calgary, Alta.
Kitchener, Ont.
Newton, Kan.
Ottawa, Ont.
Reedley, Calif.
Saskatoon, Sask.
Washington, D. C.
Winnipeg, Man.
Yarrow, B. C.

Cash and Material Aid Resources

$ 4,000	**Asia↑**
17,000	**Europe↓**
4,000	**Latin America↑**
2,400,000	**Canada↑**
6,319,000	**United States↑**
948,000	**Volunteer Earnings↑**
1,380,000	**Other Resources↑**
$ 11,467,000	**Total↑**

$907,249 of Canada / U.S. resources were contributed through 1975 relief sales.

Other resources include $477,000 in grants and $301,000 self-help income.

Text, Gayle Gerber Koontz
Design, Ken Hiebert

There are varieties of gifts, but the same spirit.
I Cor. 12:4

Canadian boards trim budget increase

The sharply increased budget for 1976, the arrival at a crossroads in its Native Ministires program, and a becoming acquainted with some of the changes in its structure provided the context in which the boards of the Conference of Mennonites in Canada met in Winnipeg for their annual three-day sessions this year.

The Council of Boards, which brings together all of the conference's boards, as well as its program, ministerial, and nominating committees and the officers of the Women in Mission organization, met at the Canadian Mennonite Bible College January 29-31.

The 1976 budget, which forecasts program expenditures totaling nearly 40 percent more than in 1975, was one of the council's key worries. Everyone agreed that last year's income of $675,709 ($575,000 for program expenses and $101,000 for the building fund and undesignated projects) was an excellent response by the churches, but the board members wondered if the giant increase in the 1976 budget, which was approved by the annual meeting last summer, was quite realistic.

The finance board, which met for the first time this year under the conference's new constitution, did some minor trimming of the budget and then it proposed that $29,000 from the conference's reserves be applied to the income. This would bring the amount of income expected from the churches down from $803,000 to $774,000. The latter figure is only 15 percent higher than the total giving to the Canadian Conference in 1975.

Some at the meeting were uneasy about applying reserve monies to the budget this early in the year. They felt it was an invitation to the churches to give less. Others argued that it was simply honest reporting and that the constituents were mature enough to see what the conference's total financial needs will be. If the church members possibly can, these persons said, they will cover the entire $803,000 budget.

For 1977, the finance board, chaired by Gilbert Epp of Calgary, developed a budget proposal of $852,000. This is an increase of 6 percent in expenditures over the current year's budget. The proposal will be presented to the conference's annual meeting in Clearbrook, British Columbia, this summer for ratification.

The Native Ministries board (formerly Mennonite Pioneer Mission), under the leadership of chairperson Fred Unruh of St. Catharines, Ontario, and executive secretary Ike Froese, struggled with the problem of discovering new directions for the board's outreach.

Mr. Froese likened the changes which Native Ministries is now encountering to an airplane's hitting an air pocket abruptly. He cited staff losses, changing communities, and the board's "dilemma of distance" as factors in the "breathtaking drop."

Instances of "updrafts" were also noted, but the board acknowledged that changes need to be made in its approach. The YOU center in Winnipeg, for example, will be scrutinized closely by a four-member task force. The group has been given the mandate to determine whether or not the center is a suitable base from which to continue the board's work among urban native persons.

To demonstrate its strong interest in relating to the Indian people in the city, the board gave the green light for the establishment of a reception house in Winnipeg under the leadership of Jake and Trudy Unrau, veteran Native Ministries workers.

Among the reception home's functions will be the provision of lodging, food, recreation, and fellowship for northern native outpatients coming to Winnipeg for treatment.

Another change of direction the board is considering—and for which a task force was also named to do further investigation—is the establishment of a base in a town such as Riverton, Manitoba, for a joint pastoral charge to three communities on lower Lake Winnipeg which have had long-standing relationships with Mennonite Pioneer Mission. These are Matheson Island, Loon Straits, and Pine Dock.

The actual shape of the assignment will be determined more specifically once a person is found for this position.

John and Margaret Klassen, who have served at Matheson Island for four years, will be terminating this summer. Jake Wiebe of Selkirk, Manitoba, has been making pastoral calls at Pine Dock and Loon Straits occasionally, but he has had only marginal time available to devote to this assignment.

Another recent Native Ministries resignation was that of the Roland Fisches at Hole River, an Indian community on the eastern shore of Lake Winnipeg. A task force will be looking at that locale during the coming months to determine the board's future relationship to the community.

Native Ministries will also be looking at new opportunities outside of Manitoba during the coming months. At present all but one of its projects are in Manitoba. Locations in British Columbia and Saskatchewan are to be investigated with provincial mission committees this year.

The Canadian Mennonite Bible College board also agreed to undergo an evaluative process this year. A group of three—two board members and an outside person—will be asked to carry out a thorough study of the college's total program during the coming twelve months.

The Congregational Resources Board had its usual large agenda. It covered such programs and issues as publications, evangelism and church growth, church building loans, congregational subsidies, ministerial study loans, peace and social concerns, and its resource center.

The board announced the resignation of Gwen Schlichting to become effective this summer. She is in charge of the resource center.

Another conferencewide seminar on church growth and evangelism similar to the one held last November in Calgary, was approved in principle. No date was set for it.

The board's newly inaugurated every home plan, which provides a 50 percent subsidy for subscriptions to either *Der Bote, Mennonite reporter*, or *The Mennonite*, had received a total of over 4,000 subscription orders for these three publications by January 1. More are continuing to come in.

The Company of 200, which has been providing scholarship funds for ministers and prospective church workers, will be expanded to become the Company of 1,000. Fred Enns of Edmonton, a member of the board, will head this endeavor.
Larry Kehler

WM provides opportunities, council says

Women in Mission, the women's organization of the General Conference Mennonite Church, approved money for a number of special projects at its annual meeting February 9 in Newton, Kansas. However, the WM advisory council reaffirmed that the purposes of the organization are primarily to promote the overall work of the General Conference and to educate women about the work of the conference.

In spite of some feelings that WM might be little more than a collection agency for the conference's commissions and boards, members of the advisory council on the whole gave testimony to the opportunities WM has given them to get involved in the church.

Several women said they felt that as officers of WM they had found opportunities to get into the work of the church in ways that would never have happened otherwise. As long as such opportunities exist, WM is serving a purpose, they said.

Among the special projects which the advisory council approved in its $165,275 budget for 1976 were:

—$2,000 to encourage the wives of men under the Commission on Overseas Mission's Overseas Churchmen Service-Study Abroad program to accompany their husbands to North America.

—$1,850 for women's work in India under the leadership of Leah Sonwani.

—$2,500 for scholarships at Mennonite Biblical Seminary. After some discussion whether the scholarships should be for both women and men, the council voted to offer the scholarships first to women students, and only after that to men. Women in Mission has to show it affirms women who go into the ministry, the council said.

—$5,000 to the Commission on Education to continue the work which Herta Funk has done on roles of men and women in the church.

In addition, the organization has agreed that its members will sew 3,000 puppets for use in the Foundation Series, a new Sunday school curriculum for nursery through grade eight being prepared by the General Conference Mennonite Church, the Mennonite Church, the Brethren in Christ Church, and the Church of the Brethren.

Council of Commissions at a glance

Following are capsule reports of major actions at the General Conference's annual Council of Commissions February 9-13 in Newton, Kansas. Full reports of commission and board meetings will appear in next week's issue of The Mennonite. *The Women in Mission report appears above in this issue.*

The General Board approved a total budget of $2,999,889 for 1976, with an average increase of 12.87 percent. Cash gifts will need to be about 7 percent higher than last year to meet this year's budget.

The three commissions—overseas mission, education, and home ministries—now have cash balances totaling $1 million. A portion of this was permitted to be set aside for overseas and home missionaries' pensions.

The Commission on Overseas Mission approved a statement permitting no missionary contacts with persons engaged in intelligence-gathering activities. (The full text will be printed in next week's issue.)

COM has as its goal to send at least thirty new missionaries overseas in 1976. At least one new country, Upper Volta in Africa, will be explored as a possible field.

The Commission on Home Ministries officially closed its work in Gulfport, Mississippi, and is beginning discussions on terminating its administrative responsibilities for Indian ministries in Oklahoma.

A proposal to allow General Conference employees to request the right that their war taxes not be taken out of their paychecks was passed by CHM, but referred for further study by the Division of Administration and the General Board.

The Commission on Education encouraged district and provincial education committees to take initiatives in the training of teachers for and the promotion of the Foundation Series, a new cooperative curriculum.

The Mennonite Biblical Seminary board will implement an advisory committee on long-range planning. The committee will consist of students, faculty, administrator, and board members.

U.S. district presidents did not see the need for a separate day for U.S. delegates prior to the next General Conference sessions. But the program committee will leave some open time one afternoon during the conference for discussion of issues which do not concern the entire delegate body—such as strictly U.S. issues.

Words & deeds

MCC is entering two new areas of service to youth in Ontario: in the Lawrence Heights housing project in Toronto and in the mining community of Sudbury. In Toronto, three volunteers will work with the Youth Guidance program of Youth for Christ in clubs and recreation as an alternative to delinquency. In Sudbury, MCC is looking for a volunteer to act as director for a youth activities center in a low-income area of the city.

Plowshare is a new publication of Conscientious Objection to Military Tax, a Japanese war tax resistance organization. The fifth and latest issue of the four-page paper includes an account of the first Japanese tax resister whose bank account has been seized by the government, an article on whether military forces are really effective in national defense, an article on poverty as a reason for enlisting in the military, and a guide for filing tax returns. The publication, in Japanese with an English summary, is available from Michio Ohno, 2-35-18 Asahigaoka, Hino, Tokyo 191, Japan.

As part of its increasing ministry to native Americans, MCC is placing up to six volunteers in special short-term assignments helping prepare a major report for the American Indian Policy Review Commission. The commission, created by Congress a year ago, is studying current conditions, federal policies, and the legal status of American Indian tribes. "The commission will begin by putting the unique status of Indian tribes into proper moral and legal perspective with regard to the U.S. Constitution and the nearly 400 treaties signed by tribes in the United States," said Paul Leatherman, director of MCC U.S. Ministries. "Then they will evaluate the administrative practices which have ignored or distorted early promises to Indian people."

The University of Waterloo (Ontario) senate has approved the establishment of a new department—the department of religious studies—within its faculty of arts. The department will formally pull together the various religion-related courses offered by the faculty of arts and by the four church colleges federated or affiliated with Waterloo, including: Conrad Grebel (Mennonite), Renison (Anglican), St. Jerome's (Roman Catholic), and St. Paul's (United).

One good harvest not total answer

Although good weather in 1975 has resulted in a bumper harvest in some areas of the world, the world grain reserve may not increase and agricultural development programs cannot afford to relax their efforts, experts say.

"World agricultural production, excluding communist Asia, increased 2 percent during 1975, about equal to the average world population growth, according to the U.S. Department of Agriculture," reported *Christian Science monitor* staff correspondent Robert M. Press.

With the exception of a bumper crop in the United States, the harvest in developed countries decreased slightly, while that for developing countries where the land has yet to be enriched to its potential increased 5 percent, USDA statistics show.

India, where 1974 crop deficits made international headlines, had a good monsoon season and has gathered a record harvest of cereal grains "which is predicted to be sufficient to meet one year's grain requirement, perhaps a net surplus of up to 10 million tons," said MCC Asia director Vern Preheim.

The most immediate result of such a bumper harvest is a storage problem, Mr. Preheim said. "The direct implication is that for 1976 MCC food shipments to India should be greatly reduced. Work projects if at all possible should be paid in cash rather than food."

But the long-term food picture for India is still not very optimistic and MCC will continue to push agricultural development there, according to Mr. Preheim. "Assuming ideal storage conditions, this crop will be 10 percent above requirements at best.

"If a country gets only a 10 percent surplus in the best crop in ten years, over several years it will fall short most of the time. We must also remember that the population of India is increasing by one million people every month."

In neighboring Bangladesh the monsoon rains were also good and brought the best rice harvest in years, but Bangladesh faces the same problems that India does.

Although birthrates in most western countries are on the decline, they are continuing to rise in India and Bangladesh as well as Pakistan, Ethiopia, and several other nations along the Sahara Desert in Africa, according to Lester Brown, president of Worldwatch, a private nonprofit group dedicated to spotting world crises.

Although 1975 brought a 2 percent increase in crop harvests, African food production was slower than its population growth, USDA statistics show.

MCC volunteers in Chad, a Sahelian country hard-hit by drought in the late 1960s and early 1970s, report that although rains were good this year, grasshoppers ate much of the millet crop in eastern Chad. Besides eating the millet, the staple food of Chad, the grasshoppers also ate the grass seed which the people fell back on when their millet was exhausted. Since insecticides are scarce and expensive, few could afford to protect their harvests.

"From other reports the rest of the country has a reasonable harvest so there will be some millet in the area although it will be expensive—the prices have already tripled," reported Steve Steiner, MCC volunteer in Chad. "For the rich it won't be a problem but for the poor who have no money, have no work, and rely on crops from their fields each year it will be a real problem."

Although information is not readily available, indications are that crops for 1975 were also not very good in the Soviet Union. "In Russia, if recent Indian papers are to be taken as accurate, the shortfall in crop this year will be in the region of 80 million metric tons which is about 50 percent of the requirements," reported Neil Janzen, MCC India director.

However, the Soviet Union is rich enough to purchase grain surpluses from the United States and Canada, pointed out Leonard Siemens, associate dean of agriculture at the University of Manitoba.

Citing an article which appeared in the December 15, 1975, issue of *Business week*, Mr. Siemens said, "This article states that already there is evidence that recent U.S. wheat sales to Russia had been tied to Soviet oil exports to the United States."

Should North America, the only major food-exporting area on the globe, be left with grain surpluses even after sales to countries such as the Soviet Union, China, Japan, and the Middle East sheikdoms which can afford to buy grain to make up deficits in their requirements, the world grain reserve will not necessarily increase, said John Schnittker in *Foreign policy*, fall 1975.

Grain reserves are determined at a national level by the governments of countries with surpluses, he indicated. "If crops are good for two or three years and if governments will support farm prices at levels that permit accumulation of stocks, the world's granaries will be replenished by 1977 or 1978," he said.

"However, if crops are large and agricultural prices are allowed to collapse worldwide the large grain crops will again be used up in a new orgy of feeding to animals and poultry. Agricultural development in the poor countries will lag as farmer incentives fall, and there will be no meaningful buffer established to offset the effects of occasional crop failure."

United States, Canada, Europe, Japan, and the Soviet Union have built-in buffers in case of shortfalls because they can always eat the grain they planned to feed to animals, Mr. Schnittker said.

Poorer countries that feed little grain to animals have no readily available buffer against crop failure, he continued. "They must rely first upon increased purchases, then upon aid, and finally upon reduced per capita food intake in the event of chronic crop shortfalls."

Relief work begins in Guatemala

Relief efforts in Guatemala, rocked by earthquake in early February, are being undertaken by MCC in cooperation with Eastern Mennonite Board of Missions, which has eleven missionaries in the country, and CEPA, a council of Protestant agencies in Guatemala.

The three-member investigative team from Eastern Board reported extensive damage and immediate needs for blankets, canned food, and corn. MCC and Church World Service have sent two chartered planes with canned beef, blankets, clothing, tents, and food items to Guatemala. Mennonites from neighboring Honduras are shipping corn to Guatemala.

Paul Longacre, acting executive secretary of MCC, said MCC will give leadership to the reconstruction effort in cooperation with Eastern Board and Mennonites from surrounding countries. He anticipated that Mennonite Disaster Service will be called upon to provide construction personnel who speak Spanish, but the scope of the program will await the recommendations of the investigating team.

Postal increase seen causing hardship for religious press

The decision by the U.S. Court of Appeals to lift a lower court injunction against postal rate hikes will work a definite hardship on the religious press, according to a spokesman for the U.S. Catholic press. The higher rates became effective December 31.

James A. Doyle, executive director of the Catholic Press Association, said the actual increase for second-class nonprofit mailers is "hard to figure," but he estimated that the overall rise would be between 25 and 30 percent of present costs.

U.S. District Court judge John Sirica had earlier stopped mail rate increases, which were reinstated a few days later by the Court of Appeals. The appeals court, however, will still hear arguments from bulk mailers, nonprofit groups, and from seventeen states challenging the merits of the rate increase.

Festival of sacred music to begin in Saskatchewan

The first David Toews Memorial Festival of Sacred Music has been scheduled June 29 to August 1 in Saskatoon, Saskatchewan.

The festival, sponsored in cooperation with the University of Saskatchewan, will include performances of works by Handel, Mozart, Bach, and Bloch. Singers and instrumentalists will be auditioned in western Canada in March.

Faculty members will include Theodore Toews and George Wiebe.

Purposes of the festival organization are (1) to establish a festival of sacred music dedicated to achieving international peace through music, (2) to encourage the composition of new sacred music, (3) to cultivate the understanding of sacred music, and (4) to provide the means for qualified composers of sacred music and musical artists to present their talents to the public.

David Toews (1870-1947) was an elder and leader in the General Conference Mennonite Church. He served as chairman of the Canadian Conference from 1914 to 1940 and helped to establish the German-English Academy of Rosthern (Rosthern Junior College). As chairman of the Canadian Mennonite Board of Colonization he aided Mennonite immigration to Canada following World War I.

More information is available from the David Toews Memorial Festival of Sacred Music, Box 2222, Victoria, British Columbia V6B 3W2

Record

Ministers

Terry Buller has resigned as pastor of the Bethel Church, Wolf Point, Mont., effective the end of April. Other ministerial resignations include: *John Graber*, First Church, Upland, Calif., this summer; *Kenneth Peterson*, Menno Church, Ritzville, Wash., this summer; and *S. Douglas Weaver*, Bethel Church, Santa Fe Springs, Calif., in April.

Peter Retzlaff has resigned, effective Apr. 1, as pastor of the Coaldale (Alta.) Church. He has not announced his future plans.

Abe Neufeld, Saskatoon, conference minister for the Alberta and Saskatchewan conferences, has accepted a call to become pastor of the Steinbach (Man.) Church. He will begin his duties this summer.

Workers

Donald Baergen, Tofield (Alta.) Church, has been assigned by Mennonite Voluntary Service to the Artists Communicating Through Service (ACTS) unit in Chicago. He will work in housing repair for three to six months before completing his one- to two-year term in another MVS unit. Don has attended Swift Current Bible Institute, Swift Current, Sask., and Canadian Mennonite Bible College, Winnipeg.

Erika Fast, St. Catharines (Ont.) United Mennonite Church, has arrived in Haiti to begin a three-year term with MCC. Following seven weeks of orientation with the Goshen College Study Service Trimester group in Port-au-Prince, Haiti, she will begin working as a nurse at Hospital Albert Schweitzer. She previously served with MCC as a nurse in Kentucky. Erika graduated from the Mack Training School for Nurses and is a registered nurse. She also attended Canadian Mennonite Bible College.

Baergen

E. Fast

Gilbert Fast, United Mennonite Church, Waterloo, Ont., has begun a two-year term with MCC. He will work as the office coordinator of the Manitoba League of the Physically Handicapped in Winnipeg. Gilbert has studied at Conestoga College.

Henry and Martha Peters Fast, Grace Church, Regina, Sask., have begun a three-year term of service with MCC in Bihar, India, working in agricultural development. Henry holds both a BSA and an MSc in agricultural economics from the University of Manitoba. He served formerly with MCC in Greece. Martha is a graduate of Manitoba Teachers College. Both attended Canadian Mennonite Bible College.

Five MVS volunteers have been assigned to housing rehabilitation work in Wichita, Kans. *Lauren Harder*, Bethel Church, Mountain Lake, Minn., is serving an eighteen-months term. He is the son of Harvey and Ella Harder of rural Mountain Lake. *Janet Hiebert* of Lindsborg, Kans., is serving a one-year term in housing rehabilitation and community work. She is a 1975 graduate of Bethany College in Lindsborg, majoring in physical education. She is a member of First Church, McPherson, Kans. *John Konrad* of Wheatley, Ont., is serving one year with the Wichita voluntary service unit. He is a member of the Valleyview Bible Church, Kamloops, B.C., and has attended the University of Western Ontario and Columbia Bible Institute, Clearbrook, B.C. *Robert Regier*, Carlton, Sask., is

Pastor required

for bilingual congregation of approximately 300 members. Please direct inquiries with resumé of education and experience to:

Coaldale Mennonite Church
Congregational Chairman
Box 1237
Coaldale, Alberta TOK OKO

serving a six-months term. He is the son of Arthur and Charlotte Regier of Carlton and has attended Rosthern (Sask.) Junior College. He has attended the Tiefengrund Rosenort Church, Laird, Sask. *Donna Wiebe*, Emmaus Church, Whitewater, Kans., is serving eight months in housing rehabilitation. She has attended Grace Bible Institute, Omaha, Nebr.

Katharina Hiebert, Steinbach (Man.) Church, has begun a thirty-months term with MCC nursing at Johannesstift, a large institution for the care of disabled persons in West Berlin, Germany. She is a licensed practical nurse.

Hildegard Penner has begun a two-year term with MCC teaching in Bolivia. She is the daughter of Abram and Katharina Penner of Friesland Colony in Paraguay and is a member of the Friesland Central Mennonite Church. She has attended Colegio Bautista and Licoe de San Marcos.

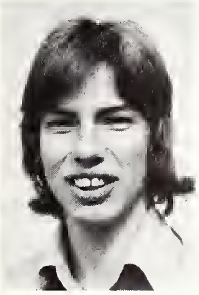
Edmund Janzen has been appointed president of Pacific College, Fresno, Calif., effective July 1. Mr. Janzen, who has been at Pacific since 1968, is chairman of the division of biblical studies and religion. He succeeds *Arthur Wiebe*, who relinquished the presidency last June after a fifteen-year tenure. Mr. Janzen is a native of eastern Ontario and holds a master of theology degree from Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He is currently chairman of the U.S. Conference of Mennonite Brethren Churches, which sponsors Pacific College.

D. Blaine Millar, Rockway Church, Kitchener, Ont., has arrived in Atlanta, Ga., to begin a two-year term of service with MCC working with offenders. Blaine is a graduate of the University of Waterloo with a BA in psychology.

Harder

J. Hiebert

Konrad


Regier

Wiebe

K. Hiebert

Janzen

Millar

Calendar

Canadian

Apr. 11-18—Passion Week services, Saskatoon, Sask.; Paul M. Miller, speaker

June 29-Aug. 1—David Toews Memorial Festival of Sacred Music, University of Saskatchewan, Saskatoon; Theodore Toews and George Wiebe, faculty; auditions in March

Central

Mar. 14—Mission Emphasis Sunday, Grace Church, Pandora, Ohio; James Bertsche, speaker

Mar. 14-21—Berne Union Crusade, First Church, Berne, Ind.; Wes Aarum of Delevan, N.Y., evangelist, and DeVerne Mullen of New Market, Ont., musician

May 2—*Elijah* oratorio, Mennonite Choral Society, First Church, Berne, Ind.

Review

Hunger: Resources for understanding and action

Bread for the world, *by Arthur Simon (Eerdmans and Paulist Press, 1975, 179 pp., $1.50);* What do you say to a hungry world? *by W. Stanley Mooneyham (Word Books, 1975, 272 pp., $6.95); and* New hope for the hungry? *by Larry Minear (Friendship Press, 1975, 140 pp., $1.95) are reviewed by Edgar Metzler, former MCC Peace Section executive secretary and Peace Corps administrator in Asia.*

If there is less media focus on hunger than a year ago, it may be because the general populace, according to one communication expert, has an attention span for public policy issues of no more than two years. But if we have become weary of the plight of the world's hungry, what about the millions on the edge of starvation and the millions more who cannot fully function because of nutritional deficiencies? They can't forget it. For the truth of the matter is that the problem is far from solution.

The precarious reliance on good weather, the failure thus far to implement worldwide reserve storage plans, the continuing rise in the cost of oil (essential for food production and fertilizer), increasing population, and the use of food by the largest producer (the USA) for political and economic advantage, and other factors constitute the complex long-range problem that still cries out for urgent action.

For concerned Christians who want to understand and act, useful resources are available. This article focuses on three recent publications that can serve as valuable background for individuals, study groups, and congregations. All three approach world hunger from a Christian ethical viewpoint, all three represent agencies that are channels for Christian response to the problem.

Arthur Simon heads the organization with the same name as his book, *Bread for the world*. Larry Minear, the consultant on world hunger for Church World Service and Lutheran World Relief, asks, *New hope for the hungry?* The president of World Vision, Stanley Mooneyham, also poses a question in his title, *What do you say to a hungry world?* This immediate involvement in world hunger gives authenticity and urgency to the three writers' messages, but their own organizations' efforts are not predominant in their books.

All three books serve as a general introduction to world hunger and related problems, but each has a specific purpose. *Bread for the world* emphasizes the neglected role of public policy, rightly recognizing that feeding the hungry depends more on government policies than the private relief efforts and that ordinary citizens who care about hungry people can influence those policies.

New hope for the hungry? emphasizes constructive actions by both governments and voluntary agencies surveying the Canadian as well as the U.S. scene.

Mr. Mooneyham has several objectives in raising the question, *What do you say to a hungry world?* The first objective is to demythologize the hunger issue (among the myths: it is impossible to produce enough food to feed the growing population, and the United States is a generous country). The second is to emotionalize the hunger issue. Some may feel there is already too much appeal to emotion in the pictures of starving children and similar visual and verbal stimuli. But he believes that feeling can lead to identification and then creative compassion can begin. The third objective is to alert us to the growing economic gap in the world separating "us" from the "rest of the world" and to discover the implications of this for modifying our standard of living.

Each of the three books does an admirable job of incorporating the many facets of the hunger problem into an integrated, comprehensible summary. *New hope for the hungry* is the briefest, an easy-to-read survey which will leave many gaps for the more serious reader. A unique feature of this book is a revealing chart on pages 74-75, "Plowshares and swords," comparing the costs of implementing the recommendations of the Rome food conference with military expenditures. (Example: The $4 billion annual share by developed countries for a proposed ten-year food production program represents only 2 percent of what those same countries spent for armaments last year.)

Bread for the world also relates military expenditures to the hunger problem in the chapter entitled, "Let them eat missiles." Other chapters describe the connections between food shortages and international trade, investments abroad, foreign aid, and the environment movement.

Stanley Mooneyham's book was a pleasant and stimulating surprise. I approached the book with some reservations about the organization the author represents, especially the uncritical cooperation with the U.S. Government sometimes expressed by its representatives and programs. The author's research assistants have done an excellent job of bringing together the essential facts, and the author has added the perspective of his personal experience with many of the victims of the hunger crisis, plus, I imagine, some considerable rethinking he's done over the years as he has encountered human need around the world. Perhaps the most remarkable chapter, considering the evangelical, conservative background of the author, is entitled, "The system." The focus is the political and economic structures that create hunger amidst plenty, often unseen or ignored by most North Americans. He writes:

"At the heart of the problems of poverty and hunger, injustice and inequity, are human systems which ignore, mistreat, and exploit man made in the image of God. If humanity is to be served, if the hungry are to be fed, if the poor are to share in God's bestowed abundance, some of the systems will require drastic adjustments while others will have to be scrapped altogether . . . . The challenge is to change the system fundamentally."

How "the system takes from the poor and gives to the rich" through trade and aid arrangements is described specifically, with the aid of a chart. Senator Mark Hatfield is quoted approvingly when he calls for ". . . a redistribution of power, and the wealth that brings power; an end to preemption of resources by the rich." Revolutionary words. One wonders how many of us would be prepared to accept their implications.

All three books agree on the basic dimensions of the hunger problem and the concerned Christian approach to a solution:

1. The problem is not going to be solved quickly; its causes are manifold and complex and will require long-term commitment to be remedied.

2. Poverty and the gross economic injustice between the rich and the poor nations is an essential part of the problem. The need is for integrated development and changes in international trade patterns to halt the growing rich-poor gap.

3. Population must be controlled, but western misconceptions about the population problem hinder rather than help. Mr. Mooneyham and Mr. Simon have especially good discussions of third world attitudes and the absolute necessity of development as the long-term solution to population growth.

4. The world can be fed. During the past decade the rate of increases in food production have been greater than the rate of increases in population. But the affluent have eaten more so that the poor have less. The problem is not technology, but priorities, intentions, and distribution.

5. Hunger and malnutrition is a problem in North America also.

6. Christians must reject "lifeboat ethics" or "triage" (since everyone can't have enough, some must be allowed to die) on both intellectual and spiritual grounds.

7. Given the limits to economic growth and the moral dimensions of the problem, North American Christians must modify their standard of living. A leaner life-style can also have many personal positive benefits.

8. Since the USA is the largest food producer, the policies of its government can make a vast difference to hungry people worldwide. Concerned Christians will recognize that one way to help feed the hungry and give them the tools to feed themselves is to influence their government's policies.

Both *Bread for the world* and *What do you say to a hungry world?* could serve as excellent resources for congregational study groups. Both suggest practical actions. Both suggest questions for further discussion. Both list additional literature and audiovisual aids. Mr. Simon's book lists relevant biblical passages. Both are remarkable in the wide range of issues which they relate meaningfully to the world hunger problem.

There is one big difference, the price. Mr. Mooneyham's at $6.95 might be a good choice for libraries and supplemental reference (although I hope many will read this excellent book) and Mr. Simon's at $1.50 would be excellent resource to have in the hands of every member of a study group. Both books deserve to be widely read and discussed. Readers will discover not only understanding and impetus for action on world hunger, but also awareness and disturbing questions on important related issues.

Letters

Conned and naive

Dear Editor: Jewish rabbi Marvin S. Antelman, in his book *To eliminate the opiate*, promotes that international Communism would finally make atheists out of Christians, cells out of churches. After many years I read *The Mennonite*, and I'm wondering if the humanist trivia therein, re South Africa and Vietnam, is all simple naiveté. That the whole world should be deceived is now easy to comprehend when even the Mennonite hierarchy counters the promises to our father Abraham.

If I had a family, in fairness it would be allowed the slants of *The Mennonite*, but alongside would be the *Review of the news* or *The national message* to attain credibility for them on how Communists use the church to further their psychological attack and to divert finite funds from Christian nations and lasting Christian missions.

If *The Mennonite* is not being conned, then the serpent is deliberately within and the machinations of "Babylon the Great" will never reach its members from this journal. *The Mennonite* subtly endorses Cainitism, already the curse of the world, accelerating it to add more turmoil and confusion (Lev. 18-23). Christ indeed loved the innocent Cainite, but he judges critically their present being by the sins of their forebears.

Christ admonishes aid for the "least of these," but also stated we should in fact be hated. Now Mennonites are most popular with the anti-God forces, our gospel is compliance, and all we can do from now on is give physical aid, yea, even to the enemy. *Dennis L. Derksen, Apt. 20. 49 New Rochester Road, Dover, N.H. 03820* *Jan. 25*

Meditation

Parable for the affluent

The kingdom of heaven can be illustrated by three persons who learned of the prospects of global starvation.

The first said, "We can't feed the world. The people out there shouldn't have so many children. They should work harder and make better use of their land as we do. Nature will maintain its balance and if that means millions will die, I'm sorry; I can't help it."

The second said, "The facts are sobering, and I'm truly sorry, but what can one person do? I can eat less and use less energy, but how could that extra bit of food or energy help millions in India? I wish I could be more helpful."

The third said, "This isn't right. We must change our ways. We must use less, and give and grow more. We must provide generous support to efforts which increase production and control population. We must urge our governments to reduce military expenditures and increase humanitarian aid. We must reorder our priorities, believing that God wants all his children to live in dignity and self-respect."

Then Jesus asked the three to appear before him. To the first he said, "You selfish fool. You saw people starve and did nothing. Your preoccupation with material things kept you from comprehending the seriousness of the issue. You continued to live in ease while others suffered. You don't deserve to be called my child because you saw need and did nothing."

To the second he said, "Your intentions were good and you even seemed on the verge of understanding the problem, but in the end you rationalized it away. You found release from your guilt, but instead of doing what was within your capacity, you added your weight to the forces of helplessness."

To the third he said, "I'm pleased. You not only understood, you responded in a practical and helpful way. You did not waste your time making up excuses and rationalizations, but responded with the limited resources at your command. You set an example which made it easier for others to respond and, because of what you did, not only were lives saved but many were helped to see my glory." *Edgar Stoesz*

Contents

Fed up with famine 122

Is anybody doing anything about hunger? 125

News 137

Record 140

Hunger: Resources for understanding and action 141

Letters 143

Parable for the affluent 143

Needy world? We're part of it 144

CONTRIBUTORS

Frank C. Peters is president of Wilfred Laurier University, Waterloo, Ont., and moderator of the Conference of Mennonite Brethren Churches of Canada.

Edgar Stoesz, Akron, Pa., is the MCC food production and rural development director.

Edgar Metzler has been back in North America since the summer of 1974 after seven years as a Peace Corps administrator in various Asian countries. Since his return he has taught at Goshen College. His piece on the back page is adapted from an article he wrote for the September 1975 issue of MCC's inservice publication, Intercom.

CREDITS

Cover, RNS; 122, Salgado Junior, RNS; 124, RNS; 125, Vern Bartos, RNS; 126, Dawn Myers, Eureka College; 127, MB Herald.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Needy world? We're part of it

Edgar Metzler

The phrase "needy world" is often used to refer to the economic deprivation and underdevelopment of the Southern Hemisphere. At other times the emphasis is on spiritual needs. In both cases the assumption usually is that the needy world is out there, across the seas, in the so-called third or fourth worlds.

As long as our thought patterns persist in keeping the needy world somewhere far away, beyond us, our service and witness will be distorted and our own growth stunted. The tragic consequences of North America's assumption to know what's best for other countries and peoples is written large over many parts of the globe.

The comparison of civilizations and cultures can be a tricky and self-serving operation. But western Christians who stand back to observe their own social and religious context must conclude that we, too, have needs. The ecological tragedies of pollution of all kinds are just one example of the kinds of mistakes we have made in the name of progress. The emotional, spiritual, and physical damage of the rat race of modernized technological society is hardly something the developing world needs.

Our attempts to export our alleged superiority, religiously and scientifically, should also make us pause. We now realize that much of the early missionary effort that coincided with colonial expansion was a transplant of cultural interpretations and practices. The full story of the effects of the transfer of technology from industrialized nations to developing nations is still to be written. But already we have seen that some of our best intentions have backfired.

I once toured a district in India where thousands of acres could no longer produce food because of the salinity of the soil which had developed after the implementation of an extensive water development program designed by an expert from one of North America's great agricultural universities. Attempts to introduce large-scale mechanization in societies with massive labor surpluses have aggravated rather than solved problems.

There is increasing recognition that under certain conditions small-scale farming can be as efficient as American agribusiness. My impression is that farmers around the world are smart people on their own turf. They have had to be in order to survive. We should be properly humble and inquisitive about the results of their long experience when we move along with them in their search for greater production and a better life for their families.

There is another reason we need to learn from the third world. They are raising questions about the nature of development in which so much has been invested and so little gained for the people supposedly being helped to develop, about the multitudinous ways the economic, political, and cultural structures of international interaction benefit the rich nations. A moratorium on aid and personnel from the West has been proposed by some third world Christians. In this context we had better learn to listen, both to learn the lessons of their experience and to begin to discover and practice relationships that will be characterized by reciprocity and mutuality.

We have much to benefit from such a stance. Someone has said that "America has its technology, Africa its humanness." We could use more humanness.

When we begin to see what other traditions and experiences can contribute to us, we grow as persons, we benefit from the rich diversity of ways to become human. Also, it's more efficient for anyone working in cross-cultural situations. Change and growth in others becomes more possible as we affirm the worth of their viewpoints and the validity of their struggles.

It is difficult for the rich to relate to the poor. How can this interaction begin to take place? The suggestion of fraternal visitors coming this way may be one place to begin. I believe other ideas will emerge as we consciously reorient our approach to work overseas so that every worker has a sensitive awareness of the values in other societies and a desacralized, objective, and modest view of what it is that we have to give to the needy world and that giving is increasingly impossible apart from sharing, listening, and learning. Overseas church agencies need make no apologies for using contributions in that direction. All of us will be more truly Christian world citizens when we realize that the needy world includes us.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:9 MARCH 2, 1976

Let's pray

thoughts on prayer by a pastor and a parent

Menno H. Epp

"Let's pray." Common words. Good words. Words of invitation. Words as familiar as prayer itself. They are heard from pastors, from behind pulpits every Sunday morning, and from priests in their homes at mealtime.

I am such a priest, a father in a home. I am such a pastor, a shepherd of God's people. From this identification and background I can share my thoughts and concerns.

My wife and I learned prepared prayers in our growing-up period. We passed on this approach to our children, only changing the content on occasion. We had hoped that this method would represent their initiation into a more spontaneous and personalized prayer life. But with a pattern of ritual and recital well established, it was difficult to reroute the child to a more personal and creative prayer life.

What we are striving towards in our home is what I experienced in another. While their mother and father were elsewhere, I shared a supper hour with my niece and nephews. Characteristically, the youngest recited her prayer with clarity, but it gushed out with machine-like rapidity. With the "Amen" she bounded into supper details: "Pass the soup!" With hands still folded and with a stern look the older retorted, "You are not to disturb us in our thoughts." This child, I want to believe, had come to understand that the recited, ritualistic prayer had become a vehicle for a more personal and spontaneous prayer life.

That same concern pertains to the family of God in its Sunday morning experience at worship. I want to exercise care in what I am teaching my congregation through my praying. Possibly I have taught them already that I am the only one qualified to pray at religious functions.

At a wedding the parents of the bride belatedly approached me to pray at the wedding reception. Although I don't mind praying, I suggested that he, as the priest of the family, was the most appropriate person to lead the wedding guests in prayer. "No," he said, "it's more your line." Carelessly I consented and confirmed for him and others that it's more the pastor's line.

Furthermore, in my learning and leading to pray, I have ceased to regard with importance the regularity of "prayer stops" in congregational worship. They appear as follows in our bulletins: prayer of invocation, the pastoral prayer, the prayer before the offering, the prayer to begin or end the sermon, the prayer of benediction, and others.

It is not that prayer is unimportant or even superfluous during worship. The reverse is true. But strongly verbalized, formula-oriented prayers have little place. Instead of much verbalizing, I want to lead my people into the closet or throne room, there to communicate with Jesus, and all that in the pew. Instead of prayer being a pastoral responsibility it becomes the privilege of God's people. That privilege is exercised through moments of silence, withdrawal, reflection, meditation, and directed prayer.

But with the disciples I, too, am begging, "Lord, teach us (me) to pray" (Lk. 11:1). I want to know particularly as it pertains to my priestly responsibilities in my home and as it applies to my pastoral responsibilities with a family of God entrusted to me. I have again found considerable inspiration through the reading of the Gospels, specifically in the teaching and example of Jesus. (Read Matthew 6:5-15.)

I want to be aware that Jesus spoke these words to his disciples about the prayer life of pious people, cautioning them about the subtle dangers of prayer. Appropriately Jesus focused on the motivation for prayer. "To be seen by men," was the temptation of the hypocrites and Pharisees. With these temptations assailing the pious it is no wonder that Jesus referred us to the isolation and silence of our rooms! Perhaps the person who continually submits to that exercise of self-discipline can again pray with integrity as he emerges in the "synagogues."

A further word of caution to the disciples is the one about "many words" and "empty phrases." Although the meaning of *babble* is somewhat uncertain, it most likely refers to speaking without thinking or without giving due consideration to what one is praying. Prayer, Jesus underlines, is not dependent on so many words. The purpose of the words in prayer is to help us, not to inform God, for "your Father knows what you need before you ask him."

If our needs are known then why pray? The answer is in the Lord's Prayer. "This is how you should pray," Jesus said, by way of introduction. Intended for more than purposes of recital, Jesus instructs us to let this prayer shape our way of communicating with God, and that in the context of both the biological family and the family of God.

Our Father who art in heaven, hallowed be thy name.

We are encouraged immediately to turn from ourselves and our immediate surroundings to not only a father, but "our Father." If I think of Jesus as showing us what the Father is like, then I can think of him as a loving and kind Father. Although unseen, he is deeply aware and concerned about my needs, the needs of my family and the families of our church, indeed the whole world. It is good to spend some time revering that name, because of his greatness and goodness. I am prone, all too quickly, to rush in with all my desires and needs. Instead, Jesus urges us to pray that all people might honor and worship him as

Father. I want to help my family and God's family to honor and worship God by pointing to his greatness and goodness in our lives.

Thy kingdom come, thy will be done, on earth as it is in heaven.

Again, I am discouraged from focusing on my own needs and requests. Jesus encourages us instead to identify first with the will of the Father. Understandably so, because his will is so much more loving and appropriate to our greater potential and better interests. His will is broader and greater in that it takes in not only my life but that of the whole world. It is quite appropriate to give prior attention to his will, for when all is said and done, his will will still prevail. I want to learn and demonstrate to those entrusted to me that it is OK to submit and to stand alongside the purposes of the Father.

Give us this day our daily bread.

To focus away from ourselves and to identify with the will of the Father conditions us to think less of our own needs. Still, it's all right to bring our needs to him. He already knows our needs and we need not be lengthy about them. It's a personal and simple communication. Because he loves us he also wants to relate in a personal way.

"Daily bread" is probably not our only need. I want to regard that example as an invitation to ask him to help me in whatever personal needs I have. I need direction in overcoming past failures. When I go home from the office after writing these lines, I want him to help me in my relationships with my wife and children. When I reemerge with my people during the Sunday morning experience in worship, I want to lead them to communicate their own personal needs to our heavenly Father.

And forgive us our debts, as we also have forgiven our debtors.

This verse and those following the prayer in verses 14 and 15 ("For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses") stop me dead in my prayer tracks. I am strongly advised that our wholeness with God is conditional on wholesome relationships with our fellow men and women. Jesus asks us not to be careless in our coming to God, for we cannot expect forgiveness from God if we carry grudges against someone else.

Prayer needs to take place in the silence of isolation as well as in the Christian fellowship. But Jesus cautioned against "many words," "empty phrases," and the subtle danger of wishing "to be seen by men."

I want to learn for myself and teach others also, both at home and in the context of the people of God, that prayer is a holy privilege, the responsibility of all of God's priests. Prayer, Jesus teaches me, is not merely words of prayer spoken on occasion, but a style of life lived in the presence of God and others.

And lead us not into temptation, but deliver us from evil.

Evil is as close to us as our need for prayer. Our day begins, moves along, and ends with many choices. At each of these many crossroads evil invites itself. At these same crossroads I am invited to share my concern with the loving Father who desires for us to face these moments victoriously. If I can discipline myself to that kind of awareness of God in my life through the presence of his Spirit, then evil has less of a chance. If I can pray that prayer at the beginning of the day, I will have a good start, but that same concern attends me all day. Again, prayer becomes for me as necessary and as natural as my own breathing.

I identify closely with the words of James Montgomery's song "Prayer is the soul's sincere desire" (*Mennonite hymnal*, No. 297).

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try,
Prayer the sublimest strains that reach
The majesty on high!

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, "Behold, he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

Let's pray.

Friday, March 5, is the World Day of Prayer.

Waltzing over the abyss

Stepping out onto 20,000 miles of jello

Melvin D. Schmidt

Read Matthew 14:22-31.

An endless string of cheap jokes and pop riddles has fastened itself onto this particular episode from Scripture, where Jesus, walking on the water, invites Peter to do so. The *walking-on-water* story has attracted more than its share of ridicule. I think I have discovered why. The image of walking on water has a long history. Even in ancient Egyptian times walking on water was a symbol for doing the impossible.

Somewhere in the eastern part of our country in 1776, a woman by the name of Jemima Wilkinson claimed she had died and come to life again with a new body—this time the incarnation of Jesus Christ. She went about, dressed in masculine attire, and let the word be known that she would do miracles.

On one occasion she collected her followers together near a lake for the purpose of demonstrating how she could walk on water. Before attempting the feat, however, she asked each one in turn whether he or she really believed that Jemima Wilkinson could indeed walk on the water. All of them solemnly and rapturously answered that indeed they did so believe. In that case, said Jemima, they needed no further evidence since they already believed, and she sent them home without the benefit of a demonstration.

I find the walking-on-water image a powerful one for me right now. Perhaps it is because water, or the "deeps," has a long history in the Bible as a symbol representing chaos. The Spirit of God brooded over "the deeps" on that very first day of creation. The flood of waters destroyed all that had been created, and Noah's family had to be saved from these floods. The tribes escaping from Egypt also had to be delivered from *the waters* of the Red Sea in order to escape from the land of slavery.

When you waltz
out over the abyss,
somehow you are empowered
to walk where no one
should be able to walk.

The deeps are that last frontier of creation still remaining outside the created order. *The deeps* are the destructive powers that can destroy the created order. *The deeps* are the last barrier to freedom for the enslaved tribes. *The water is the chaos* that impinges upon your life and mine, that over which you and I seem to have no control. And perhaps here is an answer for the Christian today to the question:

What do you do about the chaos that invades your life?

What do you do about the tragedies, reversals, and misfortunes that seem to make no sense?

What do you do about the chaos that confronts you every time you open up your morning paper?

The old liberal, social gospel line which we inherited from the nineteenth century had one answer. It was simply that it is your job as a partner with God in his creating work to attack the chaos and overcome it. Make order out of it. God's will for our world is that this chaos shall be overcome, just as it was on that first day of creation when his Spirit "brooded over the face of the waters." (The Hebrew image is meant to be that of a large bird hovering over her nest—both in a protective sense and also in the creative sense, for it is the act of bringing forth life.)

The nineteenth century was a century of wild optimism. Every sign pointed

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main St., Box 347, Newton, Kans. 67114 Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

toward inevitable progress. Science, education, and technology would usher in the glorious future—and even as late as 1918 we were fighting the war to end all wars. We all know what the events of the twentieth century have done to that dream bubble created by the optimism of the nineteenth century. The progress has continued and accelerated, to be sure, but the chaos remains.

There is another perspective, diametrically opposed to the social gospel, problem-solving approach. This is the pietisitc, spiritualistic, revivalistic perspective which has always maintained that the chaos of this world is none of the Christian's business. For the truly "spiritual" person, chaos does not even exist because he is living in a different order.

Not long ago I spoke at a university chapel on the issue of vocational decision. In the discussion period a student said that he had no problems with vocational choice because he had a real relationship to Jesus Christ. I allowed that such a relationship is wonderful, but I pushed him a bit on how such a relationship might be relevant to his vocational choice, for regardless of how he is related to Jesus Christ, there is still the matter of deciding what he will do with his future. The young man categorically denied the question. His relationship to Jesus, he maintained, released him from precisely such agonizing questions.

I do not wish to press this example too far—perhaps we were talking past each other. The point is that the enduring problems for the Christian in the pilgrimage of faith is that of dealing with chaos, coming to grips with the unsolved human dilemma, facing the intractable problems of life.

We experience "the deeps" in different ways. The simplistic answer of the liberals will not do, for somehow we sense that humanity's problems seem to increase along with our ability to solve them. The escapism of the spiritualist will not do for us either, for we sense that we cannot claim to be delivered from the chaos of life through a spiritual relationship to the Christ who immersed himself in that very chaos and became a part of it.

The last time I preached a sermon on Matthew 14:22-31 I had a neat, three-point outline. Responding to the call of Jesus to walk on the water, I said, means first of all leaping recklessly from the old securities to which we have been tied; secondly, it means plunging deliberately into the seas of life and becoming involved; and thirdly, it means being lifted redemptively. I also had a catchy title: "Christian, jump in the lake!" I will not bother you with these three points in this article because I am making only one: that point is that you walk over the waters of life—you do your dance on the chaotic deeps—you *waltz over the abyss!*

Neither the simplistic answers of the liberals nor the escapism of those who spiritualize the gospel helps us to face the intractable problems of life.

You walk when every indication says that you should sink and be pulled under. You walk over the deeps of defeat, depression, and discouragement. You walk over tragedy and reversals. Somehow you are empowered to walk where no one should be able to walk. You waltz over the abysmal chaos of the world and its affairs. Somehow you are empowered to carry on soberly and responsibly in a world gone mad.

When Ludwig von Beethoven was eight years old, he appeared for the first time in concert. At ten he began to compose. By the time he was thirty, he was known all over Europe as a musical genius, a great composer and artist. On the threshold of a brilliant career, Ludwig von Beethoven had the soul-shattering experience of realizing that he was becoming deaf. The disaster seemed to mean a certain end to his career.

For two years Beethoven struggled with the question of what his deafness meant for his future. He lamented the loneliness that deafness imposed upon him. He dreaded to admit a weakness in his sense of hearing, the sense in which he felt that he, as a composer, should be more perfect than other people. He tried every possible method known to cure the malady.

Finally, he gave up all hope of finding a cure and spent most of his time thinking about escape through death. Spending one summer in seclusion, he took lonely walks. The battle within him raged. The storms unleashed within him threatened to destroy him utterly. But toward the end of the summer he began to see a few shafts of sunlight shining through the storm clouds. He began to have hope that he might yet be able to live happily, even in the silent world of deafness. He realized that even though he would never be able to enjoy his compositions, he must compose.

By a stupendous effort of the will he lifted himself above despair, above illness, above frustrations, and for twenty-five years his pen poured forth some of the greatest pieces of music this world has ever known. Beethoven conquered the unconquerable. His music rings with strength and courage. His music is an affirmation of faith rather than an expression of despair or bitterness. The curse of Beethoven's deafness became a blessing to humanity.

When you walk on the waters of life, you seek no crutches, emotional, religious, or otherwise, because crutches do no good on water. Neither do drugs, alcohol, nor other false props.

You seek no security, for you left that behind when you left the boat. There is no security. We all live our lives on 20,000 miles of jello. There is only empowerment to walk over the insecurity. You seek no false dreams about doing away with the chaos, for you will either walk over the waters or you will get sucked into them.

There is only one escape from walking on the water, and that is disobedience: the choice to stay in the boat rather than to respond to the call to walk *with him* on the waters. To respond to that call means that I accept all the insecurities and uncertainties of life. I do not deny their existence. I do not escape their pain. I walk out upon those uncertainties, and somehow, through my faithful response, I am upheld and empowered to walk where no one should walk.

Overseas Mission group discusses personnel

Personnel concerns were at or near the top of the agenda throughout COM's meeting during this year's Council of Commissions. The Commission considered new salary and furlough policies, personnel goals for 1976, a fund to provide pensions for retired workers who are not adequately covered, and reasons for the sizable number of terminations in recent years.

The Commission on Overseas Mission has agreed in principle to move to a "balance sheet" approach to missionary salaries in 1977. This year staff members will be seeking feedback from the missionaries concerning the plan and making adjustments in the policy where these are called for.

COM chairman Vern Preheim, center, asks for comment from visitors in the back of the room. Also shown are COM secretary J. K. Klassen, left, and executive secretary Howard Habegger, right.

The salary approach they are suggesting is already being used by the Mennonite Brethren mission board and by the Mennonite Central Committee for its longer-term workers abroad. One of its key advantages is that it allows for more accurate reporting of total compensation for purposes of pensions and Social Security. Although this policy will not permit extra allowances to be figured for families with dependent children, none of the missionaries will be getting a lower salary as a result of the new arrangement once it is started.

A furlough policy proposal was given back to the staff for more homework. The commission called for a statement giving a well-thought-through rationale for furloughs. The options presented for consideration at this year's meeting were a four-year period of service followed by a one-year furlough; a five-year term of service, followed by a one-year furlough, but with an opportunity for a four-to-six-week vacation in North America after two or three years; and a twenty-two-months service stint, followed by two months of vacation.

COM obtained permission from the General Board to set aside $200,000 of its cash balance as a fund to provide support for retired missionaries who have no pensions or who are not provided for adequately.

The number of missionaries in service has been sliding gradually downward in recent years. In 1970 the figure stood at 198, by early 1975 it had come down to 148. But during the past year the thirty-two new people who were assigned to positions overseas finally outnumbered the people who terminated. The difference was only one, but the commission expressed confidence that the corner had finally been turned.

The commission members felt that executive secretary Howard Habegger's goal of sending fifteen new missionaries in 1976 was too modest. They didn't set a new figure, but they felt it should at least be double the number Mr. Habegger had suggested.

Most of the thirty-one terminations in 1975 were expected and the reasons for the workers' departures from the program were understood and accepted, but a few were not. It was hoped that some of the people who terminated might again become available later.

Overseas personnel secretary John Sommer pointed to one area of tension with workers that still needs resolution. He indicated in his written report that problems have been caused by the commission's giving low priority to the "healing ministries" at its Goals, Priorities, and Strategies conference in 1972. "Some medical personnel wonder," Mr. Sommer said, "how their work is justified in light of GPS."

COM staff will be exploring with overseas church leaders this year whether a major mission consultation should be held in 1977. It would represent a five-year review of the GPS findings.

In response to a request from some missionaries, COM issued a statement concerning missionary relationships to the Central Intelligence Agency (CIA) and other intelligence-gathering activities.

The staff was also asked to write a letter to Senator Mark Hatfield, supporting his bill (S 2784) calling for the outlawing of CIA use of missionaries and mission agencies.

In line with the commission's emphasis on growth, it was reported that explorations would be made in Upper Volta this year to determine whether or not Africa Inter-Mennonite Mission, of which COM is a member, should begin work there. On-field explorations may also be undertaken in new areas in Latin America and Asia.

Commission members and staff were moved by a statement made by Abdi Barik, a pastor from India, who asked for the floor on the final day of the meeting. He referred to COM's recent troubling experiences in India—the cancellation of the seventy-fifth anniversary celebration, the exhumation of Irene Funk's body, the refusal of visas for some missionaries who applied to return—and asked COM's forgiveness for the hurts it had suffered. He asked the commission not to abandon the church in India.

Chairperson Vern Preheim assured Mr. Barik, who is a student this year at Mennonite Biblical Seminary in Elkhart, that the commission harbors no ill will against the Indian church and that it is COM's intention to continue to work together with them. The commission members, staff, and guests stood up, held hands, and sang, "We are one in the Spirit," as a further reply to Mr. Barik's plea.

Another student at the Elkhart seminary, Mukanza Ilunga, shared some concerns with the commission concerning the church in Zaire, of which he is a member. He felt that one of his church's greatest needs is in Christian education.

Henry Ens of Mexico and George Janzen of Japan made some observations on the work in their countries. Mr. Janzen asked why the number of workers in the Japan mission, which is celebrating its twenty-fifth anniversary this year, stands at only half the figure it once did. He was assured by the commission that Japan has not been downgraded in priority.

Mr. Ens asked if some thought ought not to be given to working more closely with the thousands of Old Colony Mennonites who have returned to Canada from Mexico in recent years. *Larry Kehler*

Missionaries and intelligence-gathering activities

Statement to COM missionaries concerning intelligence-gathering activities: The Commission on Overseas Mission opposes the use of missionaries by the Central Intelligence Agency (CIA) for any information-gathering purposes. Recent publicity in the secular and religious press about a few Protestant and Catholic missionaries who have had association with the CIA has cast suspicions on all overseas workers, including General Conference missionaries. To our knowledge no COM missionaries have knowingly been involved with any activities of the CIA.

The intelligence activities of the CIA serve the powers and principalities of this world but do not serve the mission of the kingdom of God. Missionaries under the General Conference are servants of Jesus Christ the Lord and not agents of any government.

Missionaries currently serving under the COM are instructed to take all precautions to maintain their independence from the CIA. COM will not permit any missionary to continue in his/her post who intentionally engages in intelligence activities for any government.

Such a position by COM and its overseas representatives is consistent with the past and present position of Mennonites, for whom separation of church and state has been a historic doctrine for 450 years. The sole interest of COM missionaries is to serve the spiritual and physical needs of people as servants of Jesus Christ and not the purposes of any foreign or host government.

U.S. caucus, but no separate convention set

No separate day for U.S. delegates will be planned ahead of the 1977 triennial sessions of the General Conference Mennonite Church, but the conference program committee has set aside part of an afternoon near the end of the six-day meeting for "caucuses"—including a possible caucus of U.S. delegates to discuss exclusively U.S. issues.

The U.S. district presidents met February 9-10 during the conference's annual Council of Commissions in Newton, Kansas, to discuss items of mutual concern including the need for a U.S. day at General Conference.

The conference's General Board had asked the district presidents to determine the need for a strictly U.S. meeting to discuss items that should not be brought before the international body and to plan such a meeting, if needed. But the district presidents were leery of setting up another layer of bureaucracy and of taking on an agenda which they felt was not theirs.

"We're discussing a need that the General Conference feels, not a need the districts feel," said James Gingerich, Western District Conference president. "The concerns really rest with the Commission on Home Ministries, the colleges, and probably the General Board."

The district presidents finally agreed that they and the president of the Canadian Conference should form a steering committee at the beginning of the conference sessions to determine the agenda for any caucuses.

The program committee is placing the caucus in a 3:30 to 5:30 p.m. slot on the next to last day of the conference.

The general outline of the conference, to be held July 28 to August 3, 1977, in Bluffton, Ohio, is as follows on most days: opening song and worship; 2½-hour reporting blocks for commissions and boards, including input, small group discussion, and plenary discussion; workshops, two-thirds on the family (the theme of the conference) and one-third on issues raised by the commissions; recreation; business sessions; and speakers. *Lois Barrett*

District presidents discuss the issue of the increasing number of pastors from non-Mennonite background. Clockwise from left front are Elbert Koontz, Western District conference minister; Paul Goossen, Eastern District president; Heinz Janzen, General Conference general secretary; James Gingerich, Western District president; Ted Fast, Pacific District president; Virgil Gerig, Northern District president; Olin Krehbiel of the Pacific District; and Howard Raid, Central District president.

Changes possible in Oklahoma Indian work

New directions in the Indian ministries program in Oklahoma may be set as a result of action initiated by the Commission on Home Ministries of the General Conference Mennonite Church at its annual meeting February 10-12 in Newton, Kansas.

The commission will begin a consultation process with the four Indian churches in Oklahoma, the Mennonite Indian Leaders Council, and the Western District Conference on a proposal to end all administrative responsibilities in Oklahoma by the Indian ministries department of CHM. Instead the Western District Conference could provide financial support as it does to other mission churches, voluntary service programs in the Oklahoma Indian communities would be strengthened, and funds now designated by CHM for Oklahoma Indian churches would be used to start new urban ministries among Indians.

The proposal—presented by Lawrence Hart, a commission member from Clinton, Oklahoma, and former pastor of one of the Indian churches—could be modified after consultation with the other groups involved. The proposal ran counter to the recommendation of the Mennonite Indian Leaders Council (MILC) that the entire Indian ministries budget for 1976 be used for administration and continuation of current rural programs rather than starting new urban work. MILC had recommended that the commission go slower on its strategy of turning over leadership of Indian churches to local leaders and phasing out missionary leadership.

Another major area of concern at the commission meetings was the predominance of U.S. issues on the CHM agenda.

On the final day of the meeting, some Canadian members of the commission registered their frustration with the primarily U.S. agenda of the previous day, when Indian ministries and peace and social concerns were discussed.

"We felt like walking out yesterday," said Waldemar Regier of Rosthern, Saskatchewan, and Paul Boschman of Vancouver.

Mr. Regier said some Canadian commission members had questioned whether they should resign from the commission in order to help CHM and the Canadian Conference face some facts and begin more coordination of activities.

Mr. Boschman said he had not resigned because he concluded that it was the Canadian members' responsibility to change the CHM agenda. CHM should be more aggressive in relating to Canadian congregations, he suggested.

Martha Nickel of Saskatoon, Saskatchewan, told of her efforts to build bridges across the border ever since she became involved in General Conference work through Women in Mission. "I am aware that some of those bridges are crumbling," she said. "But I am committed to stay with CHM and I will not walk out until the end of my term."

The meeting ended with tears and the singing of a chorus of "Unity."

Gulfport. The two current voluntary service workers in Gulfport, Mississippi, will be phased out at the beginning of summer, and formal CHM involvement there will end after more than twenty years. The Central District Conference will remain responsible for starting a new Mennonite fellowship there.

Confidentiality of personnel files. Future applicants under CHM will be able to inspect their own files, including reference forms. The policy change came at the request of some current volunteers. Persons asked for references will be informed that their evaluations will be open to the person about whom they are writing. Secrecy has no place in the church, said the commission, and pastors and others writing references should be encouraged to be open in their relationships with applicants. The policy does not affect files already collected. CHM staff are in dialog with overseas mission and ministerial leadership staff on possible changes in policy by all three offices.

Church planting and church growth. How can we encourage congregations to move from survival goals to mission goals? the commission asked. The commission approved a dispersed church planting team, with a one-sixth-time person in the Newton offices and six regional part-time persons.

Cash reserves. CHM's request that $35,000 of their cash reserves be available for above-budget ventures in church planting and church growth was turned down by the General Board, as was a request to invest another $40,000 of reserves in a Jubilee investment fund, with the interest to go toward poverty projects and/or additional pensions for retired home ministries workers. The General Board asked that CHM come back later in the year with a pension plan to match that of COM and encouraged the Division of Administration to invest some reserves in minority financial institutions.

War taxes. CHM voted to request that the General Conference central offices allow persons the right not to have taxes withheld. The Division of Administration asked for further legal counsel and the General Board concurred. (See article on page 153.)

Salaries. The General Board approved the CHM proposal that salary structures of the conference be studied in light of Anabaptist-Christian principles. The proposal, which originated with the CHM peace and social concerns reference council, asked the General Board to appoint a task force for this study.

Consultations on church growth and urban training were okayed, as was a cross-cultural gathering for Indian and white Mennonites. *Lois Barrett*

Speaking at the Commission on Home Ministries meeting is executive secretary Palmer Becker. Chairman Stan Bohn sits at right.

War tax withholding question not settled

Should General Conference employees have the right not to have war taxes withheld by the conference from their paychecks?

For the time being, the answer is still no, pending further study and the securing of more legal counsel.

The peace and social concerns reference council of the Commission on Home Ministries raised the issue of war-tax withholding by the conference. The reference council recommended that the General Conference central offices allow persons the right not to have taxes withheld (in line with research done last summer by a law student), that other Mennonite institutions be invited to participate in similar action, and that congregations and individuals be invited to consider war tax resistance.

"Freedom of religion includes freedom from the church forced by the state to act as a tax collection agent, particularly when taxes are used for purposes which are in conflict with the kingdom," said the reference council statement. "The Anabaptist concept of separation of church and state would also suggest that the church not perform this kind of state function."

The Commission on Home Ministries, in its annual session in February, approved the recommendation with some reservations. The Division of Administration had even more reservations about the recommendation.

DA members questioned the legal findings of last summer and asked for further consultation with a tax attorney with more experience in this area. Specifically they wanted to know the cost of possible litigation, whether a revenue ruling should be requested from the Internal Revenue Service, possible civil and criminal sanctions against the General Conference, the effect on the conference's tax-exempt status, and the chances of success in the event of litigation.

"Conscience is a personal thing, and we're not together on what we want to do with this," said DA chairman Howard Baumgartner of Berne, Indiana. "CHM is asking that the business manager be put on the spot. What if his conscience doesn't permit him to break this law? My conscience tells me to pay my tax."

In the closing minutes of its sessions, the General Board, acting on the recommendation of the DA, asked the DA to do further study on the legal aspects of failure to withhold taxes and to bring back some information at the General Board's August meeting.

"I'm not willing to face the legal consequences until we're fairly united on this," said conference president Elmer Neufeld of Bluffton, Ohio.

At present, the General Conference central offices withhold all state and federal income taxes from the paychecks of nonordained employees. Such persons cannot choose whether to pay or not to pay any war taxes they owe because the government already has the money, or most of it. *Lois Barrett*

Cash balances not too high, commissions told

Members of the Division of Administration told COM and CHM not to be apologetic about the larger-than-usual cash balances they now have.

A cash balance sufficient to cover three or four months of program may seem like an unduly large amount, especially in light of the General Conference's recent experience of almost always having deficits, said members of DA, but they saw the balances as a desirable hedge against possible bad years and against the annual midyear dip in receipts.

The commissions had indicated that they were worried about the effect which the discovery of such large balances would have on contributors. At the close of the year the balances reached the highest point in the General Conference's history: over $1,000,000 for the three program commissions combined. One of the primary reasons for the large increase was a dramatic upsurge in receipts in December. Twenty-six percent of the 1975 budget came in during that month.

The Division of Administration, which is charged constitutionally with the conference business adminstration and with providing fiscal counsel to the General Board, advised the General Board this year to try to keep its 1976 budget increases to 12 percent or less. The final budget, which totaled just under $3,000,000, went slightly beyond the recommended increase. It was 12.87 percent higher. But giving will only have to be about 7 percent higher this year than last to meet the budget, since 105 percent of the budget came in in 1975.

The division recommended an increase of 10 percent in staff salaries.

In response to a request from one of the program commissions to use part of its cash balance for above-budget ventures, the division cautioned the General Board against granting of such expenditures. It did, however, ask its staff to study the feasibility of using a two-budget approach to budgeting in 1977. One budget would list expenses and another would outline the income. This system would permit some extra expenditures without throwing the income budget out of balance in relationship to the other commissions and to the overall budget. *Larry Kehler*

The 1976 General Conference budget

	1975	1976	percentage increase
COM	$1,756,190	$1,966,933	12
CHM	479,905	547,092	14
COE	189,118	220,800	16.75
MBS	232,512	265,064	14
Total	$2,657,725	$2,999,889	12.87
General Board	$108,160	$121,139	12
Division of Administration	110,795	119,645	8
Every Home Plan	92,750	92,750	0
WM	150,250	165,275	10

New youth-adult curriculum may be planned

Now that a new cooperative curriculum for children up to grade eight is under way, the Commission on Education of the General Conference Mennonite Church is considering whether it should also cooperate in a new curriculum for youth and adults.

The commission, which met in annual session February 10-12 in Newton, Kansas, voted to send ten representatives to a youth-adult curriculum consultation May 20-22 in Vineland, Ontario. Also invited are representatives from the other groups now cooperating in the children's curriculum (named the Foundation Series) plus other church groups in the MCC constituency.

Although the shape of the new curriculum—or even if it will be written—is not certain, the commission's discussion set several guidelines. Commission members were in general agreement that the new curriculum would not replace the current Uniform Series, but would be an alternative to it; that a continuing elective series was preferred over a rigid, structured curriculum; and that the priority was materials for grades nine to twelve.

Some commission members also expressed their fatigue with inter-Mennonite cooperation and the compromises and negotiations that requires.

Materials are already coming in for the Foundation Series, and the commission spent much of its time discussing promotion of the new curriculum. COE adopted a two-pronged plan: to set up workshops in each district or area to train persons to train teachers of the curriculum, and to involve others in the congregation (pastor, choirs, women's groups, other adults) in discussions and activities concerning the Christian education of children.

District and provincial education committees were encouraged to take the initiatives in training and promotion, with COE providing some finances.

The commission will also be given a block of time at the 1977 General Conference sessions to provide information about the Foundation Series, which is to be ready for use by September 1977.

The commission also took action to:

—sponsor a family life consultation next fall. A new family life committee has been established during the past year, and the commission is looking for a half-time staff person in this area. The family life committee is exploring with several colleges the teaching of interterm courses on this subject during the next two Januarys.

—ask the General Board to appoint two persons to the Bluffton (Ohio) College board. This was at the request of Bluffton College. The commission is still struggling with what are the best ways to relate to church colleges and students in colleges and universities. Are students a mission field or missionaries? commission members asked. Additional staff is also being sought in this area.

Evelyn Bertsche (foreground) is the Women in Mission representative on COE.

—put parochial education (Christian grade schools, high schools, and Bible schools) on the agenda for next year.

—agree to explore further the support of an Indian peace education program proposed by Lawrence Hart of Clinton, Oklahoma.

—appoint a joint poverty reference council with the Commission on Home Ministries. The two commissions had a joint session to discuss high school work camps, poverty concerns, family life, and the Germantown Corporation.

—approve in principle the publishing of a resource book for church camps. *Lois Barrett*

Seminary wants more student housing

The board of Mennonite Biblical Seminary, Elkhart, Indiana, at its February meeting voted to implement an advisory committee on long-range planning and approved the purchase and construction of additional student housing.

The seminary board appointed two representatives to the long-range planning committee which had been authorized at the October 1975 joint MBS-GBS session to give attention to "congregational leadership needs, program priorities, faculty development, and administrative patterns" into the 1980s.

Additional representatives to the eight-member committee are to be appointed from students, faculty, administration, and the Goshen Biblical Seminary board.

The board noted the sizable increase in student enrollment. The 1974-75 school year showed an overall 17.5 percent increase, with GBS reporting an increase of 15.5 percent and MBS 21 percent.

Action was then taken to purchase additional housing adjoining the seminary campus. The board also approved the construction of a second duplex along Benham Ave. The first such duplex has already been authorized by the AMBS boards and awaits staff implementation.

At present only about 30 percent of all full-time students are able to live in seminary housing. Further long-range planning in this area was indicated considering the increased number of students coming from a distance and the needs of sabbatical scholars-in-residence and visiting part-time professors.

The board heard positive responses to both on-campus and off-campus ministries. In January nine AMBS faculty members were involved in the Seminary without Walls program. The workshop on church administration held in February registered over 160 participants. "The pastor and the nurturing congregation" was chosen as the theme for next year's workshop, to be held January 31-February 4, 1977.

The library expansion project has been completed, including construction and furnishings. GBS and MBS have each placed $25,000 into the library maintenance fund with the balance transferred into the new AMBS capital development fund.

The General Board approved a 14 percent increase in seminary budget for a total of $265,064. MBS had increased its budget 12 percent last year in comparison to a 15 percent increase by the commissions.

Following the seminary report in the General Board sessions, questions were raised regarding the higher numbers of women students at the seminary. Where does the responsibility lie for placing such women? asked a board member. With the seminary? With the districts? With ministerial leadership services of the General Conference?

"Work has been done in helping women clarify their own identity," said board member Marvin Zehr. "Where do we work with congregations so they can accept women as ministers? We may be building up unrealistic expectations for women."

Jacob Friesen, ministerial leadership services director, said the greatest resistance to women in the pulpit was "coming from our leadership and pastors, not from congregations.

He saw another problem among women seminarians who have not become "people at peace with themselves." *Susan Schumacher*

WORLD MISSION SUNDAY March 14, 1976

GENERAL CONFERENCE MENNONITE CHURCH

Commission on Overseas Mission

Record

Calendar

Canadian

June 5—MCC relief sale, Saskatoon, Sask.

Northern

Apr. 4-11—Evangelism meetings, Gospel Church, Mountain Lake, Minn.; Floyd and John Ankerberg, speakers

Workers

Judith Penner, Rosthern (Sask.) Church, has begun one year under Mennonite Voluntary Service as a teacher's aide in a church-sponsored day-care center in Liberal, Kans. She is a graduate of Rosthern High School.

David Whitermore, full-time secretary for church planting for the General Conference's Commission on Home Ministries until Dec. 31, has begun work as coordinator for the Chicago Area Mennonite churches. He will still spend one-quarter time in church planting assignments for CHM.

Penner

Whitermore

Pastor wanted

The United Mennonite Church invites applications for pastor of a small congregation in Thompson, a city of 22,000 in northern Manitoba. Group leadership skills, training, and some experience in counseling and an aptitude for community involvement are seen as priorities. Applicants must be prepared to work with people of various Mennonite backgrounds in their attempt to achieve unity of purpose and to bring the message of Christ effectively to bear on the needs of a unique and dynamic, multiethnic community. Please apply with particulars regarding training and experience, as well as questions, to: Waldo Klassen, 67 Westwood Drive, Thompson, Manitoba R8N 0E6.

Letters

Much is good and inspiring

Dear Editor: How refreshing to read an article like "A hymn of affection for a land and a people," by Robert Kreider (January 13 issue)! It's good to sometimes remind ourselves that in spite of all the evils of our times there is still much that is good and inspiring. We can appreciate the many things that are right in our country without closing our eyes to the wrongs. I'm glad there are some among us who remember the admonition of Philippians 4:8 and dare to think on the good.

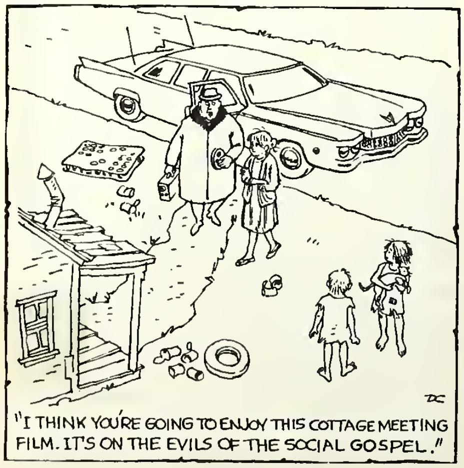
To debilitate ourselves with guilt feelings because of the sins of our ancestors serves no purpose. It is far better to inform ourselves of present-day conditions and ever be alert to opportunities to improve those conditions for all our people. *Elva May Roth, 126 Chicago St., Morton, Ill. 61550* Jan. 27

Don't call children "kids"

Dear Editor: Mrs. Gilbert H. Suter, Pandora, Ohio, in a short but timely letter (October 7, 1975, issue), asks if it is not improper to use the term *kid* for a child. She also states that a kid can never be more than a goat.

I also feel that it is improper and unkind to use the term *kids* for children, since God also created them in his own image (Gen. 1:27). Should we not show a little more respect for our youth?

Is it not a disgrace that even our modern highly educated preachers and teachers bring stuff like that into our churches? Is that why it becomes a common expression in our religious meetings? Why don't our church leaders try to uphold a little more the tradition that we as older people are used to and use the term *children* or *boys and girls* instead of *kids? John Klassen, Box 174, Goessel, Kans. 67053* Jan. 29



"I THINK YOU'RE GOING TO ENJOY THIS COTTAGE MEETING FILM. IT'S ON THE EVILS OF THE SOCIAL GOSPEL."

Sorry to see you go

Dear Larry: I'm sorry that you won't be editing *The Mennonite* anymore. I've appreciated your editorials, and the articles, reports, and poems that you chose. *Laura H. Weaver, 1015 Kentucky, Lawrence, Kans. 66044* Jan. 26

Honor flag and country

Dear Editor: I am enclosing a tract which I hope you will see fit to publish (see below).

While we Christians would all agree that respect for God and love for Jesus Christ must take priority to all to which we pay respect, there are also other considerations. It concerns me greatly to observe the lack of gratitude many show to our beloved country, with all its faults. I hope in this bicentennial year we Mennonites will not neglect to give expression to the thankfulness we owe our country for our religious freedom. *Mrs. M. E. Stauffer, 306 Baltimore St., Berne, Ind. 46711* Jan. 26

Here's why we should honor our flag and country

Just read this quotation from Joseph Stalin, whose reddest Russia seeks to destroy our land of the free!

"If we can effectively kill the national pride and patriotism of just one generation, we will have won that country. Therefore, there must be continued propaganda abroad to undermine the loyalty of the citizens in general and the teenagers in particular.

"By making readily available drugs of various kinds; by giving a teenager alcohol; by praising his wildness; by strangling him with sex literature and advertising to him or her—the psychopolitical preparation can create the necessary attitude of chaos, idleness and worthlessness."

Combat this Russian plan with patriotism!

Cyclist wants companion

Dear Editor: I had a letter in *The Mennonite* some time ago (September 16, 1975 issue) asking for hosts for a bicycle trip that I have planned for next summer. I was encouraged by the replies that I got. I want to thank everyone who wrote me.

Now I have a different problem. I need someone to ride with me.

I'm a seventeen-year-old young man from near Berne, Indiana. I've been on several short trips. I've always had a dream of riding to California. Since I will be graduating from high school soon, I figured that this would be the best time for me to go.

If this letter interests anyone with the same kind of dream, here is your opportunity. Write me and tell me of your interest and I'll fill you in on my plans. *Dick Gilliom, Route 3, Box 309, Bluffton, Ind. 46714* Jan. 26

Helpful corrective

Dear Larry: This is just a word of appreciation for Emil Kreider's review of *Global reach: The power of the multinational corporation* (January 27 issue).

The review is a helpful corrective for a tendency we have toward simplistic moral judgment. Temptations for abuse by these corporations are abundant as they are for the multinational church, of which we are one. But the possibilities for good for both are also great. Blanket condemnation is not the mark of discipleship, for it is neither constructive nor right. Yet this we do far too often. *Carl M. Lehman, 218 Grove St., Bluffton, Ohio 45817* Jan. 26

GC-MB barriers are high

Dear Editor: This letter is addressed to fellow believers in those two large Mennonite conferences commonly referred to colloquially as "GC" and "MB."

My wife and I have a problem regarding church membership and are wondering if you might be interested in helping us arrive at a solution. You see, we are long-time GC church members who now regularly attend an MB church. It is the only church of Anabaptist tradition within driving distance, and we are thankful it is here. We should also be quick to add that we have never felt more welcome in any church we have attended since leaving our respective "home" communities.

Then what is our problem? Just this: When we regard the historical development of these two conferences, we become painfully aware of a profound divisiveness. And there appears little on the horizon which spells hope for a permanent, loving reconciliation. We find ourselves caught up in the dilemmas of this division.

Oh, we have read of the valiant efforts of Hugo Jantz in Winnipeg. I am proud of that attempt at reconciliation, for I remember Hugo fondly as a friend from our childhood days as neighbors and classmates. I felt as though I were a part of that "coming together" of GC and MB, even though I was not there in person. To me it meant achieving what we could not achieve back in Laird, Saskatchewan, when he attended the "south" church and I attended the "north." Only in the secular classroom could we children sit in the same row. Perhaps soon our children could sit in the same pew, comfortable in each other's presence.

But that was some time ago and we have heard nothing since. Has no one else attempted to pick up this theme? No, I have not forgotten Columbia Bible Institute, but I must admit to being deeply concerned about its future. Can it survive the anxieties of parents who are openly unhappy over the prospect of their daughter marrying a boy from that "other" conference? Will the somewhat tenuous financial arrangement survive the hardheaded business approach which persons on both "sides" would wish to apply in future arrangements? Are we headed for another Herbert Bible School situation, having learned nothing about Christian love and brotherhood in the interim?

Have we learned nothing in North Battleford, Saskatchewan, where two small congregations continue to struggle in separation instead of pooling their spiritual gifts? Apparently not, for I hear rumors of yet another attempt to establish a second congregation in Prince Albert, Saskatchewan. Should our problem be solved by requesting the GCs to establish a church in Victoria? What can the church at Thompson, Manitoba, teach us about fellowship?

Do you see our problem? We still view the GC-MB issue as a "we-they" matter! If you are one, you are not the other. And that has far deeper roots than we had ever thought possible before we were confronted with the need to make a choice. Our families and friends are, for the most part, GCs. We look forward to the Canadian Conference in Clearbrook next summer, for it will be an opportunity to renew many meaningful acquaintances. I am sure we could also enjoy and appreciate an MB Canadian Conference, but it wouldn't be the same, for by and large we would be strangers there. Would we ever feel entirely at "home" with you?

Could we ever be entirely accepted as we are, not baptized by immersion? The local congregation says yes, but others tell us no. Have we been too indoctrinated with our differences? Are we too aware that we sing out of two different hymnals, subscribe to two different church periodicals, support two different Bible colleges in Winnipeg, etc., etc.?

If we choose to remain GC and our children choose to become MB, will that mean our children and we shall never meet at major church functions in the future? Is there no hope that we can ever feel we are a part of one another, a true fellowship of believers? Unless we, who have so much in common, reconcile our differences, can the Mennonite churches ever become integrated with the larger Christian fellowship in a world that cries for reconciliation?

What, dear fellow believer, is your advice? What do you who help determine our paths as conference leaders, have in store for our futures? What help can you give us with our problem? Or is it not your problem, too? *Edgar W. Epp, 2564 Vista Bay Road, Victoria, B.C. V8P 3E8* Feb. 3

Editor's note: *The above letter was addressed to both the* MB herald *and* The Mennonite.

Meditation

God will not blow your nose

A little girl was very much upset when her brother made a trap to catch little birds. She prayed the trap might fail. Then, while pondering the problem, her face suddenly lit up.

The next day, when she again prayed the trap might fail, her mother noticed she prayed with more assurance. Her mother said, "Julia, I noticed you're not so worried over the trap now; you seem to be sure your prayer will be answered."

"Yes," she answered, "I know my prayer will be answered now, for I went out and kicked the trap to pieces."

This reminds me of what my father once said, "Son, God is not obligated to blow your nose or tie your shoelaces."

When I have a flat tire, I don't kneel down on the road and ask the Lord to repair it. I thank him for a spare and tools and strength to change the tire. When I pray, "Give us this day our daily bread," I don't sit down and wait until God brings me a sandwich. I thank him for the farmer, the baker, the grocer, and for giving me the money to buy their product.

God will do for us what we cannot do for ourselves, but there are some prayers we can help God to answer. *Morris Chalfant*

An hour of prayer

Within this fragrant silence
I cultivate a quiet heart,
letting showers of peace
fall upon the dryness,
joy's sun warm the cold.
Here I wait . . . wait until
a garden of the inner spirit
flourishes and flowers.

Elizabeth Searle Lamb

THE PARABLES FOR TODAY

A. M. Hunter

Why Jesus taught in para

Not only are the parables of Jesus the most famous short stories in the world, but, thanks to modern scholars, we are now able to understand them better than ever before.

We have in the gospels more than sixty of these stories, and nowhere can we be surer that we are in direct touch with the real Jesus than in the parables. Why is this so?

First, because they mirror daily life in first-century Palestine as surely as, say, the poems of Burns mirror that of Ayrshire in eighteenth-century Scotland.

Second, because they reveal Jesus' highly individual way of thinking, his daring faith in God, the swift surprises of thought so characteristic of him, the many flashes of hyperbole—and even humor—which we know were his.

And third, because great parables are evidently so hard to create that it is difficult to name another person in history with more than one or two good ones to his credit.

But a word of warning at the outset. It is a great mistake to regard Jesus' parables as just picturesque eastern stories from which we can draw edifying morals for today.

"Jesus told parables," it has been said, "and Jesus was put to death." Would people, think you, have crucified Jesus if he had simply gone about Galilee and Jerusalem telling people pleasant moralizing stories? Of course they wouldn't!

The truth is that many of the parables were weapons of war in a great campaign—the kingdom of God against the kingdom of evil—which took Jesus to the cross.

All the parables are parables of the kingdom; that is to say, they are all connected, in one way or another, with what was the burden and theme of all Jesus' preaching—the coming of that saving rule of God in which the King in the kingdom was an almighty Father. For the heart of the "good news" which Jesus came proclaiming was that the reign of God, for which people had been hoping and praying for long centuries, was now at last beginning in his own mission and message, and people must consider how they were to get into it. "Earthly stories with heavenly meanings" was the old definition. It would be more accurate to call the parables "earthly stories with kingdom-of-God meanings."

Some of the parables, like the mustard seed, the leaven, and the sower, tell of the coming and growth of God's reign. Others like the laborers in the vineyard and the prodigal son, describe the grace, that is, the wonderful kindness to sinners, of the great Father who is now inaugurating his saving rule.

Not a few, like the hidden treasure and the precious pearl, the two builders, and the good Samaritan, suggest what is required of the citizens of the kingdom. Some, heavy with a sense of impending judgment, like the little one about the man on the way to court or the wicked vinedressers, deal with the great crisis in which Jesus' ministry culminated—the cross and resurrection in which God's reign was set up "with power."

Finally, one or two parables, like the sheep and goats, and the rich man and Lazarus, look away to the great day when God will consummate his kingdom in glory and judge people according to the good or ill they have done.

There are five points to remember in interpreting the parables correctly.

Real life stories. Jesus' parables are not fables, but stories from real life: stories about baking and building, farming and fishing, weddings and funerals: stories about rich men and poor men, warring kings and foolish brides: maids, importunate widows, and rascally factors, "Holy Willies" and prodigal sons.

Jesus used parables not simply because "truth embodied in a tale" makes it easily rememberable, but because by its very nature the parable teases into thought and calls for a decision.

Thus when Jesus ends a parable with "he who has ears to hear, let him hear," he means, "This is more than just a pleasant story. Go and work out its meaning for yourself, and when you have found it, act on it."

Accordingly parables are not like the "illustrations" ministers use in their sermon—which are so often just sugar-coating for the theological pill to follow. They are not crutches for limping intellects but *spurs to action.*

Making one point only. As a rule, a parable makes one point and one only, and the details in the story are like the feathers which wing the arrow to its target. (In other words, we are not meant to seek for deep hidden meanings in the descriptive details.)

Incidentally, some of the time-honored titles for the parables are misleading because they miss the main point, or mis-

es

take the chief character, in the story. Thus, as we shall see, the parable about the laborers in the vineyard should be refocused on the good employer, and the prodigal son parable really concentrates on the waiting father. In both stories they are the main character, and both good employer and waiting father represent God.

Commentary on ministry. All the parables form a running commentary of Jesus' ministry in Galilee and Jerusalem, and serve as prelude to the act which crowned that ministry—the cross. (P. T. Forsyth was right when he said that the sayings of Jesus—all that includes the parables—are to be interpreted by the cross, and not the cross by the sayings.) For there came a time when words were no longer of any avail, when only an act could effect what God had sent Jesus into the world to do.

The cross was in fact God's great parable acted out in the stuff of human history, by which he reconciled a prodigal human race to himself. ("God," wrote Paul, "shows his love for us in that while we were yet sinners Christ died for us.")

Perennial and inexhaustible. As he who told them "is the same yesterday and today and for ever" (Heb. 13:8), so his parables have a way of breaking the shackles of time and speaking their Word of God to every age. (This is the work of the Holy Spirit.) An old writer has compared them to a fountain which never dries up. "When you draw from it," he says, "it fills up again, and the second truth you derive from it is fuller and more splendid than the first."

So stories first told in Galilee and Jerusalem continue to speak God's truth to us in the twentieth century. They assure us that God's "kingdom stands and grows for ever"; they proclaim God's saving grace to penitent sinners; they tell us the kind of persons God needs to do his work in the world today; and they confront us with the eternal issues which hang on our decision when faced with God's challenge in his unchanging Christ.

Questions for discussion

1. Jesus was not the first to use parables. The Old Testament contains not a few. Why do you think people took to using parables in order to convey religious truth?
2. What is the difference between an allegory such as Addison's *Vision of Mirza* or Bunyan's *Pilgrim's progress* and a parable of Jesus such as the seed growing secretly (Mk. 4) or the friend at midnight (Lk. 11)?
3. How many phrases in everyday use can you remember which come from the parables of Jesus?
4. The kingdom (or reign) of God is the burden of all Jesus' words and works. What do you think it means—humanity building a Christian paradise on earth or God invading history in the person of his Son?

Next week: *The waiting father*

Published by permission of Life and work

Contents

Let's pray 146
Waltzing over the abyss 148
News 150
Record 155
Letters 156
God will not blow your nose 157
An hour of prayer 157
Why Jesus taught in
parables 158
Lookin' good, but 160

CONTRIBUTORS

Menno H. Epp, 3703 Unity Place N.W., Calgary, Alta., T2N 4G4, is pastor of the Foothills Mennonite Church.

Melvin D. Schmidt, pastor of the Lorraine Ave. congregation in Wichita, Kans., originally preached "Waltzing over the abyss" at a service in the Alexanderwohl Church in Goessel, Kans.

A. M. Hunter is a Scottish theologian. He is the former master of Christ's College, Aberdeen, Scotland.

Morris Chalfant's address is 4245 Forest Ave., Norwood, Ohio 45212.

Elizabeth Searle Lamb resides in Topeka, Kans.

CREDITS

Cover, Lee Langum, RNS; 147, David Hiebert, Goshen, Ind.; 150-54, GCNS; 156, Christian Chronicle, Box 4055, Austin, Tex. 78751.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Lookin' good, but...

Things are looking good for the General Conference, but . . . . People at the annual Council of Commissions in Newton last month were acknowledging the good feelings of met budgets, sizable cash balances, higher missionary and VS applications, and grass roots concern about church growth, but they weren't enjoying the good life quite as much as they thought they should.

"We're grateful for our people's tremendous outpouring of gifts," said one person, but then he wondered out loud if our church might be going the way of other churches which atrophied rather than grew when they became affluent, educated, patrons of the arts and other fine things, and gifted in numerous other ways.

One person told me the General Conference's future looks brighter than ever. He's right. Consider these indices:

—Thirty-two new missionaries were sent out by the Commission on Overseas Mission last year. This is the highest figure in this decade.

—A strong upward trend in voluntary service placements began in 1975. This came after three years of declining participation in VS.

—Over 105 percent of last year's budget was received. The budget was met largely because the conference had its largest receipts ever in December. The final month's income totaled $702,000, which was 26 percent of the entire year's budget.

—The heavy giving late last year helped to push the conference's cash balances over $1,000,000, enough to cover four months of the commissions' programs in 1976.

—People in many places, it was reported, are speaking well of the Mennonites. They are listening more carefully to the Anabaptist-Mennonite slant on various issues.

—Church growth and the strengthening of the family are attracting more and more grass oots support. The conference is setting up ew programs and hiring staff persons in response to calls for more activity in these areas.

But little red flags counterbalanced some of the good things.

—Although the 1970s have been characterized by balanced budgets and surpluses, some people recalled that it was in the Struggling Sixties, when budgets were rarely met, that the mission program reached its peak in terms of the number of people in service.

—Although thirty-two new missionaries went out in 1975, thirty-one terminated during the same period, leaving COM with a net gain of only one.

—Although some leaders from other denominations may be beginning to notice and listen to the Anabaptist-Mennonite point of view as an attractive option, the Mennonites may be losing their testimony as a peace church. One committee at the Council of Commissions stated, for example, in its opinion there was no "corporate conscience" within the General Conference against the payment of war taxes.

—Although church growth is becoming a high-priority concern, it was reported at the meeting that an estimated 1,000 of the General Conference's own young people are being lost annually—and this has been a fact for the past decade. The steady growth experienced by the conference during its first century has leveled off in the 1970s, and the number of new congregations started has also slowed down. Should these factors be considered as an emergency demanding immediate and large-scale action? Or is it too early to press the panic button?

This is a sort of good news/bad news commentary. There is much that is happening for which all members and friends of the General Conference can give genuine and full-throated thanks to the Father, but there are also ample warnings that without God's grace and guidance all our efforts will come to naught. Let's move ahead with the work of the church, of which the General Conference is but a part, with courage, humility, thankfulness, and a deep sense of justice and love. LK

The Mennonite
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:10 MARCH 9, 1976

The gospel in a nutshell

W. Frederic Sprunger

* * *

On sharing a jail cell with Paul

Don Blosser

* * *

The waiting Father

A. M. Hunter

The gospel in a nutshell

W. Frederic Sprunger

"What's wrong on the news tonight?"

A simple question, yet profound. It was put to me many times by our six-year-old as we watched the news together in Japan. Every evening he would sit down beside me and ask, "What's wrong on the news tonight?" So one day I remarked, "Sometimes good things happen, too." He replied, "No, Daddy! The news, the news!"

There isn't much good news on the news. But the gospel *is* "good news." The essence of the gospel can be summed up under five points because the Bible is basically about five things: God, man, Christ, faith, and eternal life. But how does one communicate this in a Japanese context?

God. The word *God* occurs thousands of times in the Bible. The Bible is a book about God. If there is one verse that epitomizes what the Bible says about God, it surely would be the words quoted by Jesus, "Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mk. 12:29-30).

We take it for granted that there is only one God, but in Japan it is not that way. The native religion of Japan is Shintoism, which literally means "the way of the gods." Shintoism is a kind of nature worship (it has no connection with Buddhism), and it is said that in Shintoism there are over eight million gods! How would you like to try to please that many? Kanzo Uchimura, one of Japan's greatest Christians, said, "One God, and not many, was indeed a glad tiding to my little soul."

Not only is there only one God, but he has personality. We try to explain that God is like the very best "father" you can possibly imagine.

The use of the word *father* for God in the Bible is distinctively Christian. In Buddhism, for example, there really is no concept of God. Buddhism is actually agnostic, not sure if there is a god or not. And even if there is, quite sure he cannot help you. Or take Islam, the religion of the Mohammedans. It is said they have ninety-nine different names for God, but not one of them is the word *father*. The concept of God as a caring, loving Father seems to be a uniquely biblical use of the word.

If people want to know more about what the Father is like, we simply encourage them to look at the Son. For as Jesus himself said, "He who has seen me has seen the Father" (Jn. 14:9). In those words Jesus claimed to be God, not a man who became God, but God become man. The one and only God has revealed himself most clearly in Christ. People must be made to realize that the truth about God is not a matter of human reason, but of divine revelation.

Man. When we begin to talk about man it is essential that we go back to the first chapters of the Bible and see what it says about him there. The reason for this is that there seems to be the misconception in Japan that in Buddhism human beings have basically a good nature, whereas in Christianity they have basically an evil nature. The Bible does say, "All men have sinned" (Rom. 3:23), and this is perhaps where the misunderstanding arises, but if you go back to the beginning, you see that man was not sin*ful*, but sin*less*.

The Bible says God created man and woman, and that his creation was good, very good! Man and woman were created perfect, even as God himself is perfect. They were created in harmony with God and their fellow human beings. They were created to live forever. As you read on, however, you can see that man and woman lost all that through their disobedience to God's command, by wanting to be like God rather than accepting their proper place in God's creation. As a result sin came into the world.

The Bible says that from Adam and Eve on down to us humanity is "sinful," that "all have sinned," but it is important to remember that in the beginning it was not so.

As soon as you use the word *sin* in Japanese, you run into problems because the word for *sin* is the same as the word for *crime* in their language. If you say the Bible says, "All men have sinned," they think, "Well, that doesn't include me. I'm not a criminal. I have never robbed anyone. I've never murdered anyone or done anything terrible like that." And, of course, if we define *sin* as "crime," then we cannot say, "All men are sinful," because not all people are criminal. Sin, of course, has a different meaning in the Bible. You must help people see that it does not refer only to the bad things we do, but also to the good things we do not do. In brief, sin in the Bible is falling short of God's standard, of what God expects of us as persons.

And what is that standard? Jesus sums it up so well in the two sayings from the Old Testament which he put together, "You shall love the Lord your God with all your heart" and "your neighbor as yourself" (Lk. 10:27). With all your heart!

Christmas has become a commercialized event in Japan, but few people know what the celebration is about. It offers Christians a good opportunity to tell people about Christ.

As yourself! Perfect love for God and humanity. That is God's standard. Loving him and others 100 percent. Ninety-nine percent will not do. When we fall short of that 100 percent standard, the Bible says we sin.

We are sinners. If that is what the Bible means by sin, who of us can say we have never sinned? Who of us can say we have always loved others, let alone God, perfectly? We fall far short of our own ideals, let alone God's standard for us. It is not that people are as bad as they could be, but rather that they are not as good as they ought to be. Isn't that why the Bible says, "All men are sinful"? No one is perfect.

One of our Japanese friends who became a believer recently, after fourteen years of studying the Bible, says that to him *sin* means "spiritual hunger," or "spiritual weakness." Again, the idea of incompleteness, of unfulfillment, of imperfection. Defining sin in this way, as imperfection, seems to help the Japanese understand better what the Bible means by it.

I don't want to belabor this matter of sin, but if we don't understand what the Bible means by sin, we cannot understand what it means by salvation either. Some people take sin lightly, but the Bible says that someday "we shall all stand before the judgment seat of God . . . (and) each of us shall give account of himself to God" (Rom. 14:10,12). The Bible says that sin is serious business, that "the penalty for sin is death" (Rom. 6:23).

If we are all sinners, then all we can look forward to is death rather than the life God created us for. That is "bad news" indeed. If that is all the Bible said, it would certainly be a dismal picture. But if you haven't heard the "bad news," you cannot really appreciate the "good news." We need to include both in presenting the gospel.

If you want some really good news, just open your New Testament to Romans 5:8 and there it is: "But God shows his love for us in that while *we* were yet *sinners* Christ died *for* us." The Bible says someone must die for our sins. It also says that in love God sent Christ to die for *our* sins. He died for us, so that we might live. That is indeed "good news!"

Christ. Christmas is one of our greatest opportunities in Japan to tell people about Christ. It is not a national holiday, but it has been commercialized with Christmas trees, Christmas cake, Christmas parties, and so on. Yet if you ask people what they are celebrating, many do not even know it is the birth of Jesus Christ. If you ask them who Christ was, they would probably say he was a great teacher for they all learn a little about his teachings in school. But few of them would know when he was born. This gives us a chance to point out that the year 1976 dates from the birth of Christ, and that world history is divided into B.C. and A.D. by his birth. This is a real revelation to many.

Not only are they not sure when he was born, most don't know where he was born either. Bethlehem? Where's that? It could be in America for all they know. When you ask why Christ was born, hardly anyone could tell you. To them Jesus Christ is just another name. They don't realize that the word *Jesus* means "savior" and that the word *Christ* also means "messiah," or "savior." They don't realize that Christ came not to teach, but to die, to die for us. But that perhaps is the most concise way of putting our message: "Christ died for our sins" (1 Cor. 15:3).

That Christ died is, of course, fact. That he died for our sins is interpretation. And that interpretation hinges on the resurrection. If the resurrection of Christ is not true, then Christianity is false. So we preach not only the death, but also the burial and resurrection of Christ. This is something that cannot be explained to everyone's satisfaction. We believe there are many evidences for it such as the empty tomb, the change in the disciples, the coming of the Holy Spirit, the beginning of the church, the writing of the New Testament, our own experience, and so on. But the resurrection cannot be explained. It can only be preached.

I was reminded of this as I worked on an Easter message. I just wasn't getting anywhere, so I said, "Lord, what's wrong?" And he answered, "You're trying too hard to explain it. Don't explain it. Just preach it!" So that's what I tried to do. And afterwards (we always have a time for questions and discussion after the message), one of the girls said, "When I came this morning, I couldn't believe in the resurrection. But now, for some reason, I can." I don't believe it was my preaching. It was the preaching of God's Word. God's Word has power, and it can accomplish what he gave it for.

In short, we are trying to preach Christ. Because Christianity is Christ. You can take Buddha out of Buddhism, or Confucius out of Confucianism, or Mohammed out of Islam, and there is little change. But if you take Christ out of Christianity, there is nothing left. Christ himself is the good news. All we can do is preach him.

I wasn't getting anywhere with my Easter message, so I said, "Lord, what's wrong?" He answered, "You're trying too hard to explain it. Don't explain it. Just preach it!"

Faith. We have a series of simple Bible messages on cassette tapes which we loan to anyone who is interested. One person, after he listened to them, said, "At last I think I understand Christianity. It's not a philosophy. It's not a system of ethics. It's not even a religion. It's a faith!" And he was right. Christianity is a faith. And by faith we mean not just faith in facts about Christ, but faith in a person, in the person of Christ himself.

If persons do not realize their need, it does not make sense to tell them they ought to believe in Christ. But after we explain how God is perfect, and humankind is not, and how humanity is spiritually separated from God by its imperfection, and then try to show them how God has given Christ, the perfect man, to be our Savior, and how through faith in him we can go back to God, there are those that comprehend. They come to see their need of a Savior, how Christ meets that need, and how he now stands between God and man as a sort of "middleman."

More and more these past few years I have come to see that there is nothing we can do to save ourselves. Our best works are nothing in God's sight. Not that works are unimportant, but no one ever has and no one ever will be saved by his or her own good works. As the Bible says, "For by grace (as God's gift), you have been saved through faith" (Eph. 2:8). Through faith in what? In ourselves? In our good works? No! Through faith in Christ. It is not even the amount of faith we have. It's the object of our faith that counts.

Christ confronts us with a choice. We can trust him as our Savior, or go on trying to save ourselves. Faith is not trying, but trusting. The Bible says there is only one unforgiveable sin, and that is unbelief. As the writer of Hebrews puts it, "Without faith, it is impossible to please him (11:6). If we truly have faith, the fruit (works) will follow.

Eternal life. As we saw earlier, the Bible teaches that humankind was created to live forever, but we have lost that position and are instead faced with death. There are three kinds of death in the Bible. There is spiritual death, that is, human separation from God. There is physical death, what we usually call death. And there is eternal death, which comes at the last judgment. But Jesus declared, "He who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life" (Jn. 5:24). From death to life! Eternal life! Starting right now, and continuing forever. Even if we die, yet will we live.

A couple of teachers in one of my English Bible classes were members of a reading club. They had been reading two books: one by the British atheist Bertrand Russell, who died a few years ago, on *Why I am not a Christian*; the other, presenting the other side, *Why I am a Christian*. The one teacher said, "Whenever I read Russell, he is so negative, so pessimistic about everything. I end up in despair. But when I read the book by the Christian, it gives me hope. Not only for the future, but right now."

A student asked me one day, "Aren't you afraid of flying?" I answered, "No." But afterwards, I began thinking, "Well, planes do sometimes go down. We'll soon be flying back to North America. Maybe I should be a little more afraid." And I began to get worried.

It's interesting how the power of suggestion works. But then I thought, "This is ridiculous. If we as Christians believe that our lives, that our world, that the whole universe itself is in the Lord's hands, then that plane is in his hands, too. He has his hands over it and under it. Even if something should happen and he lets the plane go down, we'll still be in the Lord's hands."

"Whether we live or whether we die, we are the Lord's" (Rom. 14:8). It is reassuring to know that, even when we don't especially feel it.

These are the five things we are trying to present, and they are so beautifully summed up in a verse of Scripture we all know so well: John 3:16. "*God* loved the *world* (humanity) so much that he gave his only *Son* (Jesus) that whoever *believes* (has faith) in him should not die but have *eternal life*." God, man, Christ, faith, and eternal life. It's all there. It's the "gospel in a nutshell."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

On sharing a jail cell with Paul

Don Blosser

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places (Eph. 6:12).

There it was, on the front page of the morning paper. In an interview for a prominent American magazine, former American President Nixon said that America had lost its sense of pride. He suggested that perhaps we need another war in order to recover it!

About 1,900 years ago, Paul, sitting in a jail cell wrote, "We are fighting against principalities and powers, against wickedness in high places."

Since World War II, the United States has spent over 1.3 trillion dollars, either to kill or be ready to kill people. In 1975 we sold 9.3 billion dollars in military equipment to seventy-one other countries. If you think that is a bit steep, in 1976 it is planned that we will spend 137 billion dollars just to make sure we can kill people quicker and in greater number than any other nation on earth.

Paul told the Ephesians, "Put on the whole armor of God, that you may be able to stand firm against the schemes of the devil."

Former Secretary of Defense Schlesinger, in presenting the military budget to the U.S. Congress, began with an introductory quote from Scripture: "Where there is no vision, the people perish."

The United States Department of Defense has a subdepartment called the Civil Preparedness Agency. The Pentagon has commissioned this agency to prepare detailed evacuation procedures for moving the population of cities into abandoned mine shafts. A few miles outside of Kansas City is one of these mine shafts. It is equipped with lights and fans sufficient to support 80,000 people for an indefinite length of time. This agency has also proven that the entire population of Pittsburgh could be sheltered in mines within seventy miles of that city.

In 1977 the United States Navy is expecting to take delivery of its first Trident II submarine. Ten of these submarines are to be completed by 1985. Trident II is a powerful sub, built to carry twenty-four Trident II missiles. Each of these missiles will have seventeen separate warheads. Each warhead is ten times more powerful than the A-bomb which destroyed Hiroshima. Each warhead will be individually targeted by a highly sophisticated computer. This means that one Trident II submarine will carry the potential of obliterating 408 different cities. This gives an estimated kill-potential of between 100 and 150 million people—from just one boat. And the Navy expects to have ten of them.

Again from Paul, "We are not fighting against flesh and blood, but against principalities and powers, against world rulers of the present darkness, against hosts of wickedness in heavenly places.

The following is a quote from the September 15, 1975, *Time* magazine. *Time* was describing the twenty-ninth annual Air Force Association Convention in Washington, D.C. The manufacturers of weapons bring their fancy products there to show Congress, which ultimately buys them.

Martin Marietta gave its guests a chance to feel what it would be like to drop a bomb on a site in western Europe which had been captured by the Russians. Delighted visitors and their wives climbed into the white cockpit of a mock-up fighter, where they peered down at a model of hilly terrain. The salesman started a mechanism that made the cockpit lurch gently while the visiting 'pilot' tried to keep two sets of cross hairs focused on the target. With the help of Martin Marietta's sophisticated electronics, no one missed. Neither did anyone spoil the festive mood by pointing out that the object of all these products was to kill people. At Martin Marietta, no one mentioned bombs or death, visitors were simply told to push the green light when ready.

Sitting in his jail cell, guarded by the ever-present Roman soldier, Paul writes to the believing community at Ephesus, urging them to fight with God's armor: truth, righteousness, peace, faith, salvation, the Word of God, and prayer. It makes one sad to see how willing the twentieth-century Christian is to reject God's armor in favor of the more visible guns, bombs, and missiles of the nation. It also makes many of us sad to see how willing the church is to be silent with its truth, protective of its faith, and spiritual with its salvation.

Paul knows what he is talking about. Only two years before, he was in Ephesus. Many people responded to the call of faith in Jesus. As a result, Ephesus, which had been a center for worship of the goddess Diana, had a problem. One of the cities' largest industries was the manufacture of small statues of Diana which were sold all over Greece. As sales fell, profits dropped and people were laid off.

One union leader called a meeting. They quickly decided Paul was to blame for the drop in the economy. A demonstration was organized, but it soon turned into a riot. Paul's friends whisked him out of town so that he wouldn't be killed.

Now, Paul writes to these friends and reminds them, "Don't forget there is a war going on." It isn't a normal kind of war, fought with normal kinds of weapons. This war is against the forces of evil, against principalities and powers, *Are the principalities and powers about which Paul wrote some first-century spirits which no longer exist? Or are they the spirits of our time which are trying to lull Christians into accepting military overkill, overconsumption, and many other twentieth-century evils?*

against the world rulers of the present darkness, against the spiritual hosts of wickedness in the heavenly places. You don't fight this war with guns and bombs, for those are the weapons of the forces of evil. Our armor is truth, righteousness, peace, faith, salvation, the Word of God, and prayer.

But we have forgotten about the principalities and powers. We have done away with them by believing they are some first-century primitive spirits that no longer exist. We forget that they also have become sophisticated. They no longer float around as disembodied spirits in the air. They express themselves in corrupt institutions, in military madness, and in economic and political processes. We have tried to play down the spiritual hosts of wickedness by saying, "Nobody believes in that stuff anymore." And the world rulers who walk in darkness are now our own national leaders, and since their national policies make us secure, powerful, and wealthy, we don't want to fight them. Instead we support them.

Paul urges the Ephesians to be alert to the wiles of the devil. One of these wiles is encouraging the church to take a position which says the only thing we have to offer is a spiritual salvation for the individual soul. That is certainly part of the truth, but it is at best a half-truth. Unfortunately, in many circles it has become "the truth, the whole truth, and nothing but the truth." Christianity is clearly a relationship of God and his people. But it also involves responsibilities to other people. It is the call of God's people to deal with evil when it kills, oppresses, and destroys. There is something spiritually wrong when Christians silently watch, or even passively participate in the sins of the world. It is not enough piously to claim purity because we don't pull the trigger. The church has a call from Jesus himself to actively confront the forces of evil in our day.

Is it enough to tell each other that we don't approve of nuclear war, then tell those who head institutions of war and destruction that we are going to pray for them without ever confronting them in a direct, nonviolent manner with the evil they do? Jesus took direct action in the temple with the money-changers. Paul took action in Ephesus that affected the economy there. Is it valid for us to retreat in the face of modern expressions of the principalities and powers? They still are in heavenly places, for the U.S. Air Force has more bombers flying overhead in constant preparedness than does any other nation on earth.

Paul calls the church to be aware of the subtleties of evil. The principalities and powers are still at work. The devices of the devil are still with us. Let me suggest a few:

One device is to sidetrack and narrow the focus of the gospel. The gospel is a call to personal faith, but it doesn't stop there. To retreat into the safety of "spiritual issues" is a trick of the devil, trying to tell us that world hunger, or world peace, or military overkill are all good things to be concerned about, as long as you keep them in perspective.

Another device of the devil is to personalize evil. For example, if I were to sit down at our family table and eat huge meals, while refusing to share the food with our children, so that eventually they would starve to death, most of us would not hesitate to question my spirituality. I would be called sinful.

But, when I sit down at my table and regularly eat much more than I need while someone else's children starve to death, somehow we don't see that as sinful. One of the wiles of the devil is to separate us from the consequences of our actions. We don't see the connection between our overconsumption and the starvation or poverty of others.

Or, if I were to take a gun and shoot someone, that would be sinful. I would be punished for my evil actions. If I were to pay someone else $500 to take a gun and shoot the person, I would still be considered sinful and would still be liable for punishment. But when I give that $500 to the government and have them hire the person to do the shooting, it becomes good and I am no longer evil. It is only when I refuse to kill by proxy through nonpayment of war taxes that many people (Christians among them) once again see me as evil.

Once again the principalities and powers have moved the consequences of evil away from us, so that we do not see the direct connection between what I do and the resulting evil and suffering which is caused. We are lulled into thinking we are righteous, when in actual fact, we are participating in the works of the devil.

Paul challenges the believing community to take the armor of God composed of truth, righteousness, peace, faith, salvation, the Word of God, and prayer and be prepared to stand firm against the principalities and powers, the world rulers of this present darkness, the spiritual hosts of wickedness in heavenly places.

We believe our weapons will prevail because they are the weapons of God. Courageous use of these weapons against the forces of evil may have a deep affect upon our lives. We may find ourselves sharing a jail cell with the Apostle Paul (or another of the literally thousands of saints before us), writing letters not to Ephesus, but to our own congregations.

Sharing a jail cell with one of the saints of God for standing up to the principalities and powers may not be fun, but it just may be the shape of faithfulness for our generation in the proclamation of the gospel.

MDS delegates discuss Guatemala, new book

Concern for victims of the recent Guatemala earthquake provided an appropriate backdrop for this year's Mennonite Disaster Service all-unit meeting February 12-13 at Sarasota, Florida.

Norman G. Shenk from the Eastern Mennonite Board of Missions reported that MCC has been asked to coordinate the relief efforts of the various Mennonite groups involved in Guatemala.

Each day 2,000 persons were dying from injuries and disease following the quake, Mr. Shenk reported. Two Guatemalan Mennonites were among the more than 20,000 who lost their lives.

MDS coordinator Nelson Hostetter left for Guatemala immediately following the Sarasota meeting to help set up several long-term projects. MCC will channel several hundred thousand dollars of money and supplies into the stricken country.

Approximately 1,000 persons from across the United States and Canada strained the facilities of the Bay Shore Mennonite Church, which hosted the MDS meeting.

Guy Cutolo, director of the South Florida division of the American Red Cross Disaster Services, commended MDS for its effectiveness in disaster follow-up work. "I don't know of anything you set out to do that you can't do," he told the group.

The national offices of American Red Cross appreciate the efforts of MDS and will continue to provide logistical support for MDS operations, he reported.

What makes MDS the effective organization it is? Kenneth Nauman, pastor of Sarasota's Ashton Mennonite Church, explained that Mennonites believe that "Jesus saves" and reaching out to meet human need go hand in hand, that Mennonites are organized to respond, and that Mennonites like to work.

"MDS brings us together," observed a North Dakota man who had made the acquaintance, at Sarasota, of a neighboring MDS volunteer from across the border in Manitoba.

Day of disaster, a new paperback book by Katie Funk Wiebe, was released by Herald Press at the Friday night banquet. Ms. Wiebe of Hillsboro, Kansas, autographed copies of her book Saturday morning.

"Take a Wesleyan camp meeting. An annual church conference. A Christian workers' retreat. A family reunion. A business meeting. Mix them all together for two days and you've got the annual MDS meeting," commented Ms. Wiebe on the nature of the annual all-unit MDS gathering in the last chapter of her book.

"Elemental. Celebrative. Loving. Accepting. Eager. Spirit-filled. Unsophisticated. Koinonia. Charismatic . . . . Annual meeting is a 'come as you are' festival. No one is overly concerned about length and style of hair, whether it is short (or) long . . . sporting chin whiskers or sideburns. No one cares whether those present wear loud double-knit sport suits or barn-door pants . . . plain clothes or a business suit . . . .

"MDSers come to listen and also to share their own experiences, to meet old friends and to make new ones. There's a lot of handshaking accompanied by, 'Say, didn't I meet you at . . . ?' "

Caught up in the enthusiasm of the occasion one of the older MDSers from Nebraska said, "I wish I was a lot younger. I'm going to be eighty next month." He told how he helped "mud-out" a house after an eleven-foot wall of water from the Platte River went through the area. "The only salvageable item in the whole house was a suitcase full of children's clothes," he said.

J. Winfield Fretz of Conrad Grebel College in Waterloo, Ontario, addressed the fellowship banquet, attended by 827 MDS volunteers in a Sarasota armory. "MDS is religious drama of the first order," he said, citing five reasons for his observation.

First, MDS is God speaking to man, he said. God may not be in the earthquake or the tornado, but he is the still small voice that is present when MDS moves in and people begin to reflect on the meaning of the events.

Secondly, MDS is mutual aid in new clothes, the modern equivalent of barn raisings and quilting bees, Mr. Fretz said. Third, MDS is also mission in overalls, a lay movement, love made visible.

Fourth, MDS is an effective use of silent language, a way persons who are not polished speakers or highly educated can demonstrate their faith, according to Mr. Fretz. Mr. Fretz's last reason was that MDS provides opportunity to put to good use the increasing amounts of time and money available to Mennonites.

The concluding paragraphs of *Day of disaster* could just as well summarize the all-unit sessions at Sarasota this year.

"One observer at an MDS annual meeting commented: 'This layman's movement is the most exciting development in the Mennonite church in recent years.'

"Another observer added: 'I had a clean, washed feeling after attending an MDS meeting. MDS is like a third force in Mennonitism which intellectual theologians and church bureaucrats have scarcely recognized . . . It's all a bit scary; MDS is like a church without the structure of a church.'

"Does that really matter?" *Paul M. Schrock, Scottdale, Pennsylvania*

MDS is a way persons who are not polished speakers or highly educated can demonstrate their faith, says J. Winfield Fretz at the all-unit Mennonite Disaster Service meeting in Sarasota, Florida.

Delegates suggest All India Conference

The formation of an All India Mennonite Conference for fellowship rather than legislation was proposed at the All India Mennonite Evangelism Conference January 9-14 in Hyderabad.

About sixty-five delegates and visitors came from Mennonite and Brethren in Christ congregations throughout India, some from as far as Saharsa in Bihar, about 1,200 miles north.

According to coordinator P. J. Malagar, one of the conference highlights was the Sunday evening service when R. S. and Hemalotha Lemuel reported. The Lemuels are the first Indian missionaries to Bangladesh from the Asia Mennonite Conference.

"The moving service was well attended by local Mennonites," reported Mr. Malagar. Nearly 1,100 rupees cash and 130 pieces of clothing were given in the offerings for Bangladesh.

In a statement adopted during the closing session, the participants said "The Mennonite and Brethren in Christ churches of India have reached a certain degree of maturity and by the grace of God have enough leadership potential to undertake work in missions, relief, and other Christian services.

"The conference repeatedly heard the need for going into joint action in evangelism, church planting, and missionary work in other Asian countries in addition to Bangladesh."

Particular recommendations were forwarded to the groups represented, calling for increased cooperation in leadership training and evangelism. Sikkim, a tiny country bordering Nepal on the east, was singled out as a possible cooperative missions project.

Three strategy papers were presented to the meeting: A. B. Masilamani, president of New Life Associates, "Evangelizing Asia for Christ today"; Robert Ramseyer, director of the Overseas Mission Training Center, Elkhart, Indiana, "The gospel and culture in relation to evangelism"; and Henry P. Poettker, area missionary, "Issues we face in evangelism today."

The six bodies working together through Mennonite Christian Service Fellowship of India also reported. The six are Andhra Mennonite Brethren Church of India, Bharatiya General Conference Mennonite Kalisia, Bharatiya Jukta Christa Prachar Mandali (United Missionary), Bihar Mennonite Mandli, Brethren in Christ Church Society, and the Mennonite Church in India.

At the site of a loan project in Ibague, Colombia, are from left, Luis Correa, MENCOLDES administrator; Ezequiel Pino, who makes cork gaskets for cars and trucks and is a loan recipient; Adolfo Palacino, MENCOLDES loan committee member; and Mark Claassen, General Conference agricultural missionary.

Colombians begin new service programs

In 1976 MENCOLDES, the Mennonite Colombian Foundation for Development, plans to open projects in two isolated, needy areas of Colombia.

The state of Choco, located on the northwestern coast, is known for its poverty and difficult living conditions because of an annual rainfall of 315 to 472 inches. Farming methods are rudimentary and the production of many crops is complicated by climatic conditions.

In cooperation with church and community organizations in the Choco village of Bebedo, MENCOLDES plans to install rice-processing equipment including drying, screening, and hulling machines.

A second community project anticipated in Choco is the provision of loan funds for a riverboat to provide river transportation without which the development of the area is greatly limited. Study has indicated that with proper management the cost of the boat can be repaid within three years.

The community of Uribe, located in the eastern plains state of Meta, has considerable potential for agricultural development but is limited by its isolation from populated areas of the country.

During 1976 MENCOLDES plans to assist with the construction of several small river bridges to connect the outlying farm areas with the village of Uribe. As funds become available plans are to begin other projects such as providing cargo mules to farmers at reduced rates, constructing a school, and establishing a cooperative general store to reduce exploitation by local merchants.

The purpose of MENCOLDES, established last spring, is to bring General Conference and Mennonite Brethren churches in Colombia together in a joint social services, relief, and development ministry in Colombia.

Small loans to businesspersons made available by Mennonite Economic Development Associates (MEDA) through the Mennonite Brethren churches since 1971 and the General Conference churches since 1973 have now been restructured as part of the MENCOLDES program, and the existing MEDA loan capital has been turned over to this new relief and development agency.

As the MENCOLDES program grows, young people from the various Mennonite churches will be urged to participate as volunteers. *Mark Claassen*

The Mennonite
Overseas Mission
Edition

encompass

MARCH 9, 1976

The Neglected Link

by Robert W. Gerhart

. . . the needed link between what well-intended society in developed nations is doing and what the church is trying to do, is to have Christian individuals maintaining a consistent witness within the secular development programs. But this is the neglected link.

With the majority of nations being classified as "developing," assistance programs are a reality in foreign policies everywhere. It's not a matter of civilizing or westernizing but of aiding a newly independent people in their functioning economically and technologically in the "global village." The Christian mission gets caught up in the scheme of things whether in offering "technical advisors" in areas of evangelism or "trained technicians" for the nurture of the planted church. Certainly the development of a nation for the twenty-first century is not one and the same as "Christianizing," nor is a surface Christianizing our task. But in bringing the good news of the person of Christ and His transforming salvation, the whole of life becomes our concern.

While evangelism, church planting, and nurture are going on with expatriate assistance, development schemes are also going on with an expatriate presence, expatriates who often come from similar national and cultural backgrounds as the missionary. On the local scene, the national mind does not generally discern between a secular governmental aid program, a private humanitarian agency, or an evangelical mission program as each assists him in education or health or agriculture.

It should make little difference who gets the credit, for the mission worker is not there for the praise of men. But it is the incomplete assistance—the technology without the agape love or the education without the Word of God, that raises problems. Humanism without Christ has

Lancer's Gap near Maseru, Lesotho

Oxcart used for hauling

Village rondavels near Maseru

Carrying grass

no real advantage over existing cultures or life-styles. To introduce materialism as a solution to problems of life is to shatter an inadequate traditional religion for a less desirable emptiness.

While one cannot expect governmental agencies to add a Christian or even a religious philosophy to the foreign aid efforts, neither does the solution lie in the churches taking over all the humanitarian and development efforts. They have neither the resources nor the mandate for such a goal.

From the Christian perspective the needed link between what well-intended society in developed nations is doing and what the church is trying to do is to have Christian individuals maintain a consistent witness within the secular development programs. But this is the neglected link.

How the Link Has Been Neglected

First by the rejection or suspicions of the evangelical mission efforts.

Too many see overseas service in non-church-related agencies as being less than the will of God for the believer. The weakness of international programs is obvious to the missionary (though the inconsistencies of his own work may be conspicuously less acknowledged). But the facts in today's world are such that the international agencies are still greatly needed and, surprisingly to some, desired. Too often it seems missions act as though they were the only ones bringing new and helpful ideas, or that a nation's future depended solely on them. Sadly, an international but nonmission worker may feel excluded from both the fellowship of the church agency and the excitement of being part of the corporate witness of the church. The suspicion may be demonstrated in the feeling that if these persons were really genuinely committed to Christ and His cause they would have gone out under the auspices of the church.

A second neglect of this link of a Christian presence in development programs is the failure to encourage the Christian believers within these nonmissionary agencies.

If Christians living in largely churched communities in North America still need the fellowship of the local church (and they do), even after years of discipleship, hours of training, and volumes of books, how is it that overseas workers are to get along for two or three years solely on the batteries of enthusiasm and willingness to serve their Lord? Participation in a local fellowship and continuation of worship and instruction are still needful. Where time has not made possible the mastery of a new language to receive this nurture from the national churches, the access to an international congregation using a common language becomes important. This is especially so when an international believer may be the smallest minority among his colleagues, although this need not necessarily be the case.

In the third place, the link has been neglected by forgetting the not-yet-believing humanist or secularist as persons to be evangelized.

The person away from his home surroundings, experiencing cultural shock, without roots or stability is a prime candidate to be a listener to the gospel. This has been the finding of church growth studies, and missions are capitalizing on it in relation to national populations being contacted. The international agency worker is in the same circumstance.

Maseru, major city of Lesotho

But he is often a forgotten one since he is "one of us from back home." He will identify with someone. Is it possible that the important role of the club in international communities is a result of the failure to provide the desired companionship that a fellowship of Christians should have provided? Marriage difficulties, feelings of failure, and personal crises are not limited to one's homeland. Who ministers to these needs in the midst of a different culture?

Correcting the Neglect

Maseru United Church is a small but strategic opportunity to correct the neglect of this link in the hurting Third World. Lesotho is but one of many lands that cannot survive without the continuing presence of an assisting expatriate population. Neither church nor mission can render the services or resources needed to help this landlocked, minerally-poor nation feed its people or provide enough jobs.

At the United Church we do not consider a Christian who has come under British Volunteer Service or Canadian International Development Agency to be less obedient to God's plan than someone supported by Mennonite Central Committee or as a "full-time missionary." Nor do we find it necessary to tell CARE or Peace Corps to leave the real helping ministries of compassion to the church.

But we exist in part as a fellowship of believers using the English language as a medium of worship in order to provide the spiritual nurture needed by the believer who perhaps is working under the auspices of his national government. Through an emphasis on discipleship and witness, we trust that the Christian person will add to his work the clarity of agape love, the reality of a living Savior, and the fruitfulness of the Spirit's control that transcends cultural differences.

We also exist to make the good news of Christ known to seeking internationals as well as nationals; to recognize an expatriate's lostness without Christ though his culture may be very much of "home." Through his introduction to newness of life in Christ, we seek to have additional links that are truly Christian in meeting the needs of the whole man and nation, supplementing the work of church and mission. ●

GUILT AND JUSTIFICATION

by Anita Penner, mission hostess in Taipei, Taiwan

Dan Tai Tai, a delightful little Taiwanese woman, widow, mother of five, and guardian of an 83-year-old mother-in-law, is one of the nicest people we have met here. We feel very fortunate in having her as part of our household. She scrubs floors with a smile on her face, cleans windows often without being asked, cleans *under* the rug every week, and pretends to be afraid when our three-year-old Brian thinks he is a fierce tiger. She is understanding when we westerners make a faux pas and explains what we might do next time. She is very patient with my prekindergarten Chinese vocabulary and seems to understand quite a few gestures.

One would think that this ideal situation would be without problems. Unfortunately, there was one. It was called guilt and I had it! How could I justify having help in our home when all my life I had been taught to "do it yourself." So an examination period set in and the resulting list justifying the help was lengthy:

1. The guest apartment can present clean facilities to all guests, especially when they appear in droves.
2. The hostess has time to escort guests around town.
3. The Chinese meal prepared by the Ammah is the rave of Taiwan, and so our guests are happier.
4. The missionary household has the benefit of having a Chinese to interpret unfamiliar problems.
5. The children of the household learn that there is more to life than spaghetti.
6. The Mennonites are keeping one of the best Ammahs in Taipei and are also giving her a job to enable her to support her family.

The final attempt to eradicate guilt feelings was to talk to a well-seasoned, happily adjusted senior missionary. She said, "But, Anita, you need Dan T. T."

That did it. The guilt feelings subsided and we are at peace with the arrangement. (The culture shock will come when we begin to do all our own housework again!) ●

TEE Takes Root in Zaire

by Rudolph Martens

There is a lot of enthusiasm for Theological Education by Extension (TEE) in our church in Zaire. The leaders are seeing a number of weaknesses in the church that they hope can be remedied by implementing such a program. Pastors need continued inspiration and encouragement. (Many have a minimal background in formal Bible studies received many years ago. The Bible and hymnbook are possibly the only sources of inspiration available. Christian books are few and highly valued where possessed.) Deacons and evangelists also would benefit from courses in knowledge of the Bible and its practical application.

We are continuing with the four-year Bible Institute at Kalonda and the Theological School in Kinshasa in cooperation with several other church groups. It is the large group of leaders who find it impossible to attend initially or return for refresher courses who would benefit by Theological Education by Extension. Without a sure foundation in the Word of God there is always the danger of harping continually on a pet subject, of repeating only clichés, or even of deviating from biblical faith. Many "isms" and movements are exerting their pressure on church members. A church leader needs a firm foundation so as not to be swayed and in turn be able to help his people stand firm.

A seminar of over twenty church leaders was convened by the administration. Out of this a commission was chosen to oversee both residential and extension theological education. Priorities of needs were established. One of these was leaders of deep spiritual commitment and experience. Accordingly, very practical courses in prayer, Bible study, stewardship, moral living, and personal evangelism were planned.

In March we will begin with a small experimental program in the city and vicinity of Tshikapa where the Bible Institute is located. Instruction will be in French because books in local languages are not yet available. In the meantime, translation of courses into Tshiluba and Kituba will begin. Trips into different church districts will be made to acquaint leaders with upcoming opportunities of continued Bible studies which will be open to them. Wherever a group of leaders shows interest, a teacher from the extension program will make weekly visits to counsel, encourage, and help them in applying newfound knowledge to their work.

Even though some avenues of evangelism are closed to us, new ones are opening. The daily opportunities of witnessing to fellow villagers, neighbors, and other contacts remain open. It is hoped that as the spiritual level of pastors and church leaders is raised through more thorough study of the Bible, church members, too, will be encouraged to higher levels of Christian living and will take seriously the responsibility of being witnesses to the love of God in Christ.

Now a call goes out for concern and prayer on the part of Mennonite churches in other lands, so that those of us involved here might be empowered by the Lord to meet the challenges and that there might be a deep desire on the part of our church leaders to draw from God's Word for their maturity and the maturity of those whom they serve. •

THEY NAMED IT NYAKALLONG

More than fifty persons shared in the dedication and naming of the Robert Gerhart home in Maseru, Lesotho last fall. *Nyakallong,* place of rejoicing, expresses the hope that all who share this home in its international setting may experience joy and friendship within its walls. At least sixteen nationalities and as many denominations have been represented at the worship services which the Gerharts conduct in the United Church of Maseru. "More exciting, though, than numbers alone," writes Robert, "is the joy we see developing in lives as they find answers in God's Word and purpose in Christ." •

MENNO Project III

How much can ten talented and able-bodied adults accomplish in two weeks? An indication was given when five North American couples gave themselves to "try anything" in the way of assisting Colombia missionaries under the third Mennonites Encounter New Neighbors Overseas (MENNO) program October 25-November 8, 1975.

Gerald Stucky, coordinator of MENNO activities, reports that all the gifts discovered in the group—construction, painting, gardening, sewing, plumbing, mechanical, electrical, musical, agronomical, batsmanship (extermination of bats), preaching, teaching, cooking, etc.—were put to use in improving mission facilities in Bogota and Cachipay. Each volunteer paid his own fare plus $75 for food, lodging (with missionaries), travel, and entertainment while in Colombia.

At orientation sessions, the history of the Mennonite work in Colombia as well as personal histories and insights were shared. Peter Stucky led the campfire sessions.

"The group expresses much appreciation for the opportunity that had been afforded them to come to Colombia in a program such as this," reports Gerald Stucky. "For our part, their cooperation, fellowship, friendship, and love was deeply appreciated—not to mention all of the work that they so willingly did."

Vidal and Julia Jiminez, Glendon Klaassen, and Mary Hope Stucky helped coordinate the program in Colombia, while Edward Stucky, Gerald's brother, makes arrangements on the North American side. •

MENNO Group III. Left to right by couples: Nick and Barb Kassebaum, Isaac and Anna Klassen, Gerald and Bernice Ehling, Herschel and Judy Thompson, and Archie and Shirley Schmidt.

Repairing mattresses

Model T Christian Education?

Vernelle Yoder

During recent months Vernelle has been conducting Christian education workshops in several churches in Bogota, Colombia, and the surrounding area. One was in a Presbyterian church, another with Catholic church women, another in the Leper Colony of Agua de Dios, and one with Wesleyan Methodists. She also conducted a Bible school for English-speaking people and held classes at the Regional Sunday School Convention in Ibague. In addition she helps with the bookkeeping of the shoemaking project for persons with leprosy in Agua de Dios.

When the Model T first appeared, no doubt exclamations of admiration were heard everywhere. No one denies that here was something great. But that's history, and many models have taken the show since then.

What does that have to do with Christian education? Opportunities to conduct workshops in different denominations—small, large, city, country—make one evaluate the situation. Are the church leaders and teachers sensitive to the needs and possibilities *today*? Has the Christian education program kept progressing so that it is able to meet the problems of *today*? Is it still chugging along slowly or moving at the speed possible *now*?

One finds everything from lack of initiative and vision and "behind times" methods to aggressive and progressive programs. But the motivating challenge and goal in all these encounters is "teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28).

(It is exciting to experience how the Lord teaches us as we teach. Recently we held a workshop in a country church. After riding the bus for several hours, we had to walk another hour and a half on a very muddy path through a beautiful fruit and coffee area. I was enjoying it since I was one of the few given a horse to ride, but felt sorry for those walking. Along the way I met some tired and thirsty young boys who were helping themselves to the big tangerines along the path. They asked me if I would like some. The story of Jesus and the disciples in the grain field took on new meaning.)

There is joy in using new "models" in teaching the old mystery: Christ in your hearts is the only hope of glory. •

VS Worker Finds Colombia Land of Diversities

Imagine yourself taxiing down the runway having just landed in a different continent from your own, a different country, a different language, a different people, a different culture—all of this simultaneously for the first time. All this newness gave me a few tense moments when I first arrived in Bogota, Colombia, to begin a three-month summer voluntary service with the Commission on Overseas Mission. In various aspects I took the role of "babe," since my ability to use the Spanish language was initially very limited. Without the aid of my "summer family," John and Elma Wiebe and girls, those first few days would have been an even greater challenge.

Communicating in an unfamiliar language can be a frustrating and mentally fatiguing process. The inability to communicate effectively with Colombians was the single largest factor I experienced in culture shock.

As most of my work with the literature ministry assignment took place in Bogota, I was able to observe a variety of cultural diversities found there: the rich and elite driving Mercedes Benz automobiles alongside peasants leading burros down major thoroughfares; people dressed in the latest styles walking alongside beggars and street urchins (children who eat and sleep on the streets because they are homeless); exquisite stores intermingled with street vendors selling everything from jewelry to fruit and ready-to-eat foods. Added to its diversity, Bogota is known for its extremely high crime rate.

As one moves from Bogota into the country regions, one is impressed with the change in life-styles. The simplicity of life in the country indicates the poverty of its inhabitants. Here, as well as in the city, some survive on a hand-to-mouth existence. While we were on a literature trip to a semitropical city, some beggar boys came to our table in a restaurant. We had barely finished our meal when they scraped up and consumed the remaining food scraps. The sight makes one begin to think seriously about malnutrition.

My assignment with the literature ministry provided opportunity for firsthand observation of the intense hunger for Christian books and Bibles present in all types of religious groups. Truly the need for prayer that effective distribution of Christian literature be made, cannot be overemphasized.

Another firsthand observation was the immense amount of time lost in getting through the red tape of clearing books through customs. In fact, the process of my remaining in Colombia to complete the assignment included five visa extension dates. In getting "official" things done, one must draw on God's provision of patience and continue to claim ". . . that in everything God works for good with those who love him, who are called according to his purpose" (Rom. 8:28 RSV).

The dedication and zeal of the mission personnel with whom I dialogued became quite evident to me. Among the staff, dependence upon the Lord's protection was a strong reminder of what I saw to be a solid relationship with the Savior. My conversations with university students revealed their yearning to return to the biblical concept of first-century believers' community with its resultant sense of unity.

The majestic beauty of Colombia's mountains as seen from the air, although quite different from my native Kansas, reminded me of what Isaiah wrote: "the nations are like a drop from a bucket, and are accounted as the dust on the scales. . . . All the nations are as nothing before him . . . " (Is. 40:15, 17). Yet Christians everywhere are called to be concerned about the world. In Colombia there are needs in every strata of society. In every realm of service and in our knowledge of those needs, we are held accountable. My three months in Colombia were very worthwhile, and now I pray for guidance to act responsibly with what I have been given for use in the Master's service, whether at home or abroad. *Stan Schroeder* •

Deaconess Home Replaces Foyer

At the national synod on evangelism in Kinshasa, the Church of Christ in Zaire launched some new programs of service. Following this meeting, held in February 1975, pamphlets were sent out encouraging the church to strengthen its evangelistic work while at the same time broadening its spiritual emphases.

One of the pamphlets gives information on changing the social orders into Houses of Deacons and Deaconesses. The program endeavors to find ways to help the needy help themselves.

The name of the Christian Foyers was changed to Deaconess Home with special emphasis on helping the needy. The present work of the foyers will be woven into that of the Deaconess Home. Seminars will be offered to those who will be responsible for directing women's work. (Later on the program will include projects for men.) Bible classes and sewing projects are being continued. Trades are being taught so that people will be able to earn their own living.

The transformed program will include expanded study and service opportunities. Judicial, domestic, social, and economic problems of interest to women will be studied in the light of Scripture. Visits to hospitals, prisons, and private homes are being planned. Christian education, including the production and teaching of Sunday school materials, organizing vacation camps for girls, sale of Christian literature, and Bible studies for women, is a vital arm through which the new Feminine Life Circle plans to carry out its program. *Tina Quiring, Tshikapa, Zaire*

•

Ready for the Second Twenty

by Kenneth Steider

(In some eastern countries it is customary to celebrate anniversaries in periods of twenty years, rather than in quarter centuries as in the west.)

The twentieth anniversary of Mennonite Christian Hospital, Hwalien, Taiwan, was celebrated on November 5, 1975, along with the dedication ceremony for the new obstetrics-gynecology ward. Services held in the hospital chapel were followed by a procession to the new ward where, after a dedicatory prayer, the keys were handed to Vern Preheim, chairman of the Commission on Overseas Mission and Mennonite Central Committee director for Asia. After the opening of the door, guests had the opportunity to tour the new wing.

Music was provided by a ladies' sextet from the hospital and the main address was given by Rev. Sheldon Sawatzky, chairman of the General Conference Mennonite Mission in Taiwan. Mr. M. J. Kao, administrator, and Dr. Roland P. Brown, medical director, who have been at MCH during most of its existence, gave a brief history of the hospital. Official greetings from COM and MCC were extended by Vern Preheim and those from the Fellowship of Mennonite Churches in Taiwan by its chairman, Rev. Simon Wung. Mr. Lu of the Hwalien Medical Bureau expressed appreciation for the good quality of medical care provided by the hospital and for the spirit of service manifested by the staff.

In his address, Rev. Sawatzky emphasized that in His earthly ministry Christ met both physical and spiritual needs of people and never neglected one for the other. "The mission of the church is to preach the message of Jesus, and it involves not only words of proclamation but also deeds of compassion," he said. Patients at MCH have testified that the hospital emphasizes both aspects of Jesus' teaching.

In 1948, following an invitation from Rev. James Dickson, a Presbyterian missionary, MCC sent workers to Taiwan to give medical aid to mountain people, the Malayo-Polynesian aborigines of the island. Mobile clinics went into all the remote mountain areas, dispensing medicine to people who had no other access to medical facilities. Later a clinic and then a small hospital were established in Hwalien to serve the mountain people of that area. The present hospital, except for the new administrative wing and the OB/Gyn. ward, was officially opened on January 3, 1955, and has served Chinese people from the plains as well as mountain people. MCC transferred its responsibility for the hospital to the General Conference Mennonite Mission in 1956.

Since that time, the hospital has continued to receive financial assistance from the church, interested individuals, and international foundations, permitting it to expand its facilities and program. Since the hospital is a nonprofit institution, patients' fees do not begin to pay for new buildings, furnishings, equipment, and instruments. For the construction of the OB/Gyn. ward the International Foundation of Englewood, New Jersey, gave US$23,000, making its total donations to the hospital US$111,600 since 1968. The hospital's Social Service Department is very active with a budget equivalent to ten percent of the net income of the hospital. During 1974, 11,431 persons received financial help, and NT$1,260,000 (US$33,157.89) was distributed for the care of needy patients.

Before the completion of the OB/Gyn. ward, the hospital had 109 beds and 10 bassinets. The new addition provides space for 15 beds and 21 bassinets plus five outpatient clinic rooms on the first floor. The following services are offered: surgical, internal medicine, pediatrics, obstetrics-gynecology, radiology, laboratory, physiotherapy, and outpatient. In addition, the hospital conducts two mobile clinics to rural villages each week and supervises a maternity hospital and two tuberculosis hospitals. It also helps in the training of interns, residents, and student nurses. Hospital personnel have likewise trained students of pharmacy, medical technology, and X-ray technology.

As Mennonite Christian Hospital begins its second twenty-year period and dedicates the new wing, the hospital staff, its administration, Board of Trustees, and members of the Mennonite mission in Taiwan express gratitude to God and to the many people who have made the work possible. Rev. Sawatzky summarized the composite aspiration of all concerned in the words, "I hope that in the next twenty years, proclamation and service will be kept in the proper persepctive with the example of our Lord serving as a guideline." •

Interest in Formation of New Bogota Congregation

Glendon and Reitha Klaassen, missionaries to Colombia, report that great interest in the Bible and in spiritual matters is shown by participants in various classes, retreats, and informal visits in which the Klaassens share.

"There are many individuals and families," they write, "who would be interested in seeing a Mennonite congregation formed in the northern part of Bogota. . . . We look to the leading of the Holy Spirit and to the guidance of the body of Christ to evaluate our situation and to direct us further in the work of the kingdom in 'Las Villas' (suburb) in the city."

•

Printed in U.S.A.

How Hannah Learned to Be a Co-Pastor

by Hannah Liau as told to Marietta Sawatzky

From the time I was very small, I heard the stories of Jesus from my grandparents and father. My mother came from a non-Christian background but became a Christian after her marriage. When I was a baby, my parents dedicated me to the Lord. Since my father was the Sunday school superintendent, he took me with him to Sunday school at a very early age. After graduating from junior high school, I made the decision to follow Christ in baptism.

Preparations for becoming the wife of a church worker included three years of Bible school, one year of internship as a kindergarten teacher, and three years as a tutor in a children's home operated by Christian Children's Fund.

Five years ago I was married to Timothy Liau (Liau Iong Siong) when we were both students. Following marriage, I taught kindergarten classes for three years. After Timothy's graduation from seminary one and a half years ago, we moved to Taipei to begin our assignment in planting a new church.

How did I know God wanted me to do this kind of work? From childhood, I observed many pastors and their wives serving in the church. I noticed that many wives did not work cooperatively with their husbands, and I felt very sorry for the pastor in this situation. Thus, when I graduated from junior high school, I desired to become a pastor's wife who would be a help to her husband. I prayed that if this was not God's will, He would also show me. At the same time, Timothy also prayed that God would lead him to a life partner who was dedicated to God. Therefore, I believe our marriage came as an answer to prayer. I thank God for giving me my warm, loving family and also a good husband.

Hannah Liau

My work in the new Sek-An Church includes being Sunday school teacher and coordinator, playing the piano for Sunday school, and home visitation. Although I do not teach the middle school students who attend review classes at the church, I try to associate with the students, to welcome them into my home, to listen, and to help them with their problems. Of course, there are jobs like occasionally taking care of refreshments and regularly cleaning the church. Then there are occasions such as a recent wedding when we cleaned up the church and waited one and a half hours past time for the ceremony to take place.

What is the most rewarding aspect of my work? It is a joy to teach the Sunday school children who give their respect and listen to what a teacher says. Many times they share about their home or sometimes confide about matters not even told to their parents. Sometimes after I have taught and advised a child, the parents report a change in the child's behavior. I am especially happy to have the opportunity to teach children from non-Christian homes who come week after week.

There are always difficulties and frustrations in church work. I am happy to do home visitation in this new area but it is very difficult to reach the place of becoming real friends. Because the Chinese people are very polite, they invite us in but may not be genuine in what they say. In one family, for example, the father allowed the children to come to Sunday school one time to please us, but now forbids them to go to church for fear that they may become Christians. One must have an understanding of Chinese social patterns in order to do effective visitation.

It is also difficult to meet the expectations of all the church members. In a Taiwanese church, the pastor's wife is expected to participate in every service, share in everything that her husband does, and play the piano for services. I feel it is my job to welcome people and relate to people and assist them in the worship services. Many responsibilities are left up to the pastor and his wife which could be shared by the whole congregation. Members can tell how it is to be done, but often do not help enough in carrying out a program.

My suggestion for changing this pattern would be for the pastor to be self-supporting and earn his own living. Then he would have an equal voice and would not feel his life had to be dictated by the other members because he was hired by the congregation. ●

Citizen advocacy for handicapped stressed

Over a hundred people met in Winnipeg for two days earlier this year for a threefold purpose: to inform and stimulate interest in Citizen Advocacy, to encourage commitment to CA, and to develop a course of action.

Citizen Advocacy began in Lincoln, Nebraska, in 1970, followed shortly by a program in Kingston, Ontario. Forty programs across Canada and the United States are now in operation.

What is Citizen Advocacy? It is a person-to-person channel through which individuals, churches, and other organizations in communities can reach out in a tangible way to the physically, mentally, or socially handicapped, both in and out of hospitals and other institutions. This aim was expressed in the invocation at the Winnipeg meeting: "Let us not seek to be a crutch, but rather to be some form of dynamism whereby greater value of life might be given."

Arnold R. Cohen of the Canadian Mental Health Association (Manitoba) explained that food, shelter, and safety are taken care of by various agencies, whereas the needs for human relationships, self-esteem, and self-fulfillment which exist in all of us, whether handicapped or not, are rarely met. "We need to expand our vision" beyond basic needs. "As we increase the quality of life for one person, we increase the total quality of the community."

In exploring the "Responsibility of the religious community to the handicapped," Tom Caine, executive director of the Association of Mental Retardation at Lethbridge, Alberta, stressed the role of advocate, referring to Hosea, the Old Testament prophet who challenged the Jews to become "a people of integrity, justice, tenderness, and love." This was further exemplified at the well of the New Testament: "What's Jesus, a Jew, doing, talking to a rejected Samaritan woman? That's a definite no-no!" We still have these no-no's with us today.

Dare to become involved. God uses handicapped persons to put meaning into our lives. Brian is going to apply for a job today, but his cerebral palsy denies him the pleasure of filling out his own application form. Would you really say to him, "I'm sorry, Brian. I'm too busy"?

Mr. Caine claimed it was prejudice to think that handicapped people are different from us. We are so uncomfortable in their presence because we don't recognize that we have much more in common than we are different. The greatest handicap of all is the inability to understand another person.

This is what causes barriers to reaching out to someone in need. We create distance the moment we classify "us" and "them."

We fear involvement. Yet what we think are barriers can become the bridge by which we cross to the other person.

We fear the meaning of commitment. So we find excuses: "I'm just a housewife," "just a dropout," "just a . . . ." And we keep saying to God, who is trying to plug into our life: "Later. Later. Wait until I grow up. Until I finish college. Until I'm married. Until the children are in school. Until I retire. Until . . .! Only, God, don't bug me right now!" This "later" has become the theme of our life. But God is still *our advocate*. He wants us to listen to him, let him lead us the next step.

This is also a need on the human scale. Repeatedly during this workshop we heard, "If only someone would listen to me!" The request comes not only from nursing home residents. Even the business executive needs stimulation, understanding, and encouragement.

During a panel discussion on "The needs of the handicapped in our community," in which both handicapped and nonhandicapped persons participated, a number of concerns were voiced. People often take advantage of the handicapped, even exploit them. So they feel powerless and isolated. Someone is needed who can recognize carelessness and indifference, mediate, right wrongs, and demand action.

Are we willing to share our talents, interests, time, energy, and love? One person who has been happily matched with an advocate for a year said, "Don't pamper us. Show us that you know we can do it. Then we can."

The mother of a retarded person mentioned "the crying concern that the whole family receive support. Persons need someone outside the family to tell everything to."

Mr. Cohen concluded, "Sometimes you must begin with a dream, work on it until you believe it, then begin to turn it into a reality. With your help the reality can now be expanded. Will you help us?" *Clara K. Dyck*

Denver peace team proposed

A volunteer peace team in the Denver area is being planned during July and August, according to Allen Brenneman, seminary student in Elkhart, Indiana, and organizer of the project.

The project, to be jointly sponsored by the General Conference's voluntary service and peace and social concerns offices, hopes to attract six to ten persons to be involved in peace education, peace action, research, and reflection.

Included may be a one-week retreat at Camp Colorado on war taxes, lifestyle, and nonviolence; short seminars in churches near Denver and Colorado Springs; formation of a war tax group in the Denver area; action regarding the Rocky Flats nuclear weapons plant west of Denver; visits to several military installations; and study and reflection on peace and discipleship.

The peace team will live in the Arvada Mennonite Church building and will relate to a reference committee from that congregation.

Mr. Brenneman expects the team to relate the peace position to Mennonites and non-Mennonites as well.

Mexico mission, church plan goal setting

The General Conference Mennonite Mission and the church in Mexico have planned a goals-priorities-strategy study for March 31 to April 3 in Chihuahua, Mexico.

Participants will include all General Conference missionaries in Mexico, representatives from the Mennonite church, some others from the Chihuahua-Cuauhtemoc area, Commission on Overseas Mission member Margaret Ewert of Drake, Saskatchewan, and COM staff Howard Habegger and Hector Valencia.

Since the commission's goals-priorities-strategy conference in 1972, a number of churches and missions in countries where COM works have set up their own goal-setting conferences. Mexico is one of the last countries in which such a study conference is being scheduled.

Agenda for the meeting will include a history of Mennonite mission work among the German-speaking Old Colony Mennonites near Cuauhtemoc; reports on educational, medical, and church work; the possibilities for new German work in the Swift Colony; and the possibilities of new work among Spanish-speaking Mexicans.

The meeting will end with statements and recommendations by the participants.

Ontario conference debates inter-Mennonite ties

The nature of inter-Mennonite relationships was one of several hotly debated issues at the thirty-first annual sessions of the United Mennonite Conference of Ontario February 13-15 in Waterloo.

A resolution presented by the congregation of the Waterloo-Kitchener United Mennonite church intimated that congregations were not sufficiently involved in the work of the Inter-Mennonite Conference (Ontario).

The original resolution, calling for each congregation to ratify the formation and operational guidelines of the Inter-Mennonite Conference, was hotly contested by delegates who felt that this would be moving backwards, since approval had already been given by congregational delegates to that conference in April 1975.

A revised resolution affirmed that "congregations are the primary and final decision-making bodies" and that the United Mennonite Conference executive encourage congregational participation "on issues of far-reaching magnitude."

Although delegates seemed to be unsure of the intent of the resolution, they passed the revised motion. In reply, H. P. Epp, chairman of the conference, indicated that he would be unable to work under the latter part of that motion and announced his resignation for the end of the year.

A motion from the executive also touched on interchurch cooperation. The executive recommended that an application for membership from Rockway Mennonite church in Kitchener be deferred until the 1977 sessions.

Delegates objected and the motion was amended to permit the Rockway group, which is presently a member of both the Conference of Mennonites in Canada and the Mennonite Church, to become a member at this session.

Delegates also decided not to accept an invitation to join the Rockway Mennonite School Association. It was decided instead to make $50 available to each student attending a Mennonite high school, with the exception of United Mennonite Educational Institute which receives an annual subsidy from the conference.

Another issue was the abolition of capital punishment. A motion urging the executive to write to all members of Parliament on abolition was passed. The second part of the motion read: "Whereas many still believe capital punishment is the will of God, we encourage all ministers to preach on the abolition of capital punishment next Sunday."

The executive was encouraged to look for a full-time conference minister. Elections saw Hugo Berg join the education committee and Herbert Enns the program committee. Ben Konrad became the MCC representative, and Darrell Fast was again elected secretary of the executive.

A budget of $93,900 was approved.

Special speaker at these sessions was David Augsburger, who emphasized relationships and conflict solving. He was also the resource person at the youth sessions which paralleled the adult conference.

The theme chosen by the youth was "Making friends and enemies." Role plays, small group discussions, exercises in relating, and social activities rounded out a busy weekend for the many young people who attended. *Margaret Loewen Reimer*

Students' television spot nominated for awards

A television public service spot announcement produced by a group of Mennonite young people has been nominated for state and national awards, according to Arnold Regier, director of UNI-COMM (United Interfaith Commission on Mass Media) in Wichita, Kansas.

UNI-COMM, which produces about thirty such spots a year, asked for suggestions from the high school Sunday school class at the Bethel College Mennonite Church, North Newton, Kansas.

The result, after two months of work during Sunday school classes, was two spots. The first, the one nominated for awards, was coordinated by Kamala Platt. Using a U.S. bicentennial theme, the camera scans pictures of the American dream, cut from magazines and pasted on a thirty-foot roll of shelf paper: freedom and liberty, but also war, slums, hungry people, riots. In the background, violins and flutes play "America the beautiful." "Can we improve during the next two hundred years?" the spot asks.

The second spot, coordinated by Kristen Hiebert, shows a pyramid of six young people, each wearing a sign—youth, elderly, public service institution, the church, etc. When one block is pulled out, the whole pyramid of community services tumbles.

The spots were taped at KAKE-TV studios in Wichita and were shown on that station during late December and early January.

Each sixty-second spot was shown at least twice.

Local involvement urged for media campaign

"Personal and congregational involvement is an important element of the coming 'Invitation to live' campaign," according to David Thompson, project director for the Inter-Mennonite Media Group (IMMG).

Representatives of various Mennonite groups and the Church of the Brethren met January 23-24 in Chicago to develop further plans for the multimedia campaign. Focusing on the idea that "the happiest persons discover life in others," this campaign attempts to encourage people to reach out to lonely persons.

A special emphasis will be on persons who can share hope with youth and aging who are hopeless, fearful, and lonely.

The IMMG will be preparing resources to help congregations get involved. Congregations, youth groups, or individuals are encouraged to produce radio spots, billboards, and newspaper ads, to extend an "invitation to live" to persons in their own communities.

Congregations who produce radio programs will be encouraged to focus on the "Invitation to live" theme during early 1977. In addition, local congregations can be involved in the local placement of media programs produced for general distribution.

First Mennonite Brethren Church in Wichita reported its plans to produce a TV documentary with the local ABC television station on the "Invitation to live" theme. The congregation will continue dialog with IMMG as they develop their program.

Diane Umble, General Conference representative on IMMG, said Gerald Loewen, media consultant for the Commission on Home Ministries, is available to help congregations which are involved in projects with local media.

Persons with script, art, music, or program ideas on the theme may contact Diane Umble, Faith and Life Radio and Television, Box 347, Newton, Kansas 67114.

The group also reviewed proposals by two authors for paperback books.

In addition, IMMG reviewed the budget and looked at release schedules for the various media: TV and radio spots, transit cards, magazine and newspaper ads, posters, slogans, paperback books, and many more.

IMMG is composed of representatives of the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren Church, and the Church of the Brethren.

Signs of Jubilee are varied

Tim Wiens of Newton, Kansas, wasn't interested in earning money during his work-study semester last fall, especially if it meant that a good chunk of the money was going into the coffers of the U.S. Defense Department.

So together with administrators at Bethel College and the Mennonite Voluntary Service office, he arranged to be a one-man voluntary service unit with his generous earnings from the Environmental Protection Agency in Kansas City going to the voluntary service program. He received a basic VS living allowance in return.

Tim, a chemistry and physics major at Bethel College, received eight hours credit for his work, doing chemical analyses on water samples, from September to December.

"I had worked over the past summer," he said. "I didn't need the money, and I didn't want to pay all those taxes."

Tim didn't label his actions "Jubilee," but what he did fits in with the General Conference Mennonite Church's emphasis on inaugurating Jubilee living during 1975. The biblical Year of Jubilee, according to Mosaic law, was to happen every fifty years. It was a time to cancel debts, redistribute land, free slaves, and let the soil lie fallow (see Lev. 25). Jesus began his ministry (Lk. 4:18-19) with a proclamation of the "acceptable year of the Lord," the Year of Jubilee.

Gauging just how far Jubilee was inaugurated within the General Conference is difficult, but more than twenty reports received from congregations during the past month can give a partial reading.

For many congregations, the Jubilee emphasis consisted of a special sermon or series of sermons or a Bible study group on Jubilee passages. One church wrote on the card the word *nil*.

However, other congregations reported actions as well as words:

—"There has been concern and help for a welfare family in the community, not members of the local church," according to the Bergthal Mennonite Church, Pawnee Rock, Kansas.

—"The church did some forgiving of past debts," Alexanderwohl Mennonite Church, Goessel, Kansas. The Bethel Mennonite Church, Mountain Lake, Minnesota, also acted to cancel all delinquent accounts on its church membership dues. The pastor at the Morden (Manitoba) Bergthaler Mennonite Church, after preaching some sermons on Jubilee living, met with one of his debtors and canceled her debt.

—The Lorraine Ave. Mennonite Church in Wichita, Kansas, and the Chilliwack (British Columbia) Mennonite Church reported several people involved in prison ministries.

—"As a result of the emphases of 1975, we expect four young people to be at seminary in the next years in preparation for the ministry or mission work," reported the North Kildonan Mennonite Church, Winnipeg, Manitoba.

—In the Ecumenikos congregation in suburban Kansas City, Kansas, twenty-one people formed a common checking account, pooling their incomes and expenses. People are exploring "living in proximity." A task group is coordinating resource sharing among the congregation: tools, cars, camping equipment, skills, and labor. Eleven people pooled their income tax rebates, which were then used for mission and for starting a "free loan fund" in the congregation. "That fund has been used frequently," Terry Woodbury reported.

—Some families in the Charleswood Mennonite Church, Winnipeg, tried to live the Year of Jubilee differently by living more simply and giving more.

Undoubtedly many personal ways of putting Jubilee into practice during the past year—like Tim's—have gone unreported by pastors or other congregational representatives. And the reports themselves may be the beginning of Jubilee, not the end.

---

160 attend church administration workshop

One hundred sixty persons attended a weeklong workshop on church administration February 2-6 at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Resource persons were Lyle Schaller of Richmond, Indiana, author and consultant on church organization, and Chet Raber, director of community services at Oaklawn Psychiatric Center in Elkhart.

Workshop participants came from sixteen states and four provinces. The largest number of registrants (one hundred three) were parish ministers, while the remainder included conference workers, nonpastoral church workers, lay persons, and students.

Among the topics considered in lectures and small group discussions were "Understanding ourselves, our role, and our people in administration"; "Questions to ask about the congregation"; "Questions to ask about the Sunday school"; "Developing good organization in a believers' church"; and "Building strong relationships and communication."

Next year's workshop on January 31 to February 4 will be on the theme "The pastor in the nurturing congregation." Resource persons are still being selected.

COE selects women's biographies

Biographies of fifteen Anabaptist-Mennonite women have been chosen for possible publication by the Commission on Education, according to Herta Funk, adult education director.

The fifteen manuscripts are available for publication in Mennonite periodicals, have been placed in Mennonite historical libraries, will be used at workshops, and may be published in book form in the future.

Biographies selected are those of Florence Cooprider Friesen, Marie Regier Frantz, Martha Burkhalter, Ella Garber Bauman, Katsuko Hatano, Anna Willms, Helen Litz, Maturia Bai, Eva Harshbarger, Anna Braun, Selma Platt Johnson, Maria Brown, Irene Funk, Rosa King, and Margaret Engbrecht.

Anabaptism is theme of missionary retreat

A retreat and orientation meeting for both missionaries on furlough and missionary candidates has been scheduled June 21-27 at Elkhart, Indiana, by the Commission on Overseas Mission of the General Conference Mennonite Church.

The retreat, to be held on the campus of Associated Mennonite Biblical Seminaries, will focus on "Being an Anabaptist missionary and mission."

"The theme came out of our fourth priority: Anabaptist faith and life," said COM executive secretary Howard Habegger.

At least fifty participants are expected, including missionaries, candidates, COM staff, some commission members, and resource people.

Resource persons will be Dorothy Yoder Nyce of Goshen, Indiana; Robert Ramseyer of Elkhart; Erland Waltner of Elkhart; John A. Lapp of Goshen; Henry Poettcker of Winnipeg; Bill Gering of Mishawaka, Indiana; and Ken Anderson of Winona Lake, Indiana.

Words & deeds

About eighty ministers and deacons of the Conference of Mennonites in Manitoba gathered January 24 in Glenlea, Manitoba, to consider the future of their ministry in the church. Theme was Matthew 5:13: "You are the salt of the earth . . . ." For the first time, the one-day session was held separately from the annual sessions of the Conference of Mennonites in Manitoba. The sessions were led by members of the education committee, Rena Kroeker and Henry Dick. Four talks were given by Ernest Wiebe, Edward Enns, Peter Peters, and Frank Dyck.

Ministers of the thirteen General Conference churches in the Saskatchewan Valley sponsored a Festival of the Word January 8-20 in Hague, Saskatchewan. Erland Waltner, president of Mennonite Biblical Seminary, Elkhart, Indiana, spoke from 1 Peter 1-2 on the theme of "Hope." Groups of ten to twelve discussed each Scripture passage prior to Mr. Waltner's presentations.

The University of Waterloo's board of directors has approved the setting up of a Mennonite museum on campus. The museum will be housed in a stone farmhouse built around 1850 and standing on an undeveloped part of the campus. Conrad Grebel College, a Mennonite college affiliated with the university, will reconstruct the house, refurnish it "as nearly as possible in keeping with the style of a nineteenth-century Waterloo County farmhouse," and administer it. Much of the stimulus to establish the Mennonite museum has come from Winfield Fretz of Conrad Grebel College and from a university committee he chaired. The museum is expected to be opened sometime next summer.

An invitation has come to MCC from the Meserete Kristos Church (MKC), the Mennonite Church in Ethiopia, for an exploratory visit to discover if MCC's resources in agricultural development could be utilized there. As a result John Wieler, associate executive secretary of MCC (Canada), and Eric Rempel, who has completed two terms with MCC in agricultural development in Botswana, traveled to Ethiopia for three weeks in February. MCC's decision to explore involvement in Ethiopia grew out of several factors: the need after four years of drought, land reform under a new government which means the farmers themselves will benefit from agricultural improvement, and the increasing desire of the MKC to expand its work in rural development.

Project Teach in Freeman, South Dakota, drew ninety-one participants plus twenty staff and resource people in January. The weeklong workshop for Sunday school teachers and superintendents—nursery through adult levels—was sponsored by the General Conference Commission on Education, the Mennonite Board of Congregational Ministries, and Freeman Junior College. The next Project Teach is scheduled for April 19-22 in Bluffton, Ohio, in cooperation with Bluffton College. Previous workshops have happened at Bethel and Hesston colleges in Kansas.

Bethel College enrolled 608 students for the spring semester to top last year's high for spring enrollment by two. For the fall semester Bethel had enrolled a record 629 students, which represents a 41 percent increase from four years ago. "Only a 3 percent drop for the spring semester is well below the 7 percent national average drop," President Harold J. Schultz noted.

Speakers for the MCC Peace Section Assembly March 21-23 in Washington, D.C., include Vincent Harding, director of the Institute for the Black World; Fred Morris, former missionary imprisoned, tortured, and expelled from Brazil; a former State Department intelligence officer; Rosemary Radford Reuther, professor of theology at Howard University; Harold Lindsell, editor of *Christianity today;* and Don Kraybill, Mennonite scholar. Those interested in participating should send $5.00 advance registration to MCC Peace Section Washington Office, 100 Maryland Ave., N.E., Washington, D.C. 20002.

The Mennonite Church of Cuauhtemoc, Mexico, has voted to buy four acres of land five miles north of the city. The land will provide space for a new church building, a cemetery, a school, and eventually an old people's home. Some families in the church plan to develop a new village in that area. Since 1963 the congregation has been meeting in part of the building of the Quinta Lupita school. The school and the congregation have grown so much that both need more space.

Record

Ministers

Robert L. Koehn has been named assistant pastor of the First Church, Reedley, Calif. He is a graduate of Mennonite Biblical Seminary, Elkhart, Ind., and has attended Mennonite Brethren Biblical Seminary, Fresno, Calif. He has previously served at the Medford (Okla.) Church and the Silver St. Church, Goshen, Ind.

Marvin Penner has begun duties as pastor of First Church (North), Butterfield, Minn., and Butterfield Church. He has most recently been employed by Back to the Bible Broadcast, Lincoln, Nebr.

Calendar

Mar. 18-19—Joint meeting of General Conference and Canadian Conference staff, Sioux Falls, S.D.

Mar. 29-31—Training workshop for consultants, Commission on Home Ministries goal-setting program, Newton, Kans.

Canadian

Mar. 13-14—Annual sessions, Conference of Mennonites in Alberta

Northern

Mar. 20—General Conference coordinated workshop, Good Shepherd Church, Sioux Falls, S.D.; Palmer Becker, John Gaeddert, Lois Bergen, Verney Unruh, and Heinz Janzen, resource people

Western

Mar. 21—Annual peace institute, Eden Church, Moundridge, Kans.; Floyd Bartel, speaker

Workers

Gordon Claassen, Swiss Church, Whitewater, Kans., has left for a three-year term in Zaire under Africa Inter-Mennonite Mission. Gordon will serve as mechanic in charge of the repair shop in Kalonda, Zaire, and will train nationals in mechanics. He has attended Grace Bible Institute, Omaha, Nebr., and holds a bachelor's degree from LeTourneau College, Longview, Tex. Gordon is the son of Curt and

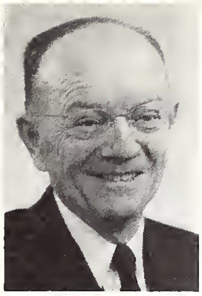
Claassen

Orr

Mares

Labree

Unruh


Kreider

Olga Claassen of Berne, Ind., former missionaries in India under the General Conference's Commission on Overseas Mission.

Three volunteers are beginning two-year assignments in the Mennonite Voluntary Service unit in Markham, Ill. *David Orr* of Chagrin Falls, Ohio, is serving as a youth worker. He is a 1975 graduate of Beloit (Wisc.) College in religious studies and international relations. *Paul Mares* of Markham, Ill., is serving as a van driver until April, when he will transfer to the Philadelphia unit of Mennonite Voluntary Service. He is the son of Gerald and Dolores Mares of Markham. *Laura Labree* of Colorado Springs, Colo., is doing secretarial work. She has attended El Paso Community College in Colorado Springs and is the daughter of Robert Labree of Colorado Springs and Carol Devine Labree of Reno, Nev.

Samuel Stephen, chairman of the Bharatiya Mennonite Church in India, will visit North America during June to meet with the General Conference's Commission on Overseas Mission members and staff, attend district and area conferences, and participate in COM's missionary orientation and retreat. Mr. Stephen's visit to North America, beginning June 3, will be followed by a trip to Japan and a trip to Indonesia, where the Mennonite World Conference presidium will meet July 27-29.

Susan Unruh, Goessel (Kans.) Church, is serving one to two years in community work in Oklahoma City, Okla. Her assignment is under the voluntary service program of the General Conference. She has attended Southwestern College, Winfield, Kans.

Deaths

A. E. Kreider, Eighth St. Church, Goshen, Ind., was born in 1889 and died Feb. 11. He had served as a pastor in Sterling, Ill., Goshen, Ind., and Bluffton, Ohio; as a teacher at Goshen, Bluffton, and Bethel colleges and at Witmarsum Theological Seminary; and as chairman of the General Conference Board of Missions.

Review

Conrad Grebel, son of Zurich

Conrad Grebel, son of Zurich, by John L. Ruth (Herald Press, Scottdale and Kitchener, 1975, 160 pp., $6.95) is reviewed by James C. Juhnke of the Bethel College faculty, North Newton, Kansas.

Conrad Grebel was the first rebaptizer. At a meeting in Zurich, Switzerland, on January 21, 1525, Grebel took the inflammatory step of baptizing his friend George Blaurock, who in turn baptized others at the meeting. The Anabaptist movement was born.

We have celebrated the name of Conrad Grebel in our time in Harold Bender's scholarly biography (1950), in the name of a Mennonite college, and in the dozens of Mennonite sons now bearing the name Conrad. John Ruth's popular biography is another significant event in the claiming of the heritage of Conrad Grebel for our time.

John Ruth is a skillful literary artist and his book is a joy to read. He writes in the present tense and translates the old documents into modern idiom. He holds closely to documented facts about Grebel, which means that there must be many gaps in the story. Grebel died at age thirty, published none of his own writings, and spent his few months in the movement on the run. But Mr. Ruth somehow patches together a fascinating historical account, based largely on Grebel's letters, and evocative descriptions of the Swiss environment in which the movement was born.

Mr. Ruth acknowledges a great debt to Harold Bender's biography, which was researched and written in the 1930s and published in 1950. Both authors hold much in common, especially a deep commitment to the Anabaptist-Mennonite movement and its witness. But Mr. Ruth's book is more than a popularization. It is a reinterpretation. Where Harold Bender was singlemindedly devoted to rescuing Conrad Grebel's reputation from his many detractors, John Ruth allows a more human Grebel to emerge. Where Bender places the most generous interpretation possible on Grebel's wasted student days in Paris, Ruth tells of Grebel's dissipation—including sexual irresponsibility—with candor. Where Bender told of Grebel's 1522 "conversion" in terms that would satisfy an American evangelical tradition, Ruth sees a more gradually dawning awareness in his chapter, "Conrad finds a cause." Where Bender made bold to set forth a propositional summary of "The teaching of Conrad Grebel," Ruth develops images of a man experiencing rapid change and shaping new ideas and responses at every turn.

Each generation needs its own interpretation of its dominant historical models. John Ruth has set a high standard in his dramas and films, and now in this biography. This book should be purchased for every Mennonite church library. We all need a closer acquaintance with this "failed student, eager evangelist, and indignant outcast" who was a founder of our brotherhood.

THE PARABLES FOR TODAY

The Waiting Father

A. M. Hunte

If a vote were taken to decide which was the greatest of our Lord's parables, there is no doubt that the prodigal son would top the poll. Why did Jesus tell this immortal story, to whom did he address it, and what has it to say today?

Luke tells us it was one of several ripostes, or rejoinders, to the scribes and Pharisees who had criticized Jesus for opening the gates of God's kingdom to outcasts and sinners. But how is it to be interpreted? And is it really the parable of "the prodigal son"?

The simplest explanation of the story—in fact the only one which makes sense of it—is that the father represents God, the elder brother the scribes and Pharisees, who criticized Jesus, and the younger brother the publicans and sinners, whom Jesus befriended. In the parable therefore, God, by the lips of Jesus, declares his free forgiveness for the penitent sinner while gently rebuking the self-righteous Pharisees.

Out of focus. Now, if this is true, the old name for the parable is misleading. Some have proposed to rename it the story of "The two lost sons." There is some force in this: for if the younger son was lost in the "far country," the elder was no less lost behind a barricade of self-righteousness. But the title "The two lost sons" also gets the parable out of focus; for the chief character in it is the father. Right up to the last scene—his meeting with the elder brother—he broods over the whole story. Call it then, as one writer does, the "Parable of the Father's love," or better still, as another does, "The waiting father."

Jesus' parables are generally stories from real life. To this rule our parable seems no exception. They had prodigal sons in Jesus' day. We still have them. Every generation has its "far country," and one of its names in recent years has been "hippie land."

But if this is a story from real life, it is far more. Is this, in fact, how ordinary human fathers generally welcome home their returning prodigals? Do they run to meet them, embrace and kiss them, load them with new clothes and expensive presents, and reward them with a barbecue and a ball?

You may have heard of the modern prodigal who, on turning up in the "far country" of a neighboring parish, was advised by the local minister to "go back home and his father would kill the fatted calf for him." The prodigal did so. Later, meeting the minister again, he was asked hopefully, "Well, and did he kill the fatted calf for you?" "No," was the rueful reply, "but he nearly killed the prodigal son!"

The point is that Jesus' story is larger than life. The father of the prodigal is not an ordinary father but a quite extraordinary one. What Jesus is here depicting is the extravagant love of God—his sheer grace—to undeserving persons.

Veiled hints. Yet if our ears are properly attuned, we may hear even more in the parable than this. Many of Jesus' parables contain what is called "implicit Christology," that is, veiled hints of whom he knew himself to be—the promised Messiah and Savior. This parable is one such of them. It is not only a story about the grace of God; it is a veiled hint that its teller is acting for God, making God's goodness and grace real to men. "Wha
I am doing," says Jesus in effect to hi
critics, "represents God's nature and will
In my ministry God's love for the penitent sinner is being actualized." In othe
words, Jesus is claiming to be God'
"apostle," to be acting for God and wit
his authority.

Who is this, we may well ask, wh
knows himself to be the sheer goodnes
and grace of God in Galilean flesh an
blood?

Just at this point as we are bringin
Christ into the parable, somebody ma
protest: "But there is no cross in th
parable. It proclaims the free forgiveness of God for the penitent and eve
seems to suggest that the sinner can repent unaided."

To this we might reply that a parabl
as a rule makes only one point, and tha
we must not expect to find in it Jesus
whole gospel. In fact, the parables for
a kind of running commentary on a grea
campaign—the kingdom of God agains
the kingdom of evil—which took Jesu
to the cross.

Answer to need. The parable speak
of the grace of God to sinners. The cros
is that grace of God in final and decisiv
action, God's own great parable acted ou
in the stuff of human history, a parabl
whose meaning Paul took when he wrot
in Romans: "God shows his love toward
us, in that while we were yet sinner
Christ died for us" (Rom. 5:8).

And now, in the ending, how are w
to put across the truth of this parable t
modern people?

We may of course say that in it Go
by the lips of Jesus, declares his forgiv

ness for the penitent sinner (while at the same time gently rebuking the self-righteous). But how are we to make the truth speak to the modern human condition and convince people that the gospel has the answer to their needs?

Thus: Let the *younger* son stand for all those today who, fed up with the "establishment" and impatient of "law and order," rebel against them and resolve to have their fling.

Likewise, let the elder son represent all the unadventurous, conventional Christians who turn a cold, disliking eye on all their contemporaries with rebellious instincts and anarchical leanings.

To those stay-at-home Christians—"to those dull, prissy paragons," as the prodigals might call them—who complain that they have always done what they should but have never had any bright lights in their lives, the Father of the parable is saying, "Son, you are always with me, and all that is mine is yours."

In other words, if you happen to be in the elder son's shoes, give God thanks every day for the blessings you so lightly take for granted, and be grateful you have escaped the heartache and hopelessness of your contemporaries.

And to the modern prodigals the Father (who is God) is saying: "You chose freedom and I did not stop you. All the time you have been in the far country I have been worrying about you. And I am still waiting to welcome you home."

For the abiding truth of the parable is that behind the drift and destiny of human affairs and brooding over them in infinite compassion, is a holy and eternal Father, and that, as Augustine, the greatest returned prodigal of all, put it: "Our hearts will never find rest until they find it in him."

Thus the last secret of the parable is this. There is a homecoming for us all because there is a home. The door of the kingdom which leads to the Father's house with its "many rooms" (Jn. 14:2) still stands open; as there is one who has died and risen to open it and who still says, "I am the real and living way to the Father" (Jn. 14:6). The decisive—the existential—question is, Do we want to come home? For, as P. T. Forsyth put it: "We are all predestined in love to life, sooner or later—*if we will*."

Questions for discussion

1. Some people have sympathized with the elder brother in this story. Why, in Jesus' view, was he just as "lost" as his younger brother?
2. *Repentance* in the New Testament means not so much "grieve" as "turn." In which verse of this parable do we really see repentance? Verse 17? Verse 18? Or Verse 20?
3. How would you answer those people who say that in this parable we have the whole gospel of Jesus?
4. What has Jesus to say in this parable to the "hippies" of today?

Next week: *Great endings from small beginnings*

Published by permission of Life and work

Contents

The gospel in a nutshell 162
On sharing a jail cell
with Paul 165
News 167
Record 172
Conrad Grebel, son of Zurich 173
The waiting Father 174
Where is the mission
frontier today? 176

CONTRIBUTORS

Frederic (Fritz) Sprunger, 2-1-16 Takao, Miyakonojo, Miyazaki, 885, Japan, is a missionary under the Commission on Overseas Mission.

Don Blosser, Box 208, Akron, Pa. 17501, is pastor of the Akron Mennonite Church. The article is a reworked version of a sermon he preached earlier this winter. It was presented a week before Mr. Blosser participated in a direct action peace witness at the White House in Washington, D.C., where ten persons, including the Berrigan brothers and Ladon Sheats, were arrested. "The sermon," writes Mr. Blosser, "was a way of testing my own convictions, and of sharing them with the congregation in case I also was arrested, which I was not."

Vern Preheim, Akron, Pa. 17501, is the chairperson of the Commission on Overseas Mission. His editorial was written at our request to help prepare us for World Mission Sunday (March 14).

CREDITS

161, 165, John Hiebert; 167, Ron Sawatsky, MCC; 168, Mark Claassen, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Where is the mission frontier today?

Vern Preheim

One of the mission frontiers is to establish a new working relationship with the churches which emerged during the last 100 years of mission effort. In 1959 S. F. Pannabecker, writing about these churches, focused our attention on mission rather than on missions: "This church is faced with the call to mission, and the missionary must subordinate his personal and individual affairs and contribute to the overall work of the church." In partnership with these churches we must continue the mission responsibility of the church.

How can we best refer to these churches? It hardly seems right to call these our "fields," unless we regard the whole world as our field. To speak about us and the overseas churches has limitations. Some refer to the third world churches and mean by that the world of the poor. Does Japan, with its high per capita income, still fit into the third world? Where is the line between the third world and our world? More and more we need to think and act like one church in one world. Here is a frontier yet to be conquered.

During the intervening years (since 1959), the mission structures in India, Japan, and Taiwan have continued parallel to the church. Dismantling some of the mission structures overseas has begun, and soon most COM personnel will be working completely within indigenous churches.

Mennonite church leaders overseas have called for a world community of discernment, a stance of recognizing our mutual gifts, developing these resources and using them in a common mission, and diffusing the power of decision making. How, where, and by whom are decisions to be made?

As we continue to support the ministries of churches overseas, it is difficult to change patterns of relationship and decision making. The church abroad must extend a call before a missionary is sent, and in doing so, it should be aware that other personnel options might be available. Churches may be afraid to express their real feelings. Perhaps they would rather have money to hire and train a local person. The church may be slow in planning ahead and informing COM of its needs for personnel and other assistance.

Another frontier is the concept of obedient servanthood of the believing community. This is urgent kingdom business throughout the world—in North America as well as in Africa. Mission agencies and missionaries have been strong on conversion but weak on servanthood, discipleship, and community.

Orlando Waltner, in a 1963 article in *The Mennonite*, "Sent to the frontiers," wrote, "The church that is not engaged in a commitment to God's redemptive concern is not really the church." A frontier today is to see the broader scope of God's redemptive concern. Oppressive elements exist in most societies and nations, including our own. We are considering work in Korea and the Philippines, both known to have oppressive governments.

In several countries where COM serves, basic human rights are routinely violated by government. The church needs to be more courageous in confronting injustice wherever it appears. We may have been hiding too much behind the reality that we are guests in these countries. If the church really transcends nations then we should not be so inhibited by nations. To save people from the wretched forces of injustice is also part of God's redemptive concern.

The disparity between our wealth and the material poverty of Mennonite church members overseas makes us uncomfortable when we have fellowship with them. It may also make it difficult to be partners in transcultural international joint ministries which are a frontier.

Missionaries are needed. COM needs to send them. From the point of personnel, the frontier calls for well-trained Bible teachers and community development workers who can combine evangelism and church planting with economic and agricultural development.

As a church and as COM we ought to challenge at least fifteen young people in each of the next three years to prepare themselves professionally and spiritually for mission overseas. Financial resources should be made available to make this preparation possible.

Thanks to the generosity of our people, we have money to pursue these and other frontiers. Thanks be to God who in Christ leads us in triumph (2 Cor. 2:14) through these frontiers and who calls us out of darkness into his marvelous light to be his people (1 Pet. 2:9-10).

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:11 MARCH 16, 1976

Who was it that you mistook me for?

Fern Pankratz Ruth

Who was it that you mistook me for—
Calling to me from your mobile chair
Placed at the bend in the hall?

Who were you waiting and crying for
When I came toward you and passed you there—
Heedless of you and your call?

I was so burdened with eyes downcast
Preoccupied with my own lost joys,
Groping, with senses a-blur;
Truly, it wasn't until I'd passed
That I could hear your sad, quiet voice
Saying, "Oh, that wasn't her."

One woman's bout with retirement

Esther Pankratz

"How does it feel not to be in school today? It must be strange after such a long time," says the young neighbor next door as she hangs out her daily load of diapers. Out on the street are all those familiar first-day-of-school sights and sounds.

"Oh, I try not to think about it," I say, trying to sound casual. "I've been cleaning out the refrigerator." But to myself I think, "How will I ever fill this great emptiness?"

Ever since I had been ushered into the first-grade room in 1910 until I walked out of my classroom for the last time in 1970, school had been an important part of my life.

I had made the decision to terminate my career after I had taught for two years on a part-time basis. In January 1970 I had begun to realize what was happening. Intentionally or unintentionally, I was being phased out. Sentences from a letter I wrote to my doctor show that a feeling of alienation had set in. "The part-time teacher is already partly removed from the beehive that makes up the school. I no longer feel so much a part of that world. Another frustration is that now I don't have a room of my own but have to carry my books and supplies from room to room. After having considered Room 207 practically a second home, I find this homelessness particularly difficult."

Shortly after having written that letter, I told my principal that when September rolled around again, it would not find me in the classroom. So the forty-five years of teaching (thirty-one of them in Buhler, Kansas) came to an end.

Henry Legler in his book *How to make the rest of your life the best of your life* includes a chapter entitled, "When they put you out to pasture, romp like a colt."

But unfortunately I had not then read Mr. Legler's book, and certainly romping like a colt was farthest from my mind.

The death of my mother the year before somehow made the loss of my work even more difficult to cope with. Since I am the oldest of ten, family responsibilities had always been heavy. But with the death of my mother, all that was over, too. Now there was no one to look after and not a single paper to grade.

School life had been a structured life regulated by bells. It was an interesting life and a busy one, with every minute carrying its burden of duties. One never ran out of things to do and to think about. Many evenings I went back to school to work in Room 207. Teaching was not only my work; it was a way of life. It was what I thought about, what I talked about, and what I did.

Now there were vast stretches of time, all of which had to be filled with something other than schoolwork. My hobbies, feeble, unnurtured things, were of little help. Reading, which I had thought I could always rely upon, was no longer so enjoyable because many years of paper grading had taken their toll on the eyes.

Mr. Legler thinks the restoration of complete freedom of choice is a wonderful thing. "We can work as we choose," he says. "Life has become for us one everlasting weekend."

But to me, freedom was a burden, partly because I was used to a structured life and partly because I did not know how to fill the time with worthwhile activities. Everlasting weekend? Who wants that? I had been taught to work, not play.

In addition to the emptiness and the unappreciated freedom, there was the devastating loneliness. I had always been around people and activity, but had never realized how I depended on them.

The result of all these adverse conditions was overwhelming, agonizing pression, complete with headaches and nausea. As soon as I opened my eyes in the morning and realized my situation, the black pall descended. Sometimes I could shake it off after a few hours; other times it lasted through the long, dreary day.

What does one do to make life bearable and eventually worthwhile again? One goes on trips, visits relatives and friends, spends weekends with sisters. Neighbors help; friends help; sisters and brothers help; the minister and the doctor help. All the while, one continues to hope and to pray and to try desperately to keep busy and find worthwhile things to do. Gradually a plan for the different days of the week evolves, and little by little the agony abates.

Then one morning instead of the usual, "Help me, God!" one can say, "Thank you, God!"—and hope that other mornings can be faced with faith and courage.

Henry Legler gives the following recommendation to people who are retiring: "When they put you out to pasture, romp like a colt." But romping like a colt was farthest from Ms. Pankratz's mind when she retired from teaching.

The choice

Rosemary Russell

Over the past several years, the old woman had suffered a series of strokes, each leaving her more debilitated. For some time, she had been nearly blind, partially deaf, and unable to smell. Her mental confusion left her with little interest in anything, and she spent most of her time in bed or just sitting staring into space. Now, at age eighty, the final CVA had struck; she was totally incapacitated, unable to even take fluids. Unless she could get to a hospital for intravenous (IV) therapy, she would soon die. But she had long ago let us know that she would choose to die in peace among those she loved, rather than have her life prolonged needlessly by mechanical means in the alien surroundings of a hospital. Should her wish be granted?

The question was mine to answer. The woman was my mother.

As a nurse, I had often come home from work saying that I couldn't stand to see what was happening to some of the older patients in our hospital. I'd seen so many CVA patients forced to sit up in chairs when they didn't want to, or tied to chairs or beds, or kept alive by IVs.

One little old lady said she didn't mind dying, but the nurses didn't want her to. They kept her alive in spite of everything. I watched her gradually draw up into a little ball until she began to look like a fetus. I knew I would never want these measures for myself or for my loved ones.

But I also believed that all people have a right to choose for themselves. So, after my mother suffered her first stroke, a light one, at age seventy-five, I decided to find out how she felt about lingering death.

Mother had lived with my husband, my children, and me for almost the length of our marriage. She was a contributing member of the family, not a visitor. We all loved and respected her. That first stroke had affected her balance and memory and left some muscle weakness in her extremities, but no paralysis. Because she lived with us, I had many opportunities to explore her attitudes toward the questions in my mind.

To do so, I wrote down a list of questions. They included general ones about Mother's life, her joys, sorrows, accomplishments, regrets, beliefs about God, life, death, funerals, and such. They also included practical ones about dying in hospitals and being kept alive by IVs and mechanical means.

In a way, I felt it a cruel, tactless, heartless thing to do, and I had the list completed for some time before I could bring myself to ask the questions. But I thought about the day when my own children might wonder how I would answer the questions, and I realized it would be a relief to them to know. That gave me the courage to go ahead with my plan to find out how Mother felt while her mind was still clear enough to make decisions. Possibly she would even feel a sense of security in knowing we wanted to carry out her wishes.

My plan didn't include ticking off the questions to her like a census taker and making check marks on paper. Rather, during our daily give and take, I gradually drew from her the answers to my questions. When I was alone after a conversation, I recorded her answers so that I could later refresh my memory from the record and not fear that my opinions would be colored by my emotions.

It became clear that my mother's feelings matched mine. If she became totally incapacitated, she did not wish to have her life prolonged by mechanical means in a hospital. "Don't let them stick needles into me just to keep me alive," she said. "You know how I feel about that."

Three years after her first stroke, we were convinced that Mother needed more care than our family could give her. I couldn't afford to quit my job, so we found a place for her in the home of a nurse's aide who had quit working in hospitals because she didn't like what she saw happening to old people in them. She had taken several oldsters into her home and she knew how to care for them.

She fixed Mother up in a private room, kept a watchful eye on her medications, and guarded her against falls and other injuries. Otherwise, Mother did just about as she pleased, living in peace, eating as she wanted to, lying in bed or sitting up as she chose, and above all, feeling loved.

Then came the final devastating stroke. If Mother were to live, she would have to be taken to the hospital. My husband insisted that we do just that. "She's starving to death," he protested. "You've got to take her to the hospital for an IV."

I agonized over the decision. I knew

What sustained me through the most difficult of all my nursing cases was my sure knowledge how my mother wished to be treated.

Mother was starving, and I could hardly stand by and watch it. But IVs would only delay the inevitable, and in the end I could not go against her wishes and subject her to hospitalization.

On the day Mother died, I was sitting by her bedside holding her hand and talking to her. She was in a coma, but I felt she knew I was there and could hear — or somehow know — what I was saying. I told her of my love for her . . . and of my gratitude for all she had done for me . . . and of my joy that she would be released from this body which had become such a burden to her. I told her that she was surrounded by love as she made the transition from this life to the next.

I have seen many deaths during my nursing career, but this was the most peaceful one I have ever witnessed. As I talked to Mother, she gradually breathed more quietly and slowly, without struggle, until she finally no longer took a breath. A peace settled over her face. I took her in my arms, kissed her, and thanked God for her peaceful release. The tears that streamed down my face were not from sorrow, but from relief that she had passed with such quiet dignity, surrounded by love.

What sustained me through this most difficult of all my nursing cases was my sure knowledge of how my mother wished to be treated. It was as if she were directing me through some of the worst moments of my life, when I could not possibly have done any straight thinking. The answers she had given me while she could still think for herself and make her own decisions had spared her loved ones the agonizing choice.

Legacy

Joyce M. Shutt

She spent her days quilting by the window
her skin delicate as fine parchment
touched by hues of apricot.
Her very being spoke of dignity, poise, grace.
Like a faded piece of tapestry
her inner sense of self
pronounced on all a benediction.
Her legacy remains.
When I feel lost and cannot find my way,
when past and future do not mesh
blurring values, truths, and goals
I see her ancient wrinkled face
through windows of my memory.
Like her hand-stitched quilts
joined in varied styles and patterns,
we stitch our lives
blending old with new
each creating our own unique design.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Putting people back into funerals

Anthony R. Epp

I have long nurtured a vaguely historical notion that funerals used to be a service which the family and its friends did with and for each other. Whether or not that notion is truly historical, the fact remains that today funerals are done to and for us. It was in this context of funerals as they are presently done to us that my family and I began our pilgrimage toward the idea that funerals be oriented around the people directly involved. My parents were inspired by the funeral of a dear friend. My sisters reacted against the commercialized pomp which they had seen associated with death. My wife and I had received additional impetus from a booklet entitled *The manual of simple burial* (Celo Press).

Thus, in the recesses of our minds we all had ideas concerning the ways in which we thought that death should be handled, especially within the family. Although we were never able to discuss these ideas as a total family, we had reached remarkably similar conclusions, as we learned so well when Daddy died. In the days following his unexpected death, we attempted to use things and ideas which had been meaningful to Daddy and which were at the same time in harmony with the ideas and ideals which we needed to express. Because we had thought them through, we were able to realize them.

From the moment that the doctor announced my father's death, my mother and sister, who had been with him in the emergency room, agreed that the coffin should be a pine box. When they called me and we had gotten through the first wave of grief, I was preparing to suggest a pine box when they announced their action on that very subject. Daddy's friends and co-workers were to build the box. They all turned out after Sunday school to build it. "You don't know how much it meant to all of us to be able to do that for Dan," one of the workers told me the day following the burial.

We children prepared the box itself. In the bottom we placed a patchwork quilt which would later cover the body. For under the head one of my sisters provided a pillow that she had crocheted. Together we lifted the box by its rope handles and loaded it onto a waiting pickup. We benefited from these little acts in that they served as avenues by which we were able to give vent to the grief and love which were welling up within us. And nothing in all of it looked "funereal."

Other people were able to express their grief by mourning with us. From even before Daddy had officially been pronounced dead, Mother had a sister and comforting friends beside her. On the two days following, we were almost never alone. These visits brought our grief out into the open, but also strengthened and supported us, as did the huge quantities of food which people brought.

On Tuesday morning, shortly before the burial was to take place, we gathered as family and friends to close the pine box. Some chose not to be with us. Some of us who participated in the closing, an act suggested by an uncle, began with some misgivings. Using Daddy's hammer, Mother drove in the first nail. We children followed. Suddenly, I felt a great relief sweep over me, as if I were, by this concrete act, formally accepting the death of my father. Grandchildren then took up the hammer. Family solidarity was cemented when, as I lifted my four-year-old son and attempted to help him drive in his nail, he announced, "I can do it." As friends and relatives joined in, I sensed a growing psychological acceptance of the fact that my father's earthly life had ended. There were both relief and tears, but we had made a step on the road to recovery.

We began the burial service by singing from memory the first verses of "Holy, holy, holy" and "A mighty fortress is our God." Following a prayer, the pastor asked for remembrances and thoughts which people might want to share. The number who spoke was amazing. It was interesting to note that those who, because of work or distance, had been unable to participate in our previous days of grief were the most emotionally shaken and thus unable to share their thoughts.

After the pastor had read the burial rite, all of us joined in repeating the Lord's Prayer. The pine box was lowered to its final destination. The service closed with one more symbolic act: beginning with my mother, we each threw a freshly cut flower onto the coffin. Those were the only flowers that we purchased. The prayers and thoughts uttered at that time are known only to God, but the gesture was visibly meaningful to those who participated.

Following the burial, we gathered at the church for a fellowship meal. Knowing well the people who had prepared it and who were serving made of it another act of love which the community of faith was extending to us.

Because of our own participation and because of the acceptance of this death which we had been symbolically and psychologically making through these acts, we as a family were able to participate fully in the memorial service which took place on Tuesday afternoon. We sang forcefully the affirmative hymns "Holy God, we praise thy name" and "Praise, thou, the Lord, O my soul," which the organist, at our request, played majestically. Having worked through our most severe grief, we were able to listen to the meditation, and in the words to the closing music, "Come, come, ye saints," we were able to perceive truth: "All is well! All is well!"

We had enabled ourselves and others to find overt expressions of grief in tangible acts. We and our friends and relatives had buried Daddy's body. It had not been buried for us. On Tuesday already and in the days since then, the outpouring of affirmation concerning these acts and symbols has indicated to us that people are indeed ready to abandon the "American way of death." We did it by putting people back into the funeral.

When Dan Epp died, the family members decided that they and their friends and relatives would bury him.

News

Mennonite communities and the 1976 dilemma

How do members of a peace church celebrate the bicentennial of a revolutionary war?

In towns across the United States where Mennonites are a high percentage of the population, the answers—like the colors of the flag—are threefold. Some Mennonites are actively and uncritically involved in community bicentennial committees. Some use the bicentennial as an opportunity to educate people about the peace position and civil religion. Some choose to ignore the national celebration altogether.

In southeastern Pennsylvania, the Eastern District Conference's peace and service committee has given the bicentennial little thought, according to committee member David Bartow. However, the Germantown Mennonite Church Corporation in Philadelphia is using the bicentennial as an opportunity to educate both Mennonites and tourists about Mennonite history.

"We see the year as a time of discernment rather than decision on many issues, yet as a very appropriate time to look at kingdom citizenships, church-state relations, and a host of related topics," said Robert Ulle, Germantown administrator.

The Germantown Corporation plans tours of Mennonite settlements and meetinghouses, and that group and Mennonite Historians of Eastern Pennsylvania have set up a number of seminars on such topics as "Black, Indian, and white relations," Relationships between church and state," and "Revolutionary passions divide the church: The Funkite episode."

In Ohio "many churches report that they are struggling on how to relate to community celebrations," said Lyle Troyer, member of the Central District Conference peace and service committee. "On the one hand, many Mennonite people do not wish to support or appear to support the glorification of war. On the other hand, they do not wish to build barriers between themselves and their neighbors or to appear snobbish or self-righteous."

In June 1975 the Freedom Train, a traveling museum of Revolutionary War displays, came to Archbold, Ohio, and drew 50,000 visitors to the small town. Some Mennonites responded with community pride, while others had much uneasiness, said Janette Klopfenstein of Archbold. "Four ministers, two of them Mennonite, chose a Sunday during the Freedom Train excitement to take a Jeremiah-like stance, calling the Christian to speak out against things in society which go against God's Word."

Other Mennonites didn't like the public criticism of the events and said, "Let's find the positive things we can relate to and ignore the rest."

Still others have accepted appointment to the bicentennial committee and have tried to have an active voice.

In Berne, Indiana, fifteen out of thirty-two bicentennial committee members are associated with First Mennonite Church. The committee plans a celebration throughout the month of July, sponsored by all the churches and civic organizations, according to Pauline Storm. Included in the celebrations is a pageant on July 29-31 written by Helen Macklin and Melissa Beitler entitled *This is my country* and "portraying the two hundred years of Berne and Adams County from the Declaration of Independence to the present."

In central Illinois, bicentennial celebrations among Mennonites will be low key "with individuals or small groups endeavoring to use influence where possible to play down the blind nationalistic, patriotic emphasis," said Lora Oyer of Chenoa, Illinois. Of nine churches surveyed, six will be involved in community-wide services, one will simply refer to the bicentennial in sermons, and two plan nothing at all in connection with the bicentennial. Some churches will emphasize peace, and a recent seminar on "Christian discipleship and civil religion" drew crowds in spite of the bad weather.

Farther west some bicentennial celebrations are under way, but many communities with a Russian heritage reported that they are "centennialed out."

"Generally speaking, the bicentennial emphasis is rather low key in the local area," said Virgil Gerig of Freeman, South Dakota. "This could be partly because most residents of the area have been here for only one hundred years and put a great deal of energy into the 1974 centennial observance (of immigration from Russia) just two years ago."

Oregon Mennonites are involved this year in their centennial of immigration to that state and have little interest in bicentennial celebrations, said LaVernae Dick of Dallas, Oregon.

Nevertheless, a number of Mennonite communities have planned bicentennial

WELCOME TO HILLSBORO
A
BICENTENNIAL
CITY

Hillsboro, Kansas, has joined more than 2,000 cities and towns in the U.S. as a bicentennial community. One of its "bicentennial events" is the annual Adobe House Days.

events and have placed themselves among the more than 2,000 cities and towns officially designated as "bicentennial communities."

In Goessel, Kansas, the Mennonite Immigrant Historical Foundation was asked by the Smithsonian Institute to make a replica of the Liberty Bell out of Turkey Red wheat. The six-foot-high bell, which took four months to make, was on display in Goessel for a month with an average of 200 visitors a day (1,500 one Sunday). Then it was shipped to the Smithsonian in Washington, D.C., where it will be on display for two years before being sent back to Goessel.

Hillsboro, Kansas, will have a community bicentennial birthday party May 29, presided over by Mayor Harold Wiebe and including a flag ceremony with the Fort Riley color guard, marching, Swedish dancers, a golf tournament, and a cake decoration contest.

The Hillsboro Bicentennial Commission and the Ministerial Alliance are cosponsoring Bicentennial Sunday on May 9 with a union service at the Hillsboro Mennonite Brethren Church. The Hillsboro ministers are tentatively planning a program looking "at the good things we are all about plus the challenges we still need to face."

"Not a great deal of enthusiasm" for the bicentennial was reported in Mountain Lake, Minnesota.

"The mayor tells me they have discussed the bicentennial in council meeting, but the only thing of any substance is that the water tower is due for a paint job this year," said Helen Friesen. "They are checking with their contracting firm about the possibility of painting it red, white, and blue this time."

In Henderson, Nebraska, bicentennial activities started with a flourish in 1975 with a flag ceremony complete with "minutemen" and followed by a *faspa* meal and with a 12-by-40-foot bicentennial mural painted by high school art students on the outside wall of the Henderson Telephone building. Little has been planned for 1976, however, although Henderson is officially a bicentennial city. Some opposition among Mennonites has arisen. In addition, the chairman of the bicentennial committee, a non-Mennonite, is moving out of town.

As in many localities, many of the so-called bicentennial events are annual celebrations with a new label this year. Among the publicized "bicentennial" events in local newspapers and brochures are Freeman Junior College's Schmeckfest (although it will not have a bicentennial theme), Bethel College's Fall Festival, and Hillsboro's Adobe House Days ("which will lead 1976 bicentennial activities in Hillsboro," according to the Hillsboro *Star-Journal*).

Many Mennonite churches reported they are using the four-lesson study guide "Bicentennial studies for the church," published by the Congregational Peace Education program, an inter-Mennonite venture.

How are Mennonites celebrating the American Revolution bicentennial? They are trying to mix a desire "to show our loyalty to the great ideals which were expressed with relation to the founding of our nation" with criticism of the celebration of war and with some willingness to co-opt the bicentennial for Mennonite historical purposes. Many Mennonites across the U.S. are still wondering how—or if—to celebrate the bicentennial.

Lyle Troyer noted, "What is the meaning and value of a historical celebration? Do we accept and participate in the celebration uncritically? If we see inconsistencies with our Christian testimony, how do we offer our criticisms in a good way? . . . Answering these questions on the practical level is not always easy."

Bernie Wiebe selected as new editor

Bernie Wiebe of Freeman, South Dakota, has been named editor of *The Mennonite*, beginning September 1.

The Mennonite, the English-language weekly magazine of the General Conference Mennonite Church in the United States and Canada, is presently edited by Larry Kehler of Winnipeg, who will resign this summer after five years in the position.

Mr. Wiebe, a native of Altona, Manitoba, has been president of Freeman Junior College and Freeman Academy since 1973. He had previously been an elementary and high school teacher and conference minister for the Conference of Mennonites in Manitoba with responsibilities in counseling and radio-television communications.

He holds a BA degree from Goshen (Indiana) College; a BD from Mennonite Biblical Seminary, Elkhart, Indiana; and a PhD in counseling and guidance from the University of North Dakota.

After Mr. Wiebe begins work with *The Mennonite* next fall, the offices of the editor will remain in Winnipeg, while the rest of the staff will remain at the General Conference central offices in Newton, Kansas, where *The Mennonite* is published.

Umsiedler pack churches; building survey next step

An overview of the needs for new or enlarged facilities among the German Mennonite churches which are attracting *Umsiedler* from the Soviet Union will be done this spring as a guide for making financial assistance available to these congregations, reported Peter Dyck, MCC Europe director.

"The churches are bulging; people stand in the aisles and hang out the windows," said Mr. Dyck, who recently returned from a visit to Europe. "The churches are so crowded that people are turned away when they come for Sunday morning worship, and some don't bother coming anymore because they know they won't get in."

The churches of which Mr. Dyck spoke are those built with Pax help for Mennonite refugees from the Soviet Union and eastern Europe after World War II who settled at Bechterdissen, Bielefeld, Espelkamp, and Neuwied.

Now some of this group's relatives who had to remain behind or were forced to return to the Soviet Union from western Europe at the end of the war are emigrating to West Germany at the rate of twenty to fifty per month under a family reunification program established between the German and Soviet governments.

Although the joint committee established a year ago by International Mennonite Organization (IMO), the European Mennonite service agency, and MCC to aid the *Umsiedler* was established to help meet social and spiritual needs, it is clear that church space is an additional problem, Mr. Dyck said.

The IMO-MCC *Umsiedler* committee has asked Gerhard Bartel of Calgary, Alberta, to survey the needs before the committee's April meeting.

Assistance to Mennonite churches in Germany which need expanded or new facilities was approved by the MCC executive committee in its meeting last fall, and a special church building fund was created for contributions from North American Mennonites who want to help their European brothers and sisters.

Already the church at Bechterdissen has planned for a building addition projected to cost $260,000 and has applied to the IMO-MCC *Umsiedler* committee for $100,000 in loans and grants.

Once Mr. Bartel's study has been completed and he provides the committee with an overview and sense of direction in April, the group will be ready for action on this proposal and similar ones from other congregations, Mr. Dyck said.

Church and community are a team in Toronto

Sheryl Penner gives individual attention to elementary school children who have difficulty with reading. The tutoring takes place at a school in the O'Connor housing project in North York, Ontario.

The ivy-covered building faces the sunshine in the Saturday morning stillness. The big, heavy double doors open to a foyer and a large, high-ceilinged room.

It could have been a church.

But over at the far end of the room are kitchen cupboards, a refrigerator, a stove, and wooden table and chairs polished to a high sheen. A counter separates the area from the front part of the room sectioned off as the living room by three sofas making a square. The music book is open at an upright piano. At the opposite side of the room, a few books show the occupants' interest in Mennonite and Christian writings.

It's the Scotia unit of Mennonite Central Committee volunteers. And the building they live in did once serve the Warden Park Mennonite Church congregation in Scarborough, a suburb of Toronto.

All five of the volunteers are providing specialized services in Ontario Housing projects. Four of them work with community services staff at the Warden Woods Church and Community Center about a half mile away, the new location of the Warden Park Mennonite Church—in a community center. A fifth volunteer, Sheryl Penner, works in the O'Connor Heights housing project in North York. There are no churches in the neighborhood, and she represents for many schoolchildren their only contact with a Christian world view.

Carolyn Bauman helps out the family services agency and teaches cooking.

Don Hildebrand and Erwin Wiebe are involved with residents of the Towers, two senior citizens housing projects with a total of 347 apartments.

Laura Giesbrecht answers phones for fourteen people in the community services section of the center, and does full-time secretarial work for the five social workers of the Children's Aid Society. This branch, containing offices for social workers and the Department of Health as well as a day nursery, is located in the lower level of the center.

Warden Woods Church and Community Center is the result of a church responding to community needs.

Twelve years ago, the fields and woods above the creek were built up by Ontario Housing as a project for low-income families, and 2,000 people were set down in it.

There was no transit service and no store. There were no recreation or community services facilities of any kind. Agencies such as Children's Aid Society and the Department of Health were working independently. There was overcrowding in the public school as enrollment rose from 500 at the close of June to 1,000 the following September.

There were fighting and vandalism; there were nervous breakdowns and suicide attempts.

Early in 1964 John Hess of the sixty-member Warden Park Mennonite Church together with the Scarborough Social Planning Council held a "meet-your-neighbor" get-together, to which all the community services, such as the police, firemen, Red Cross, Children's Aid Society, and school board were invited to introduce the community to the available services.

A series of meetings followed. After a community association was formed a few things began to happen: beautification, a transit route past the development, clothing and footwear distribution to children who were going barefoot to school.

Mothers wanted a day nursery. Mr. Hess spoke to teachers. He went to the Mennonite Conference of Ontario. He spoke to the Ontario Housing Commission, which told him that it provided housing but no facilities for services.

Eventually, Ontario Housing was persuaded, after some heated words, to let the community use facilities for a day nursery. The community provided staff.

Says Mr. Hess of that experience now: "I stuck my neck out. And parents saw that this church is concerned."

He reminds himself of his Lancaster County upbringing in Pennsylvania which had instilled the principle that he was to be separate from the world. Involvement with the secular powers was a new thing for him.

In the summer of 1966 the different agencies working in the community began to meet for interstaff consultation, but it wasn't until there was a suicide in the fall of 1967 that the agencies agreed closer cooperation was essential. The result was the Warden Woods Community Service, staffed by one worker from the Family Service Association, a public health nurse, and two workers from the Children's Aid Society. The housing authority provided facilities.

Since that time, a teen drop-in center has been built, recreation has been organized, and a workshop developed.

Vandalism dropped off. Suicide attempts dropped off. Businesses were persuaded to come into the community because of the spirit which had developed.

A Mennonite Central Committee volunteer unit first entered the community in 1969.

All five of the volunteers are of rural background. Sheryl and Don are from Niverville, Manitoba. Carolyn is from a village near Canton, Pennsylvania. Erwin is from Madison, Saskatchewan, and Laura is from Carman, Manitoba.

Lydia Penner

Zaire church leader issues statement on moratorium

"It would be preferable to discuss the 'autonomy of the church' rather than the term 'moratorium', for this term gives rise to various interpretations and seems to imply broken relationships with a friend with whom there has been good rapport," said Kabangy Djeke Shapasa, general secretary of the Mennonite Community of Zaire.

Kabangy's unsolicited statement, received recently at Africa Inter-Mennonite Mission offices in Elkhart, Indiana, mentioned the Zaire church's plans for a new missionary outreach in Africa "in order that the heritage of the gospel which frees and unites may be shared."

He continued, "The work of evangelization and the edification of the church requires a cooperation between national Christians who are genuinely born again in the blood of Jesus and our missionary colleagues. We believe that Jesus causes all walls of shame and hatred to fall."

However, Kabangy also stressed that the Mennonite Community of Zaire learned to stand on its own in 1960, when missionaries left because of war. "When the missionaries returned they found the church alive and proceeded to strengthen a fraternal cooperation with that church."

He said the Zaire church seeks to develop a closer fraternal cooperation regardless of color or race.

Medicine Hat church works at dual-affiliation problems

Although their goal of dual conference membership for the church has not been realized, members of the Crestwood Mennonite Brethren Church in Medicine Hat, Alberta, have worked out a compromise.

The church will retain its single affiliation with the Mennonite Brethren Conference, but persons joining the local fellowship can keep their membership in another Mennonite conference.

The church has been supported by members of both the Mennonite Brethren and General Conference Mennonite groups for some time. *from MB herald*

Study refutes ideas about the elderly

A Duke University research team has revealed that the elderly do not become preoccupied with religion or religious activities nor are they primarily concerned with preparation for death.

However, in such things as happiness, feelings of usefulness, and personal adjustment of people to the circumstances of older age, the researchers believe that religion may play an important and beneficial role.

The Duke study was conducted over a twenty-year period beginning in 1955, and the subjects were examined nine times in that period. The ages of the 272 participants in the project ranged from sixty to ninety-four. Religious preference was 90 percent Protestant.

The following conclusions were drawn from the study:

—Women and persons from nonmanual occupations tended to be more religious in activity and attitudes.

—There was a general shift from more church attendance in childhood to less in old age. Health, vision, and hearing accounted for this change.

—Positive religious attitudes remained stable despite a general decline in religious activities.

—Religion was an important factor in promoting happiness, feelings of usefulness, and personal adjustment. However, there was no correlation between religious activity or attitude and longevity.

An implication of the study, the researchers pointed out, is that churches need to give special attention to their elderly members in order to compensate for their generally declining activities and to intensify the benefits of their religious experience. From A.D. magazine

1,000 houses to be rebuilt in Guatemala

When the earthquake hit Guatemala February 4, the adobe walls of homes like these in the village of San Marcos crumbled, bringing down the roofs and leaving the doors standing in the rubble. Additional support for roofs will be part of the design of the 1,000 houses which Mennonites plan to rebuild in a $250,000 six- to nine-months recovery effort. The houses will be built according to a design discovered by Lancaster, Pennsylvania, builder Chester Steffy, a member of the Eastern Mennonite Board of Missions executive committee who spent the third week of February in Guatemala. The rebuilt houses will have adobe walls supported by concrete footers and diagonal guy wires, and tin roofs (rather than heavy tile) will be supported by wooden corner posts embedded in the concrete. Supervising recovery efforts will be three teams of ten persons, each team composed of two Mennonite and four Guatemalan builders and two Mennonite and two Guatemalan social workers. Each set of teams will work for two months. Latin American Mennonites and North American Mennonites with Spanish-language ability and experience working in church programs in Latin America are top priority to fill the non-Guatemalan positions. Most of the actual labor will likely be done by Guatemalans and groups of Latin American Mennonites and Amish coming into the country for shorter periods of service.

MCC discontinues "Pax" designation

The "Pax" designation for a portion of its overseas volunteer program has been dropped by Mennonite Central Committee.

In mid-November 1975 the last three Paxmen completed orientation for assignments in Bangladesh, Brazil, and Belgium. A month later, the MCC executive committee voted to discontinue the "Pax" designation.

The program officially began in 1951 with a builders' unit of twenty young men to build homes for Mennonite refugees in Germany. The first Paxmen, many of whom were fulfilling obligations for alternative service to the military, had to finance themselves. Later they were asked to provide one-third of their expenses, while the local congregation financed the second third and their conferences the remaining third. In 1964 the Pax budget merged with the MCC overseas budget. Separate field administration of the Pax program was phased out at the same time.

Several factors resulted in dropping the name "Pax," said Lowell Detweiler, director of MCC personnel services.

"Because the draft age was eighteen, some of the earlier Pax volunteers were young and were not highly trained. In many places this led to the concept of the Paxboy. Today the need for skilled volunteers is increasing. When we are sending a twenty-seven-year-old man with a master's degree in agricultural development to Bolivia for a second term, the Paxboy concept doesn't fit. Single men serving recently range in age up to seventy years old," he explained.

It is also easier for the personnel office to keep only one list of volunteers and service opportunities, since many service positions are open to both men and women, both married persons and single persons.

Oregon centennial celebrated with music

Over a thousand Mennonites from the Willamette Valley in Oregon gathered at Willamette University for the second annual festival of praise February 29. The program was one of the activities celebrating the centennial of Mennonites' arrival in Oregon.

Taking part in the program were choirs and other musical groups from fourteen congregations. A mass choir of more than 150 persons was directed by Jerry Friesen of George Fox College, Newberg, Oregon.

The next Oregon Mennonite centennial activity was to be the opening of a Mennonite exhibit at the Oregon Historical Society in Portland on March 15.

Allen Epp of Aurora is in charge of this museum exhibit.

Support sought for WCC concern for nonviolence

Representatives of the historic peace churches are exploring ways of lending support to the World Council of Churches' concern for nonviolent social change and struggle against militarism.

That concern was expressed in several resolutions adopted last December by the WCC Assembly in Nairobi, Kenya. Among the measures called for is a global consultation on disarmament to examine alternatives to increased military spending.

As a follow-up, a coalition of Friends, Brethren, and Mennonites met recently in Elgin, Illinois, to discuss a joint effort with the World Council in support of projects that demonstrate the use of creative nonviolence in the struggle for social justice. Details are yet to be worked out. The coalition decided to continue working cooperatively for at least another year, particularly to support the WCC initiatives taken in Nairobi and to relate to the Fellowship of Reconciliation in its planning.

Earlier, representatives of the historic peace churches were instrumental in helping the World Council shape a study report on nonviolence as a method of social change. The document, requested in 1968 by the Fourth Assembly as a memorial to the late Martin Luther King, Jr., was commended in 1973 by the WCC central committee to member churches for study and action.

Participating in the Elgin discussions were H. Lamar Gibble and S. Loren Bowman, Church of the Brethren; Ted Koontz and Urban Peachey, MCC Peace Section; William Keeney, Bethel College; and Harold Smuck, Friends United Meeting.

Lawrence K. Miller of Friends Philadelphia Yearly Meeting and John Howard Yoder, Mennonite theologian, were unable to attend but submitted written reports.

Open Doors

The History of the General Conference Mennonite Church

by S. F. Pannabecker

Extended to
May 1, 1976

In this book you have the drama that portrays the reliving of days and years as God's people marched through open doors. You are given a brief glimpse of the drama of eternity as lived and enacted by those who have been a part of the body of believers known as the General Conference Mennonite Church.

INTRODUCTORY OFFER

462 pages, 6 pages of photos, hardback $12.95
After February 13, 1976 . . . . $18.50

FAITH AND LIFE BOOKSTORE
Box 347, Newton, KS 67114
159 W. Main, Berne, IN 46711

FELLOWSHIP BOOKCENTER
302 Kennedy
Winnipeg, Man. R3B 2M6

Words & deeds

A Women in Ministry conference will be held April 30 to May 2 at Lombard, Illinois, sponsored by the Lombard Mennonite Church and its ten-member pastoral team. The conference is designed for men and women in the Mennonite church who are in ministering roles in the church and who may be interested in exploring varied patterns of shared ministry. Registration forms should be sent by April 15 to Women in Ministry, Lombard Mennonite Church, 528 East Madison St., Lombard, Illinois 60148.

Mennonite Foundation of Canada board of directors has approved two finance committees, one for the national headquarters in Winnipeg and a second one for the Ontario office. The board also decided to allow persons to designate investment money to private institutions, such as nursing homes, even though they are not supported by a conference or a church.

Neftali Torres, Art Griffin, and Emma LaRoque will be among the resource persons for In Search of Peace, an inter-Mennonite peace education program for black, native American, and Spanish-speaking Mennonite churches. The program grew out of a 1974 minority peacemakers seminar and is funded by the Schowalter Foundation and the Women's Missionary and Service Commission of the Mennonite Church. The program will make available teacher-prophets to communities where they are invited. It is intended to introduce employment alternatives to the armed forces, interpret the gospel as good news for the whole person, deal with the spirit of nationalism in different places and cultures, convey the justice and righteousness themes of the New Testament in the face of present injustice, and help the church be the kind of supportive community that undergirds peacemaking. More information is available from In Search of Peace, John C. Stoner, coordinator, 21 South 12th St., Akron, Pennsylvania 17501.

The church is discussing questions in science that are no longer being taken seriously in debate by scientists, said Erwin Hiebert, professor of the history of science at Harvard University. Mr. Hiebert spent three days in February at the University of Manitoba and the University of Winnipeg at the invitation of the Inter-Mennonite Campus Ministries, coordinator of student service work for four Mennonite conferences in Manitoba. We must begin to bring the Christian world view to bear on the questions currently under debate by scientists, he said. The only test of Christianity is whether it changes the life-styles and value systems of those who profess it.

Eight churches in the Buhler-Inman, Kansas, area participated in a joint evangelistic crusade for one week in February. Participating were four General Conference churches (Buhler, Bethel at Inman, Hoffnungsau, and Hebron at Buhler), Buhler and Zoar Mennonite Brethren churches, and the St. Peter's United Church of Christ at Inman.

A regional seminar on small business and government was recently held at Bluffton (Ohio) College. The event was sponsored by the college's economics and business department and the Church, Industry, and Business Association.

The leprosy program at Kilometer 81, Paraguay, celebrated its twenty-fifth anniversary February 6. The program was established in 1950 by the Paraguayan Mennonite congregations, a group which included those who had recently arrived as refugees from Europe. MCC was invited to assist with the beginnings of the leprosy program and purchased a tract of land located eighty-one kilometers from the city of Asuncion. The General Conference has one missionary nurse at the leprosy clinic. Hundreds of Paraguayan young people have been involved in voluntary service at Kilometer 81.

THE THIRD-YEAR INTERNSHIP PROGRAM at COLUMBIA BIBLE INSTITUTE offers

- **An atmosphere in which to confirm one's calling to a church-related ministry.**
- **Assistance in integrating academic studies with practical experience.**
- **Church-related field work in which to develop skills in leadership and communication.**

The third-year program at CBI has helped me to determine my call to the pastoral ministry. It has assisted me in combining theory and practice and given me an opportunity to bring my questions from the field into the classroom. It has provided for me spiritual enrichment and a practical field experience. Since starting my third year at CBI, I have accepted a call to be associate pastor. *D. Gary Loewen*

CBI's third-year program is serving to confirm my calling into the pastoral ministry. Not certain enough to commit myself to a two- or three-year program, I was looking for something practical that would, over a short period, give me the exposure necessary to solidify that calling. *Ken Sperling*

We invite those who desire training beyond the regular Bible School course and sense a call to Christian service or church ministry, to enroll for training at CBI.

For additional information write: COLUMBIA BIBLE INSTITUTE, 2940 Clearbrook Road, Clearbrook, British Columbia V2T 2Z8.

Record

Published

The *Mennonitisches Jahrbuch 1976*, the yearbook of the South German Mennonites, has been published. Included are reports and statistics covering the life of all German-speaking Mennonites in Europe. However, about two-thirds of the 150 pages contain reflective articles and short stories by Mennonite and non-Mennonite writers. It is available from Johannes Harder, am Aspe 8, 6490 Schluechtern, Germany.

Calendar

Northern

Mar. 19—MCC regional world hunger conference, Bethesda Church, Henderson, Nebr.

Western

Mar. 16—Spring meeting, Western District Women, Bethel Church, Inman, Kans.; Gladys Goering, speaker

Mar. 20—MCC regional world hunger conference, Hoffnungsau Church, Inman, Kans.

Mar. 21—MCC regional world hunger conference, Enid (Okla.) Mennonite Brethren Church

Mar. 21—Annual peace institute, Eden Church, Moundridge, Kans.; Floyd Bartel, speaker

Apr. 3—Mennonite Men's chorus concert, Presser Hall, Lindsborg, Kans.

Workers

John and Ruth Koppenhaver of Hesston, Kans., former missionaries in Argentina, have gone to Guatemala for six months to direct Mennonite recovery and rebuilding efforts. The program is under the leadership of MCC in cooperation with Eastern Mennonite Board of Missions and the Washington-Franklin Conference. Other members of the team include *Robert and Sandra Brubaker*, Richfield, Pa.; *John Bomberger*, Elm, Pa.; and *Abe Janzen* of Saskatoon, Sask., a member of the Neuanlage Grace Church.

Janet Soldner Nussbaum was recognized for thirty years of missionary service by the General Conference's Commission on Overseas Mission Feb. 10. Janet, a registered nurse, went to Colombia in 1945 as one of the first General Conference missionaries there. She was later reassigned to the Nuevo Namiquipa clinic in Mexico from 1972 to 1975. She now lives in Sweetser, Indiana.

Nussbaum

Wolfe

Ministers

Roger L. Wolfe has become assistant pastor of the Grace Church, Lansdale, Pa. He was raised in Kokomo, Ind., and is attending United Wesleyan College, Allentown, Pa.

Review

On growing older

Prime time, *by Bernice and Morton Hunt (Stein and Day, New York, 1975, 225 pp., $7.95);* Aging: The fulfillment of life, *by Henri J. M. Nouwen and Walter J. Gaffney (Doubleday, Garden City, N.Y., 1974, 152 pp., $6.95);* Old is not a four-letter word, *by Jean B. Abernethy (Abingdon, Nashville, 1975, 159 pp., $3.50); and* Last rights, *by Marya Mannes (Signet, New York, 1973, 166 pp., $1.50) are reviewed by Paul I. Dyck, administrator of Mennonite Memorial Home, Bluffton, Ohio 45817.*

Aging is a subject that is receiving increasing attention, and it's deserved. More and more of us are reaching the time of life when others call us "senior citizens" or "elderly" or some other title which indicates age beyond sixty-five or seventy. To couple discussion of death with discussion of aging is also appropriate, even though death is not exclusively a phenomenon of the aged. But on the other hand, most young people survive youth, but old people do not survive old age.

The first book of the four deals with the middle years. The husband-wife team which wrote *Prime time* thinks that present-day middle age (forty to sixty-five) enjoys better psychological health (fewer taboos to worry about), better social health (freedom from small children permits time for activities outside the home), and better financial health (more money than ever before).

It is a time of maturity and having respect for that maturity and wisdom. Life is not too threatening because, by this time, people have already experienced love, marriage, children, career, moving, etc. The myth of rapidly waning mental and sexual powers is gradually dying, leaving middle age in better mental health. According to these authors, the middle years are the "golden years."

The second and third books on our list speak about persons who have arrived at the time in life when they are retired and when many of their friends are no longer around. This is the time when growing infirmities and social customs hinder them from many of the more youthful pursuits.

Both of these books take a very positive attitude toward aging. Aging is not something to be feared, fought, or denied. It can and ought to be a time of discovery, a time when people break through the illusions of immortality and begin honestly to face the true reasons for living. A sample chapter heading is "Aging as a way to the light."

These authors decry the fact that our society so often segregates the aged and stereotypes them as "poor, sick, and unhappy." When we do this, we lose the opportunity to learn from them about the aging process. Not all old people are senile and helpless. Old Pope John breathed new life into an ancient church. Mother Theresa gives hope and dignity to the sick and dying of Calcutta. Titian painted one of his master works in his late nineties.

Aging is a beautiful book, not only for its content, but also for its format. Roughly three-fourths of its 150 pages are filled with pictures or simply left blank. This format gives one the feeling of being on a leisurely walk through the countryside on a soft summer afternoon, talking and listening to a close friend.

Old is not a four-letter word does not have the same attractive format, but it is one of the better books I have read on the subject of aging. The title is folksy, but the content is not. The author feels that old age is the time to bring one's past up to date and to contemplate the eternal in ways which were not possible earlier in life. In these "spiritual pursuits," people can experience grace and strength.

Last rights deals with the question of death. It is an eloquent plea for the right to die with dignity. Marya Mannes is appalled that society isolates the dying, lies to them about their illness, and sticks them full of needles and tubes for no better purpose than to postpone the funeral for a few days or weeks. She pleads for the right to turn off the medical machines when the mind and spirit have already died.

These books are an attempt to bring the meaning of life and death into focus. They are worth reading and pondering. Perhaps they may even help us to discover a more abundant life at a time when we least expect it.

Needed:

Three persons for COE

Half-time position:
in family life to work in the area of education in family concerns, putting together a consultation, gathering resources, working with family camps

Half-time position:
working with congregations and colleges to strengthen relationships and understanding of our need for each other

Half-time position:
in student services to work with congregations and students to develop continuing relationships

HERALD PRESS
PRESENTS
3 VBS CHOICES FOR '76

Herald Summer
Bible School Series

SERVING GOD

5-day or 10-day courses

Herald Summer Bible School Series
Preschool
Kindergarten 2
5-Day
Teacher's Manual
Lessons from Bible Children

The same proven, permanent curriculum has been revised to offer a choice of ten 2 1/2-hour sessions or five 2 1/2-hour sessions —both have the same content and course titles.

Your child gets:
- An exciting program that emphasizes Bible study.
- A Bible school series he can grow up with.
- A course that meets him each year at his level.

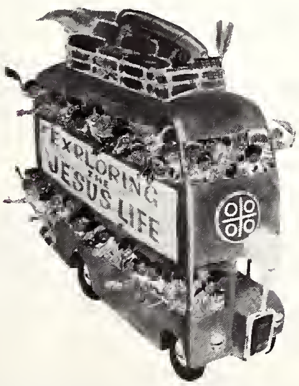
You get:
- A free Leader's Guide with devotional material, suggested closing program, and theme song. (Only the Leader's Guide changes from year to year—the material stays the same.)

Leader's Guide, sample kit, available at your local bookstore.

Herald Omnibus Bible Series

EXPLORING THE JESUS LIFE

5-day course



Also a *permanent*, closely graded curriculum. A biblical approach to real-life situations. Good all year round—including 5-day VBS. Excellent in urban, suburban, interracial and inter-cultural settings. Filmstrip with record or cassette, sample kit, and Leader's Guide available at your local bookstore.

For further information write:

Herald Press
Scottdale, PA 15683/Kitchener, ON N2G 1A7

THE PARABLES FOR TODAY

A. M. Hunter

Great endings from small b

How hard it is at the actual time for us to know what is really *going on* in what is *taking place*.

For example, at Runnymede in 1215 King John of England, much against his royal will, signed Magna Carta, the Great Charter. This laid down, among other things, that no man could be punished without a fair trial, and no new taxes imposed without the assent of the people's representatives.

When King John put pen to paper, few could have foreseen what was *really going on*. But, now we can see that what was being inaugurated was British parliamentary democracy.

So it was in A.D. 28 when Jesus came into Galilee proclaiming, "The time has come: the kingdom of God is upon you; repent and believe the gospel." Jesus was announcing that God's reign—his saving intervention in history for which people had been praying for long centuries—had now begun.

Yet who among the Galilean bystanders listening to Jesus could have guessed that a great turning point in history had been reached?

Vivid hint. Only the man who made the proclamation really knew what was going on in what was taking place, knew that the living God was at last invading history for us and for our salvation.

Later in two little parables Jesus gave his followers a vivid hint of what God was now doing.

The reign of God, he said, is like what happens when a woman buries a bit of leaven in half a hundredweight of flour. The result is an explosive ferment, all bubbles and eruptions, which goes on till all the flour is affected.

Jesus means that when God's reign enters history, it creates a dynamic disturbance which no time or society can escape. Now God's great ferment has begun, and go on it must until the kingdom of God is ultimately triumphant over the kingdom of evil.

Symbolic tree. The other parable is a twin to the first one. In it, too, Jesus told his hearers what was really going on in the work he was just beginning. This is the parable of the mustard seed. The mustard seed has long been proverbial among the Jews for the smallest thing imaginable.

"Have you ever noticed," said Jesus, "that everyday miracle in the natural world which can transform a tiny mustard seed into a large tree ten feet tall in whose branches the birds of the air make their dwelling? Well, this miracle is now about to happen in the spiritual world."

"The birds of the air" was a familiar Jewish phrase for the Gentiles; and ever since the time of the prophet Ezekiel, the tree in whose branches the wild birds made their dwelling had been a symbol for a worldwide empire embracing all peoples of the earth.

Just so, says Jesus, the reign of God which may now seem a thing of infinitesimal importance is destined to span the earth and include in its sweep the Gentiles from afar.

Small beginnings, great endings—this is the point of both these parables. But what have they to do with us in the world of A.D. 1976?

Nineteen hundred years after Jesus great proclamation in Galilee, there are tumults aplenty in the world, and no shortage of devilry. Even among religious people today, there are some who, confronted by the giant power of evil in our society and the world, tremble for the future of God's kingdom and church.

It is here that these two parables, embodying as they do the assurance of Christ, ought to put courage and faith into all faint hearts.

Is 1,900 years really a long time? I once received a letter from the queen (now the Queen Mother) who had read a book of mine about Jesus. She began her letter by confessing that she had read its last chapter (which was about Jesus' resurrection) first.

"It was dreadful cheating, I know," she wrote, "but it makes a wonderful and hopeful background to the whole book, and I do not regret it at all." Then she went on. "What a short time is 1,900 years! Perhaps the light of the resurrection will yet flood the world."

What splendidly Christian words! Nearly 2,000 years have come and gone since the planting of the mustard seed and the putting in of the leaven, and we do not yet see the final issue of the salvaltion God began in his Son Jesus Christ.

But the seed has grown into a great tree—a church which, despite its division, now numbers nearly a thousand million in the world. And still God's leaven is working, working not merely in the church as it seeks to match its message and ministry to the needs of a rapidly changing world, but often elsewhere in ways unrecognized by us in all the turmoil and confusion of the times.

Early Christians. We should think not only of the ecumenical movement, but of the quest for world peace; the revolt against racism; "Jesus people" with all their crudities; the Pentecostalist, or charismatic, churches with their newfound belief in the power of God's Holy Spirit to defrost God's frozen people.

"Ye fearful saints, fresh courage take!"

innings

God, so far from being dead, is very much alive in his world. The ferment which he started in Galilee is still spreading. The seed which he gave his son to sow is still growing.

Visit the 3,000-year-old yew tree in the Perthshire churchyard at Fortingall, the reputed birthplace of Pontius Pilate. Look at that tree and reflect that it was growing there a thousand years before the mustard seed of God's kingdom had begun to germinate in Galilee.

Only a small part of the scroll of history is yet unrolled. The dawn which arose in Galilee 1,900 years ago has yet greater splendors to unfold. As Archbishop William Temple put it: "We are really the early Christians," and we have God's great future before us.

Questions for discussion

1. Jesus used these two parables in order to make much the same point—small beginnings, great endings. Can you think of other "twins" among his parables?
2. "God's leaven is working, not merely in the church." Do you agree? Give examples to support your view.
3. "What a short time is nineteen hundred years!" Do you agree with the Queen Mother and Archbishop William Temple that "we are really the early Christians"?

Next week: *The good employer*

Published by permission of Life and work

Meditation

Requiem for a neighbor

She must have known
she wouldn't see another year;

in the autumn
she raked the leaves gently
without her annual anger
over the nuisance of it all—
her lips moved softly
as she sifted them from her hands,
the amber, wine, and russet,
into the waiting bags . . .

winter found her
sweeping the snow from her walk
herself, refusing all assistance
gladly accepted in other years;
even with the wind cold
and the wet flakes persistent
she would stand
broom in hand
savoring . . .

then in the spring
she wept over the young magnolia
whose blossoms yet numbered
less than her years,

and on the last day of summer
she went Home.

Pollyanna Sedziol

Contents

Who was it that you mistook me for? 177
One woman's bout with retirement 178
The choice 179
Legacy 180
Putting people back into funerals 181
News 182
Record 188
On growing older 188
Great endings from small beginnings 190
Requiem for a neighbor 191
Free to enjoy life for life's sake 192

CONTRIBUTORS

The addresses of this week's writers are: Fern Pankratz Ruth, 702 Estelle, Wichita, Kans. 67211; Esther Pankratz, Buhler, Kans.; Anthony R. Epp, 7424 Holdrege, Lincoln, Nebr. 68505; Pollyanna Sedziol, 2498 Lourdes Lane, Cincinnati, Ohio 45238; Elvera Goering, 208 West Republic, Salina, Kans. 67104; and Joyce M. Shutt, Route 1, Orrtanna, Pa. 17353.

Rosemary Russell's article appeared originally in Nursing 75 and is used by permission.

CREDITS

Cover, David Witbeck, RNS; 180, Susan McKinney, RNS; 182, Sheree Penner, Hillsboro, Kans.; 184, MCC (Canada); 185, Paul Landis, MCC. "The choice," on page 179, is reprinted by permission from the July 1975 issue of Nursing, Copyright © 1975 by Intermed Communications, Inc., Jenkintown, Pa. 19046.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Free to enjoy life for life's sake

Elvera Goering

I look forward to growing old. I need to speak out against the prevalent pessimistic attitude toward aging. Old age is not always lonely, boring, and painful. Old age is not a wasted period of time. Youth is not preferable to age any more than short is preferable to long. Age is wise and serene. Old age is beautiful.

Perhaps the negative attitude toward aging results from the feeling that the aged have more than their share of problems. True, old people do face difficulties. They live on a fixed income. They must give up jobs and learn to use their time and talents in new ways. They lose friends and family through death. They gradually lose physical strength. They are less mobile. They face approaching death. This combination of adjustments may seem so overwhelming that we feel we would rather not face them. "The way things are, I don't believe I want to get old," said a discouraged hospital chaplain at a recent conference on aging.

How shortsighted! The fact that old people have problems is no reason to dread getting old. Don't we all have problems? We can no more abolish the problems of aging than we can abolish the problems of adolescence or middle age. Just as all adolescents must face the new and difficult situations of living independently, choosing a vocation, and choosing a life partner, so all old people must face the new situations of loss of vocation, loss of friends, and impending death. As Erik Erikson, in his book *Childhood and society*, explains, each period of life has its unique developmental tasks to be mastered. The tasks faced by our aged population are not necessarily more difficult nor more depressing than those of any other age group. Our job is not to somehow wipe out the difficulties faced by the aging, but to make their adjustment to these difficulties a little easier. easier.

In my experience working with the aged, I have seen many lonely, hopeless persons. But I have also seen many who are happy, loving, giving. The difference is not in the problems they face, but in their adjustment to these problems. I remember one woman in particular who was a special inspiration to me. She was eighty-eight, frail, and alone. I visited with her only once. She was busy piecing a quilt. "You know," she said, "people complain of being lonely, and I can't understand it. I read, I sew, I watch TV, I play solitaire, and when I get tired I go to bed. I'm never lonely." I knew she was sincere. She radiated her serenity. Shortly after our visit she died, but it was not a sad occasion. She had accomplished her tasks.

This woman helped me to see the beauty of old age. She helped me to understand that life beyond the period of economic productivity can indeed be worthwhile. Long past retirement, people can still experience the joy of giving, loving, creating, learning, and growing. And if physical or mental limitations make even these experiences difficult, the wonder of life is still present. In the words of Abraham Heschel, in an article entitled, "To grow in wisdom," "It takes three things to attain a sense of significant being: God, a soul, and a moment. And the three are always here. Just to be is a blessing. Just to live is holy."

Old age gives one a chance to appreciate the fact that life is more than work. For surely it is. In later years people are finally free from the competitiveness and hurry which bind so many of us, free to enjoy the blessing of being. Older people are free at last to enjoy life for life's sake.

Our duty toward our seniors is to help them find the inner and outer resources to make old age more satisfying. When we see aged people who have let the difficulties of life blind them to the beauty in life, we have the opportunity to help them rediscover the beauty.

The Mennonite
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:12 MARCH 23, 1976

WHAT HAVE OTHER CULTURES GOT THAT WE'D WANT?

Esther Groves

Our family spent two years in interdenominational literacy work in Sierra Leone, West Africa. We will never again be quite the same. Now when a visiting overseas worker switches off the projector, we realize what we have seen and heard is only the tip of the termite mound.

There is never time to share culture shock, which everyone experiences in spite of orientation. We naturally develop habits, expectations, and views that help us cope with and enjoy the culture we live in. Overnight we dropped by plane into another culture where we needed different habits, expectations, and views to survive in and appreciate life.

We adjusted physically to heat, humidity, malaria pills, fungi and worms, and new foods. We learned a new set of everyday routines, trivial yet important, from water purification to bargaining and working out a system of giving to beggars and dealing with requests for loans, from carrying a flashlight at night for snakes to adjusting to the daily flow of

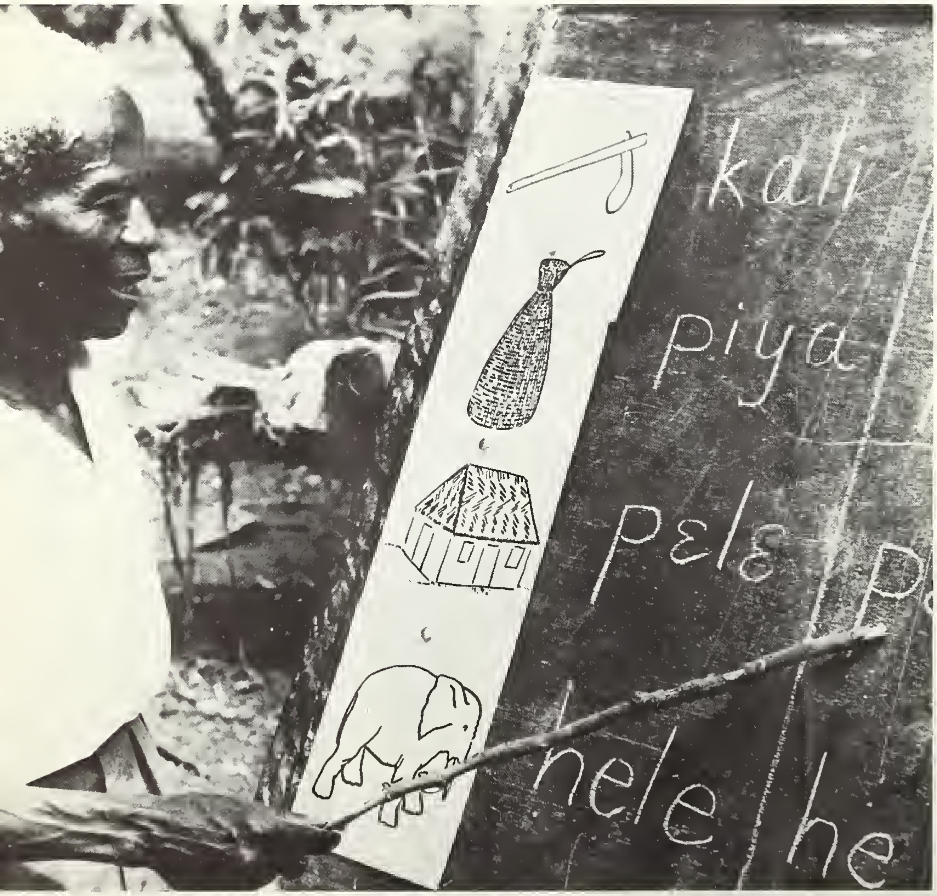
A devil dancer at a West African agricultural fair.

callers typical of any culture with more illiteracy and interdependency and fewer telephones. Through all of this we were supported by the friendliness, patience, and courtesy of the Mende people among whom we were living.

Some expatriates consciously or unconsciously resist what they feel are "inferior" ways. They keep their life-style as western as they can afford, rarely speak of the country and its citizens without criticism, make no effort to learn the language and culture, and keep their social distance from almost everyone but fellow expatriates whom they entertain in a little world of their own. (We confess we didn't get too far with language ourselves because we worked with literacy teachers fluent in English; our children did better because they had to.) Generally the young people—teachers in TAP and the Canadian, U.S., and British volunteer organizations—seemed to fit more easily into the culture than the older adults, though there were exceptions. Perhaps one factor was that as volunteers they couldn't afford as much of a western life-style.

Gradually African and American customs seemed more alike as we began to understand the human needs and fears that underlie the sources of both.

A literacy teacher in Sierra Leone, Kpanga Edwards, conducts a class in the Mende language. He is using simple sketches prepared by Esther Groves. Carlyle Groves made the blackboard.



What is strange? What at first seemed exotic became commonplace the longer we stayed, and the stranger many of our own traditions began to look. We became accustomed to seeing bare-breasted women in wrapped *lappas* or long skirts, just as Africans have become accustomed to seeing young women in miniskirts.

We watched the dancing of young girls in raffia and shell costumes as they were being initiated into the Bundu society and adulthood and wondered what bush girls would think of cheerleading and baton-twirling rituals. The parade of fierce Wunde warriors decorated with mud, leaves, and paint is as exciting and traditional as any football scene where North Americans line up and shout as the home team charges out nearly unrecognizable in face-barring helmets, shoulderpads, and bright uniforms.

Africans enjoy devil dancers in great masks of carved wood and thick mantles of raffia as much as Americans enjoy witches, devils, ghosts, and animals seen at Halloween parties. Their folk stories are fascinating but no more exotic than some TV series and cartoons.

Did we think it strange that they placed sacrificial rice and chicken on a banana leaf for the goodwill of ancestors? A Sierra Leone friend told us he understood why we put flowers on graves. We might wonder why persons go to sorcerers to assure good fortune. How would they interpret children telling a department-store Santa Claus what they want for Christmas?

Gradually African and American customs seemed more alike as we began to understand the human needs and fears that underlie the sources of both.

Glimpses of the past. We were reminded of the ancient world of Bible times as we learned about spirits that might be unfriendly unless placated with sacrifices, and about miraculous incidents. "Miracles don't happen as much anymore," said one elderly Sierra Leone friend after telling us a strange story from his own family history. He wasn't sure why, but he thought it had something to do with the modern world breaking in on traditional beliefs and ways.

Polygamy is still strong, as four wives may mean that four fields can be worked instead of one; that a man has wealth, manhood, and status; that more children will live to grow up and support him in his old age. It also means the status of women is low, though this varies from

Overpopulation is making traditional farming methods in West Africa and elsewhere inadequate. The slash and burn method (above left) is still used for clearing rice fields, and rice is still harvested the traditional way, one stalk at a time (right). Agricultural missionaries are encouraging the cultivation of one irrigated and fertilized rice field year after year, using improved strains of swamp rice.

tribe to tribe. I did not discover how the new teenage wife of the elderly Muslim watchman felt about her marriage. A secondary school student who grew up in a Muslim family said that there is often jealousy and bickering among wives and that each wife competes for good things for her own children. He thought there was more love and unity among siblings in monogamous Christian families he had learned to know. He also thought the first wife, or Big Wife, often gained too much power. As he talked we were reminded of several Old Testament stories.

Culture conflicts. "In the old days you could lay something down by a crossroad and come back a week later to pick it up," said our elderly friend. Now children come to town to attend western mission-sponsored schools and are exposed to western imports—transistor radios, watches, western clothes. After they leave school they want jobs which will get them such things, but jobs are scarce and crime rises. Once no one would have stolen from a relative, but the watchman was robbed by a distant relative who came to see him with an empty suitcase and left with it full. We ourselves were like medieval householders with our rings of keys for buildings and storerooms; they were a depressing reminder (even though Africans with jobs also had them) of the widening gap between rich and poor.

Critical expatriates, missionaries often included, blame the general malaise on Africans, conveniently forgetting how much they enjoy the role of "civilized superiors." They think of civilization as being western and white and expect Africans also to accept civilization as western and white. When Africans buy this idea they place less value on themselves, with disastrous consequences. Yet there were Egyptian and Chinese and West African kingdoms when westerners were still tribes of barbarians.

We learned that if we admired values in traditional African culture, such as nonmaterialism, we shouldn't complain about culture conflict. The raffia weaving in a Peace Corps workshop came to a complete halt when a bundle of palm raffia failed to arrive. After a long time the expected villager brought the raffia and was asked why he hadn't come at the agreed-on time. He explained he hadn't needed more money till now.

Again, if we admired the African extended-family relationship, we must at least understand why there was nepotism in the office. Or if we learned how a village or tribe seeks and rewards its chief's protection and guidance with gifts, we should not be too surprised when a gift of 2,000 orange trees to a small West African country was, according to gossip, divided among highest officials for their personal farms. Western procedures cannot be expected to mix easily with traditional customs.

During a political campaign various persons disappeared, were killed, or had their homes dynamited, according to local scuttlebutt. Older expatriates interpreted much of this as continuation of past tribal warfare and predicted that western-style democracy would not be so useful to countries with distinct tribes as it might be later on when improved transportation and wider education will draw people closer. Already in the cities

The West African kitchen doesn't boast an extra set of Sunday dishes and refrigerators and electric appliances to open cans, mix foods, and make grilled cheese sandwiches.

We came home knowing at last what we had been told but never quite knew in our bones: that we are rich, rich, rich, no matter what our income here.

it no longer matters much if a young man has not been initiated into adulthood with traditional rites. In his bush village he would not be fully accepted, but in the city other things take precedence.

Mission and culture. Visiting two churches along the coast we found congregations reading and chanting their way through formal Anglican and British Methodist liturgy. Services are less formal in the interior, especially when in the tribal language; yet even in the interior more than one church has a pump organ that no longer works, though the people have not yet decided to use the long slotted drum and shell-hung shake-shake used on so many other festive occasions.

"How do you feel about westernized Christianity?" I asked new friends. One said, "If it hadn't been for the missions, I wouldn't be educated." Another replied, "Along with everything else, they *did* give us Jesus Christ!" A third was glad that Christianity had helped do away with the ritual murders that old secret societies practiced to gain power and success. A former Muslim said Christianity taught him love and forgiveness.

A Wycliffe linguist maintains that mission hospitals and western medicine have upset the balance of nature and created overpopulation. Non-Christian Africans say this, too, but seem eager to join the world community anyway. Certainly the world community needs to give help for problems western civilization has created.

We found, personally, that mission has created a bond among Christians the world around. Whatever our differences, the Jesus we shared made us one.

Reverse cultural shock. We learned also from returning to our own culture. As soon as we got out of the airport we noticed first the cold weather, then the great size and width of American cars. Had they always been so huge? With only one person in them? Had the running hot water always been so very hot? The landscape so clean and neat? Had there always been so many fat Americans? (Yet they looked drab in their monocolor polyesters compared to tie-dyed-clothed Africans.)

Once we found a place to live, other differences were emphasized. Our African neighbors pounded ingredients in a wood mortar with a pole and cooked them in a pot on three stones with firewood pushed beneath. A stirring spoon and enameled metal plates and cups completed kitchen equipment. No refrigerator, freezer, dishwasher, electric mixer, toaster, blender, can opener, maybe such extras as electric skillet or cooking pot; no pots and pans with and without Teflon, for or not for a Corning stove top; no "good" and "everyday" dishes or silver, or drawers of utensils. We came home knowing at last what we had been told but never quite knew in our bones: that we are rich, rich, rich, no matter what our income here. There is no doubt at all who is the rich man and who is Lazarus in Jesus' parable.

It worries us that the contrast is increasing, that the Sahelian drought area 200 miles north of Sierra Leone moves southward twelve to twenty miles a year, that rainfall is almost half of what it was half a century ago, that countries like Sierra Leone are the "fourth world"—those that will go down the drain unless the rest of the world cares.

Now, with friends in West Africa, we know that we are all one extended family around the world. If traditional "pagan" religion and tradition demanded that the richest be responsible for all members of their extended family, what does the Christian gospel demand?

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Harold Miller, development officer, reflects on food and land

An interview by Ruth Seitz

Harold Miller has been seconded to the National Christian Council of Kenya by Eastern Mennonite Mission Board to serve as development officer the past three years.

In this capacity, Mr. Miller has spearheaded a recent workshop on appropriate technology for agricultural engineers and rural development officers throughout eastern Africa. NCCK is training government extension workers at Burabura Institute in techniques of ox cultivation. In addition to plowing, the weeding, disking, hauling, and harvesting are handled by two trained oxen and two men. As a church body close to local church needs, the Christian Council can be innovative and practical in experimenting with solutions to food needs.

Mr. Miller has been in Africa for a decade. He previously served with the National Christian Council of Tanzania in Dar es Salaam and with the Sudan Council of Churches in Khartoum.

Here he is interviewed by Ruth Seitz, a free-lance writer from Nairobi, Kenya.

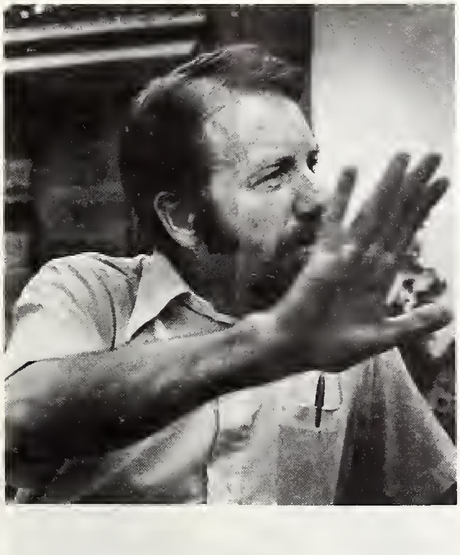
Mr. Miller, what are people in the third world saying about their lag in food production?

They recognize it officially. But when it comes to sorting out national priorities, there is always a conflict between the elite with their sophisticated needs and the basic food needs of the masses. The need to earn foreign exchange, and therefore emphasize cash crops, wars against the need to make policies that encourage basic food production.

Are African church leaders dealing with the problem?

The structures of the African church are not strongly geared toward food production. Many churches are involved in rural development projects, but they lack a vigorous exchange of ideas, an effort to focus on the issues among themselves, and an attempt to identify precise resources—advice, expertise, money.

Programs become more focused as people become more aware of the problem. For example, when church leaders in Kenya saw the breakdown of family in their congregations, they said, "We must have a program." And so the program came. Food is not yet that kind of issue.



In Tanzania land is like air. They say, "If you use it, it's yours; if you don't, it is someone else's."

Are African and western churches discussing food production?

Very little. I saw a letter recently from World Council of Churches asking church leaders here to identify food production projects. This was one of the few specific letters on the subject.

There are still fairly strong programs on the continent using American surplus foods, but that's a different matter.

What kind of responsibility do Mennonites in Africa feel about this issue?

I don't think they're less or more articulate than anyone else. It's not a dead issue; it's just not a live one. Most of them are rural folk living where food is a part of the pattern that persists. It's not an issue around which there is much strategizing.

What do you think about North American Mennonite efforts?

I'm rather pleased about the Hillsboro Resolution, an MCC piece giving food production priority in our programs. I hope this emphasis will be reflected in recruitment and the way we organize our resources.

What is crucial to responsible food production?

Land. The soil Mennonites sit on is some of the best in the world. We must start thinking about maximizing it—maintaining its fertility, making sure the right kinds of laws safeguard it, and guaranteeing that we pass it on to the next generation in a responsible manner. That may be a valuable exercise for us to go through because ultimately food production is related to land policies.

Anything we can do to strengthen our understanding of one of our own major resources is probably as important in the first instance as ensuring that the money we give reaches that hungry person in Ethiopia.

We have generally allowed the market system to decide land issues for us. It is ironic and unfortunate that we have unquestionably accepted zoning laws and capitalistic marketing of land when we have kept some tension with other national policies.

What do Africans say about land?

In Tanzania land is like air. They say, "If you use it, it's yours; if you don't, it is someone else's." Land is public. It belongs to the person who uses it properly, for the benefit of the people. That strikes me as a useful notion, and it's in some contrast to the way we think about land.

This idea is much closer to the biblical and Anabaptist concept of Jubilee. There was a declaration that it ultimately belonged to God. And that the duty of God's people was to ensure its proper use and equitable distribution.

How can North American Mennonites contribute?

If each North American maximized all resources available to him, we could keep the world going for a while, but ultimately that's not the answer. We can't neglect our relief and service programs, but we need to address ourselves more directly to the relationship of people to the land, stewardship of environment.

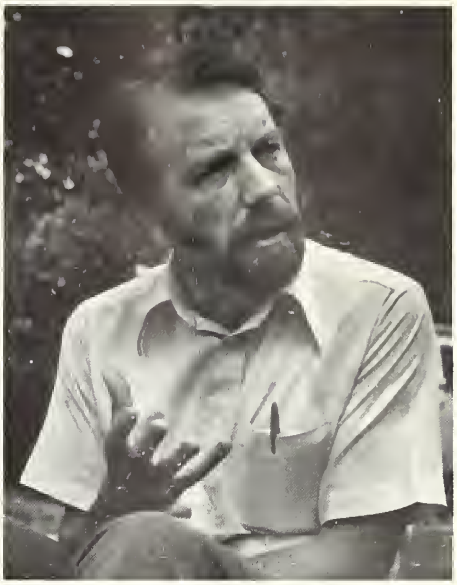
How do we enter into that exercise?

Conscientizing or talking about issues brings them into sharper focus. Last year was women's year, and we must go through this with land also. The Mennonite seminar at Freeman, South Dakota, on farm issues was a good start.

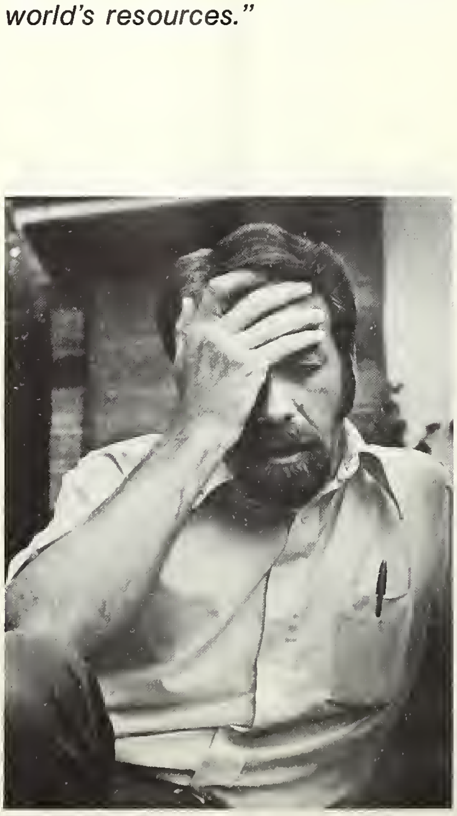
We've accepted the real estate system, the rapid urbanization of fertile land. A farmer has no recourse when a realtor "threatens" him with an overwhelming figure for his farm. If we are to take our farmland seriously, we have to be concerned about its stewardship. That means its fertility—the way we talk about it, the way we talk to government about it.

It may mean that a farmer should no longer expect a financial windfall after he has farmed thirty years. The church community may have to help cushion the farmer if we are committed to keeping the land for food production.

We have a powerful theological framework in which to begin these discussions. If we take seriously the Old Testament understanding of Jubilee and its New Testament counterpart which is basically the Jubilee come, we really practice justice and proper relationships between community and the environment.



If we accept that all people should live like Americans or Canadians, we have to be frank and say, "There aren't enough goods to go around, not enough potential within the world's resources."



What standard of living is possible throughout the world?

If we accept that all people should live like Americans or Canadians, we have to be frank and say, "There aren't enough goods to go around, not enough potential within the world's resources."

The second question is, Would it be desirable if we could reach such a goal? I assume it isn't. So, to whom and how do we talk about a meaningful life-style? Are we who are in an open-ended market economy the most perceptive people to discuss this? Or should people who worry about food for tomorrow morning search with us for a life-style that can be universal? Someone has suggested that the new Golden Rule should be to live at a standard that could be universalized.

Are we in a position to hear what the third world would tell us? Is the situation so tilted in our favor that we can't hear each other? My suspicion is that we hear more western noises than any other kind when we communicate with our third world brethren.

Why?

Because we're more powerful, more mobile, because we have more to pass around at this point. Our consuming patterns are overwhelming and attractive; they're being aped all over the world.

I doubt if we can help with this search.

Will the third world tackle it?

The past few years they're absorbed in maximizing their power over raw materials—to get a part of the cake so that they can imitate. If not of revenge, the talk is still of righting the injustices of the past, of balancing things out. They want a say in the power distribution of the world.

It is a valid concern because after a decade of independence on the African continent, people are newly aware of how strongly the cards are stacked against them.

So let's not ask them to search for a reasonable standard of living for all human beings. They can't get hold of that.

What is the new pattern of relationships between the third world countries and the West?

The old pattern of donor-recipient relationships is unacceptable. The issue is how we think about relationships between so-called mother-daughter churches. These terms are loaded because we clearly are the powerful.

When people come from the West and say, "We've come to listen," the response may be, "I had nothing to do with your decision to come. Why should I listen to your confessions and humble desires?

"Back up. Why don't we agree on a common pool of resources, perhaps money, expertise, mobility, time. Let's together decide how to initiate things from there."

What are some ways of developing this new pattern?

Regional groups of Africans may confer on issues while invited members of donor agencies listen. Or groups of Africans confront groups of agencies so there's a balance of power.

An exciting idea is the ecumenical sharing of personnel in all directions. It's still not being consciously worked at.

Are Mennonites onto this?

We're aware of it, but we haven't begun to understand how we could grow together—that is, Christians from all the *worlds*—if we'd stretch our listening and pool our decision making. We must deliberately find ways to unstack the cards.

And I don't think it can be done on our pious inclinations. We must administer our policies ruthlessly toward this goal.

My own involvement is instructive to me. I'm constantly astounded at how my African brothers accept me as a co-decision-maker. They entrust me with resources available to them. That's real trust.

Have your experiences here given you some ideas on responsible consumption?

Living in a third world country, I am not so pressured to live at a certain level, to keep up with the Joneses. You become aware of the basic needs of man.

The role of food, for instance, has become much more real to me. Living where it is a scarce commodity for many people, I am compelled to ask, "What do I need to maintain a reasonably accurate perception of myself? What do I need to be alert and in proper relationship with the people around me?" When you look at it that way, the real question is, "How do I relate?" The idea of lowering a consumer level becomes secondary.

In situations where you're more aware of primary needs, you also become aware of primary relationships. That's the utility of being here.

What have you learned from African attitudes toward food?

Where there's a monofood pattern, as in most traditional societies, it's not so important that food is spruced up, so to speak. It is important that you *have* it, that you are aware of it, and that it's shared properly. This awareness affects our food choices.

And also we avoid a host of foods one becomes accustomed to in North America which are nonfoods, the chips and fritters, etc. These manufactured things can be conveniently ignored and replaced by authentic foods, which are often less expensive, more basic and healthy, and identify us with the pulse of what's going on.

News

Ten churches extend poverty-affluence project

Ten Mennonite congregations involved in a poverty-affluence project during the past year want to continue their involvement and meet again in another year to report back to each other.

The ten congregations in the Mennonite Church and the General Conference Mennonite Church were part of a Jubilee Action Study on Poverty and Affluence (JASPA) sponsored by the General Conference commissions on Education and Home Ministries and the Mennonite Board of Congregational Ministries.

Meeting February 20-21 in Elkhart, Indiana, for a reporting-back session, about twenty persons from the congregations shared experiences ranging from "very positive" to "intensely frustrating" during the past year.

Several persons commented that the significance of the JASPA project was not that people were getting together in Elkhart and talking about poverty-affluence issues, but that for the past year a committed body of persons has been seeking to incarnate the Jubilee teachings of Jesus where they live and work.

The group (including about twenty-five representatives of eleven Mennonite and inter-Mennonite agencies) set specific goals for the coming year, including maintaining communications among the ten congregations, involving more people in each congregation in study and action, working with at least one other congregation on JASPA issues, placing JASPA concerns on district conference agendas, reporting experiences and learnings to Mennonite constituencies, and developing educational resources in the area of poverty-affluence, "giving particular attention to Christian responses to affluence."

Several persons observed, "It's easier for most of us as Mennonites to talk about and work at poverty than affluence."

Among the projects which JASPA congregations set up last year were

—Jubilee Partners, in which two persons in a congregation agreed to be personally accountable to each other in life-style priorities and issues.

—concentrated study of the biblical foundation for the Jubilee concept of human justice.

—setting up an interest-free loan fund in the congregation.

—working cooperatively with existing programs which minister to community needs.

Participating congregations were four General Conference congregations (Grace Church, Regina, Saskatchewan; Peace Church, Portland, Oregon; Tabor Church, Goessel, Kansas; and West Swamp Church, Quakertown, Pennsylvania), four Mennonite Church congregations (Grace Chapel, Saginaw, Michigan; Hawkesville Church, Hawkesville, Ontario; Plains Church, Lansdale, Pennsylvania; and Portland Church, Portland, Oregon), and two churches affiliated with both denominations (Akron Church, Akron, Pennsylvania, and Southside Fellowship, Elkhart, Indiana).

Hubert Schwartzentruber, one of the JASPA planners, said the sponsoring denominational offices would be happy to work with other congregations exploring involvement in similar kinds of projects.

Written reports from each of the ten congregations, a transcription of David Shank's biblical input on Jubilee presented one evening, and minutes of the February meeting are available for $3.00 to cover production and postage from Mennonite Board of Congregational Ministries, Box 1245, Elkhart, Indiana 46514.

Words & deeds

The Church and Family Growth office, Saskatoon, Saskatchewan, recently sponsored marriage preparation classes as well as "helper training" meetings for persons wanting to become more effective in responding to people who are lonely, sick, and hurting.

Bethel College will begin a four-year degree program in early childhood education next year, enabling students to become certified in both elementary education and early childhood education. Students who complete the program will be certified to teach in nursery schools, kindergartens, day-care centers, Head Start programs, and elementary schools.

Do we "reaffirm a high-energy-consuming, economic-growth-maximizing way of life" or can we "point toward a new set of values, geared to human growth as opposed to economic growth for its own sake"? That question is at the heart of the Committee for Justice and Liberty Foundation's challenge to the Canadian Government and the National Energy Board on the issue of a natural gas pipeline from the western Arctic through the Mackenzie Valley. The Toronto-based foundation, an independent Christian movement, said Canada needs a ten-year moratorium on northern pipeline building in order to consider the quality of Canadian life-style, the rights of native Canadians, and preservation of the fragile northern ecosystems.

Dates for the Hamilton, Ontario, work camp for high school youth have been changed to June 13 to July 11. The work camp had previously been scheduled to last six weeks. Cost will also be less for the shorter camp, according to Lois Bergen, General Conference youth worker. Ms. Bergen reported more than ninety applications have already come in for the fourteen summer work camps.

The Continental Walk for Disarmament and Social Justice began January 31 in San Francisco and will end seven months later in Washington, D.C. The project will involve relay teams of walkers as well as teach-ins and demonstrations along the route of the walk—Phoenix, Albuquerque, Oklahoma City, Wichita, Kansas City, St. Louis, Chicago, Cleveland. Purposes of the walk are to raise the issue of unilateral national disarmament, to educate about nonviolent resistance, to recast the significance of the U.S. bicentennial in light of the arms race and related problems, and to encourage inquiry into the deepest connection between sexual, racial, and economic violence and the violence of war. Sponsoring agencies include American Friends Service Committee, Catholic Peace Fellowship, Catholic Worker, Clergy and Laity Concerned, Fellowship of Reconciliation, Southern Christian Leadership Conference, War Tax Resistance, and Women's International League for Peace and Freedom. More information is available from The Continental Walk, 339 Lafayette St., New York, New York 10012.

Missionaries from twenty countries were resource people at a missions conference February 19-22 for students of Columbia Bible Institute, Clearbrook, British Columbia. At the final meeting of the conference, students raised more than $2,000 to help send ten students from the school to five mission fields for July and August. Additional funds will be raised at an all-school workday March 26.

Champa church still awaiting word on government autopsy

No word has been received from India on a chemical examination by the government's bureau of investigation of the body of Irene Funk. Ms. Funk was a General Conference Mennonite missionary in Champa, India, until her death in March 1975, which attending physicians said was caused by acute leukemia. The body was exhumed in October following accusations by a Mennonite doctor formerly employed at the Mennonite hospital in Champa that the thirty-one-year-old nurse had been poisoned by her co-workers.

All missionaries in Champa are continuing to go about their regular assignments (some rumors in North America have alleged otherwise). And some reconciliation between opposing parties in the Champa church took place during a series of special meetings in February. Some Indian pastors are suggesting that the Jubilee celebration of seventy-five years of General Conference mission work in India might be scheduled sometime during 1976. The celebration planned for last December in Champa was canceled because of disagreements in the Champa congregation between those siding with the physician who brought the accusations and those—including missionaries and some current hospital personnel—who felt no foul play had been involved in Ms. Funk's death.

Legislator laments churches' ignorance on development

Canadians, including church people, are finding it difficult to see world development as much more than handouts to the poor. They can quickly become excited about shipping emergency aid to countries suffering disasters or famines, but they are apathetic and ignorant about a deeper and longer-range answer to the disparities between rich and poor nations.

Douglas Roche, member of Parliament from Edmonton-Strathcona, is trying to light a fire under Canadians to become more supportive of a new international order which is struggling to be born, an order which will seek to distribute the world's resources more equitably.

Speaking at a public meeting at the Canadian Mennonite Bible College in Winnipeg recently, Mr. Roche said it is the goal of the new order that every home on earth shall have enough to live on. The people in the third and fourth worlds need to be given the opportunity to become self-reliant, not to become more and more dependent on handouts.

Band-Aids are no longer enough, he said. "We must go in with scalpels. When we want to help a starving child, we must learn to recognize what put him there."

Misplaced values, not shortages, are the problem, he said. "We need a better approach to distributive justice. We have a distorted view of stewardship. We must face up to our consumerism," he said. "Why do we feel we must constantly improve and grow?"

Mr. Roche said that few Canadians seem to be aware of the New Economic Order, a United Nations effort to change some of the world's systems which entrap the poor nations perpetually in their poverty. He urged that efforts must be made to change trade practices which almost always work to the advantage of the rich.

Mr. Roche added that few Canadians are aware of their country's recently initiated five-year strategy for world development. He was critical of the news media for failing to inform their readers and viewers more fully of the positive steps which are being taken.

He said that the churches are not fulfilling their role either in shaping political and public opinion on development, although he noted there were some exceptions.

Mr. Roche's address was sponsored jointly by CMBC and the Charleswood Mennonite Church.

Saskatchewan Conference takes on offender project

Intermittent blizzards, a delegate stranded in his car all night, a 39 percent increase in the budget—all these did not deter the spirit of optimism of the Conference of Mennonites in Saskatchewan in its seventeenth annual session February 27-28 in the Nutana Park Mennonite Church, Saskatoon.

The increase in the budget from $131,280 in 1975 to $184,000 in 1976 was greeted without argument and passed readily.

In his executive committee report, chairman Henry Funk of Drake noted some of the key areas of work in 1975: a new program in church and family growth in cooperation with the Canadian Conference, the Every Home Plan for Mennonite periodicals, a new congregation "planted" in College Park in Saskatoon.

Keynote speaker Henry Gerbrandt, general secretary of the Conference of Mennonites in Canada, made three presentations on church growth and outreach.

We must build bridges, said Mr. Gerbrandt, and this means that we must take down our "keep out" signs, which often have ethnic overtones.

New staff being hired by the conference in 1976 include Eric Froese of Winnipeg to be full-time camp coordinator beginning in May and Jake Klassen of Waldheim to be part-time hospital chaplain from March through August. The hospital chaplaincy program, operating half-time for a year, is currently under review.

One of the more interesting debates centered on finding a practical alternative to capital punishment. The type of resolution normally passed by Mennonite conferences—support for abolition and its government backers—was given considerable backbone in a vote of $14,000 to support the M-2 program with offenders. This funding will allow for the appointment of a coordinator for this program, which seeks to help offenders experience Christian love.

A $60,000 fund which had accrued through the sale of Mennonite Youth Farm's dairy herd was finally dispersed—$50,000 to the reduction of the capital debts of Rosthern Junior College and Swift Current Bible Institute and $10,000 toward a camping project. Another resolution for a three-year debt retirement at the rate of $30 per member per year to liquidate RJC and SCBI building debts was defeated, 95 to 26.

Another issue centered on the report of the Commission on Aging, which recommended a shift in the traditional approach to providing services to senior members. Since the Mennonite Nursing Home, Rosthern, was also proposing expansion of its facilities, the conference decided to refer the matter to a one-day mini-conference to be held within two months.

Reelected were Henry Funk, Drake, chairman, and Benno Klassen, Tiefengrund, vice-chairman. Edwin Epp, Hague, continues as secretary, and Werner Zacharias, Fiske, was reappointed for a two-year term as treasurer.

B.C. Conference to study future of Bible institute

A study of future cooperation at Columbia Bible Institute between the Mennonite Brethren and the General Conference Mennonites was approved February 6-7 at the annual sessions of the United Mennonite Churches of British Columbia, meeting in Vancouver.

The United Mennonite Churches have appointed a study commission, as the Mennonite Brethren already have, to consider future building needs, enrollment projections, and the total cooperative venture at the Bible institute in Clearbrook.

The urgent issue is lack of space for classes and student residences. The Mennonite Brethren churches have recently built one residence on their own.

"New life in the church" was the theme of the conference, and outreach within the church as well as starting new churches were topics of discussion. In various areas of the province, studies are being made on where new churches might be located. Peter Kehler, who began work as conference coordinator last September, will help in this area.

The conference congratulated itself on a net membership growth of 146, but concern was expressed that Sunday school enrollment declined by 264.

Among other items for discussion and decision were the following:

—The constitution is being revised, and a proposed name change for the conference will come up at next year's sessions: from "United Mennonite Churches of British Columbia" to "Conference of Mennonites in British Columbia."

—Elected as officers were George Groening, Eden Church, Chilliwack, chairman; David Nickel, First Church, Vancouver, vice-chairman; and Dick Hildebrand, Clearbrook, secretary.

Historic peace churches plan consultation in Newton

A daylong consultation for persons from the historic peace church tradition is planned April 10 to bring together those groups who share similar peace and service emphases for a time of reflection and of discussion of possible future areas of mutual concern.

This Historic Peace Church Consultation, to be held in the Fine Arts Center at Bethel College, is open to all persons in the sponsoring college communities and to the church constituents and others interested.

The "historic peace churches" include the Church of the Brethren, the Society of Friends, and the Mennonites. A ten-member committee of representatives of the five Kansas historic-peace-church-related colleges and their church constituencies is responsible for the planning of this meeting.

The present conference follows forty years after the Historic Peace Church Conference of October 31 to November 2, 1935, held in Newton, which laid the ground for Brethren-Quaker-Mennonite cooperation in the Civilian Public Service program of World War II.

Speakers will include Robert Kreider, Bethel College; Stanley Brown, Northridge Friends Meeting; Wilbur Hoover, Church of the Brethren; John Lapp, Goshen College; and Charles K. Brown of Westown Friends School.

Farmers issue statement at Pennsylvania meeting

Twenty Mennonite farmers from five states recently met at the Laurelville Mennonite Church Center, Mount Pleasant, Pennsylvania, for a discussion of farmers' response to world hunger. The meeting was jointly sponsored by the camp and the Mennonite (Church) Board of Congregational Ministries.

A 500-word statement by the farmers affirms the family-operated farm and Christian discipleship which calls for shared resources.

The statement also expresses concern that farmers are often inadequately represented when food-hunger issues are discussed by the church, that Mennonites have not articulated a theology of the land, that the present system depends on fossil fuels too heavily, that government agricultural policy should relieve hunger within national boundaries as well as elsewhere, and that governments be asked to reduce military spending and increase food aid.

Record

Ministers

Larry Kehler of Winnipeg will become pastor of the Charleswood Church, Winnipeg, beginning Sept. 1. He has been editor of *The Mennonite* since 1971 and will step down from that post at the end of August. He was previously editor of the *Canadian Mennonite* and director of MCC Information Services.

Peter Retzlaff, now pastor of the Coaldale (Alta.) Church, has accepted a call to the Bethel Church, Aldergrove, B.C., beginning Aug. 1.

Published

A collection of materials on *civil religion and the United States bicentennial* is again available from MCC Peace Section (U.S.). The packet, which costs $1.50, contains articles by Mennonite and other authors defining and interpreting civil religion. This second edition of the packet has more extensive material on the bicentennial including several official Mennonite statements, a study guide entitled *Bicentennial studies for the church,* and a booklet on "Christian obedience in revolutionary times: The peace churches and the American Revolution" by historian Richard K. MacMaster. For copies write MCC Peace Section (U.S.), 21 South 12th St., Akron, Pa. 17501.

The Congregational Peace Education program has released a thirty-two page study guide entitled *Bicentennial studies for the church* which explores the themes of God, the church, prayer, and evangelism in relationship to the United States bicentennial. Bible exposition, study questions, and a bibliography are included to increase the guide's usefulness as a resource for personal or group study or preaching. Copies of the guide are available free from Congregational Peace Education program, 21 South 12th St., Akron, Pa. 17501.

Workers

Members appointed to the newly formed heritage committee of the General Conference's Commission on Education are *Frank Keller,* Inman, Kans., chairperson; *LaVernae Dick,* Dallas, Ore., secretary; *Walter Klaassen,* Waterloo, Ont.; *Robert Kreider,* North Newton, Kans.; *Dennis Schmidt,* Meno, Okla.; and a representative of the Institute of Mennonite Studies. The new committee assumes some of the responsibilities of the former historical committee, which has not been functioning for a number of years.

Elected at the annual conference of the Fellowship of Mennonite Churches in Taiwan were *Andrew Lu,* Taichung, chairman; *Hugh Sprunger,* vice-chairman; *Mark Chen,* Taipei, secretary; and *Elder Huang (Ng Tong-Hui)* treasurer. Other committee members are *Han Vandenberg, Otto Dirks, Pastor Chhoa, Robert Huang,* and *Timothy Kuo.*

Delmar Stahly, Bethel Church, Lancaster, Pa., was recently honored for thirty-four years of MCC involvement. Since 1941, he has served in CPS camps, done relief work in Europe, been director of the mental health section of MCC, served as director of Mennonite Disaster Service, and mostly recently served as director of Menno Housing, Inc., of Lancaster, which renovates old housing and rents it to low-income people.

Calendar

Eastern

Apr. 8—Seminar, Mennonite Heritage Center, Souderton, Pa.; topic, "Revolutionary passions divide the church: The Funkite episode"; John L. Ruth, speaker

Needed:

Three persons for COE

Half-time position:
in family life to work in the area of education in family concerns, putting together a consultation, gathering resources, working with family camps

Half-time position:
working with congregations and colleges to strengthen relationships and understanding of our need for each other

Half-time position:
in student services to work with congregations and students to develop continuing relationships

Letters

Sunshine Club

Dear Editor: "Father couldn't sing" (February 10 issue) brought back memories of my own childhood.

One year during the Great Depression we did not have a car and so did not get to church very often. There were seven of us. I was the oldest at thirteen or fourteen, my brother was twelve, a sister was ten, my brother Bob was seven, a sister was five, and the twins were babies.

Mother and Dad thought we should be going to Sunday school and they organized the Sunshine Club. We sang hymns. The theme song always was "Brighten the corner where you are." Bob always insisted on being the preacher. (Today he is a minister.)

Recently we had a family reunion. Dad is gone. Mother is now a serene ninety years old. Bob said, "Let's have the Sunshine Club." So we reenacted the singing and had a wonderful time. Then Bob began to preach. Suddenly he stopped, ran to Mother, put his head in her lap, and sobbed: "Douglas is laughing at me." I had forgotten that! *Doug Millar, Stirling Ave. Mennonite Church, Kitchener, Ont.* Feb. 16

Conscience violated

Dear Larry and Lois: Below is a copy of the letter we sent to (the commissioner of the) Internal Revenue Service with our tax return this year to express our uneasiness with paying war taxes. *Mabel Amstutz Sutter and Sem Christian Sutter, 5715 South Drexel, No. 514, Chicago, Ill. 60637* Feb. 18

Dear Mr. Alexander: In 1775 our Mennonite forebears in Pennsylvania wrote to the Pennsylvania House of Assembly: "We have dedicated ourselves to serve all men in every thing that can be helpful to the preservation of men's lives, but we find no freedom in giving, or doing, or assisting in any thing by which men's lives are destroyed or hurt."

The same conviction leads us to inform you that $900 of the tax reported on this form is being paid under protest. This represents the approximately 54 percent of our taxes which are budgeted for military purposes. Since the money is already in your hands in the form of withholding tax, we have no recourse but to pay it, while stating that it violates our consciences to do so.

As Christians we cannot voluntarily participate in financing a war machine whose purpose is the destruction of the lives of other human beings. Nor can we sit by calmly while we see such a major portion of our nation's human and financial resources being squandered in this manner to the neglect of basic human needs both here and abroad.

We are grateful that our legislators have for many years made provision for conscientious objectors to military service. We believe that it is just as fundamental that an alternative (such as the World Peace Tax Fund bill, HR 4897) be provided for the thousands of Americans who conscientiously object to paying war taxes. We shall work for the election of legislators who support such legislation as well as cuts in military spending; we shall surely work for the defeat of legislators who oppose such measures.

Until such time as tax objector legislation is enacted, we intend to protest our payment of taxes which support the military. *Mabel Amstutz Sutter and Sem Christian Sutter*

Keep it coming

Dear Editor: Last week I wrote you to cancel a name from the subscription list. This week I received the enclosed letter (see below). You can see why I am now writing to have the name placed back onto the subscription list.

We place the names of persons on our list who begin attending our church and who we feel would want to know more about the Mennonites before they join .... *A General Conference pastor.* Feb. 2

Dear Friends: *The Mennonite* has been sent to me for several years, and I have contributed very little to your church. Many times it has weighed heavily on my conscience, but, like so many people, I have gone on in the rush, rush of everyday living, taking the blessings in life for granted.

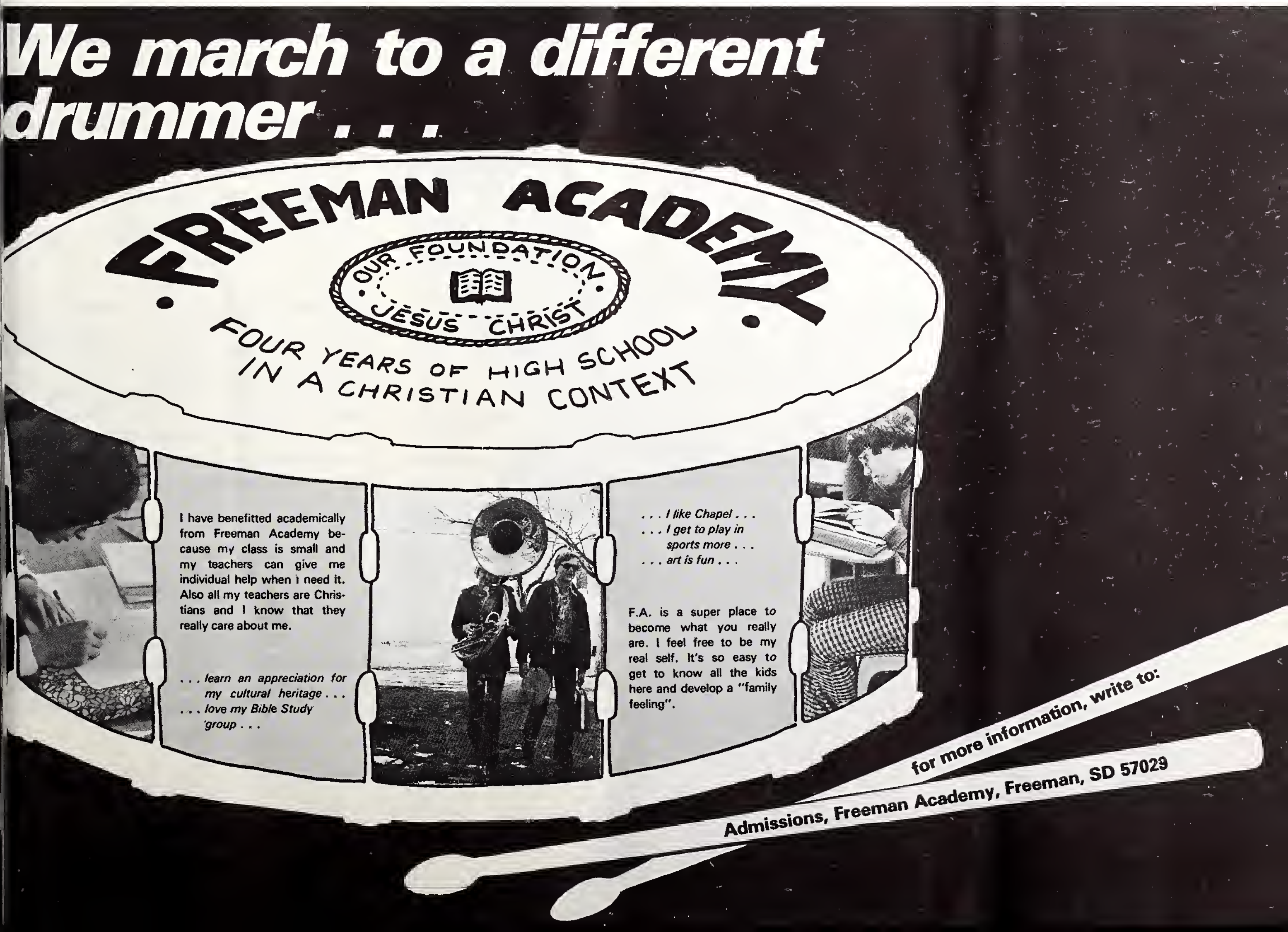
The enclosed check will do next to nothing to help, I know, but it is half of my weekly "tenth" towards the cost of publishing this beautiful magazine which I do not want to be without.

Many mornings and weekends I have read and reread articles and clipped and saved many writings. So you see you have been Christian loving people to keep me on the mailing list. I have gained insight on many subjects from time to time in reading my *Mennonite.* *Name withheld*

Advocating filth?

Dear Editor: Tonight as I sat down for a cup of tea I happened to glance through *The Mennonite* (February 3 issue) .... With interest I read the article on the Korean missionaries and then flipped to page 78: "Ten best movies of 1975." "Well," I mused, "there are even enough Christian movies around to review." As I glanced down the page I saw the movie titles and was overcome with disbelief that this filth and nonsense would be advocated by a Christian magazine.

Could I not read reviews of the same movies in a secular magazine, or is there something sanctified about having a so-called religious reviewer of movies give his opinion of them? Your explanation of the work of *The Mennonite* is "to witness, teach, motivate and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy



We march to a different drummer . . .

FREEMAN ACADEMY

OUR FOUNDATION JESUS CHRIST

FOUR YEARS OF HIGH SCHOOL IN A CHRISTIAN CONTEXT

I have benefitted academically from Freeman Academy because my class is small and my teachers can give me individual help when I need it. Also all my teachers are Christians and I know that they really care about me.

. . . learn an appreciation for my cultural heritage . . .
. . . love my Bible Study group . . .

. . . I like Chapel . . .
. . . I get to play in sports more . . .
. . . art is fun . . .

F.A. is a super place to become what you really are. I feel free to be my real self. It's so easy to get to know all the kids here and develop a "family feeling".

for more information, write to:
Admissions, Freeman Academy, Freeman, SD 57029

Spirit." James Arnold, who writes the article, discreetly leaves out any content of the movies, and personally, sir, if you have seen any of them, have they built up, motivated, or taught you of the faith of Jesus Christ?

What is the meaning of this article anyway? Are you recommending we all go and see these movies? Have they received *The Mennonite's* "OK" rubber stamp as healthy entertainment? Or is this information just so we will let our kids go see them if they ask us? At least the article could have listed whether the movies were Restricted, Mature, PG, or General. The censors seem to have more moral decency than your magazine is purporting.

If this article was written or published "under the guidance of the Scriptures," I would like to quote two passages of Scripture you have perhaps overlooked. Philippians 4:8: "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Also Ephesians 5:11-12: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

The movies named in this article contain fornication, greed, lust, dishonor, and other sins specifically condemned in Scripture. The Bible tells us it is "a shame to speak of these things," but rather this article reviewing movies is suggesting we expose our minds to all manner of sins as presented on the screen.

I have seen none of the movies reviewed but I have seen previews of them, read reviews of them (a bit more elaborate than yours), and spoken with people who have seen them. I do not need to be subjected personally to this filth to know it is damaging.

If Jesus Christ has been glorified or honored by the February 3 issue, it was not in your movie reviews. The name of our Savior was not mentioned or alluded to in the article, but rather the works of Satan, of which we are to be no more partakers, are spoken of as justifiable entertainment. How Satan must enjoy your magazine.

The liberty I know in Jesus Christ is being in his light since I was before in the darkness of sin. My foundation is Jesus Christ, as is also stated at the front of your magazine, but I must question just where your foundation is, if this article is built upon it. *Carolyn Reimer, 46190 Larch Ave., Chilliwack, B.C.*

Feb. 13

Review

Church librarians, here's some help

Getting the books off the shelves: Making the most of your congregational library, *by Ruth S. Smith (Hawthorn Books, Inc., 1975, 117 pp., $3.50) is reviewed by Rena Kroeker of Winnipeg. She is a member of the education committee of the Conference of Mennonite in Manitoba.*

The simple fact that this book was written and published is newsworthy, for it underlines a relatively new aspect of our church life: the emerging growth and importance of church libraries.

A mere twenty years ago, church libraries, if they existed at all, tended to be small collections of theological books for the clergy and books of fiction intended for children and housewives. The latter were often rather poor from a literary standpoint, and their simplistic theology must have been an insult to many a reader. These collections were usually housed in a locked cupboard in a corner of the basement and were looked after by a dedicated and ardent reader, always female, who did the best she could with little financial or moral support.

But the library scene is changing. To begin with, Christian literature has come of age. Publishers advertise and bookstores stock a wide assortment of first-rate books, both fiction and nonfiction, for children and adults. Many of these are excellent in style, content, and theological thrust. Furthermore, pastors, Sunday school teachers, and other church workers are joining the librarians in proclaiming the importance of a library to the total church program.

Ruth Smith gives the impression of having written this book from a background of total church involvement. She must be a dedicated librarian with vision and common sense, and it is easy to understand why she was authorized by the Church and Synogogue Library Association to write this book, for her verve and enthusiasm make even a technical book such as this interesting.

She poses the basic question: "How do we get people to read?" and then in endless ways and with amazing creativity discusses promotion, publicity, special events, reporting news, bulletin boards, and displays. In many instances she goes into great detail, so that even those who are totally inexperienced can adapt some of her methods and techniques. I hope that the novice librarian will not be overwhelmed by the vast number of projects presented here, for this is not a book to follow through page by page, but rather to read, use an idea here and there, and then come back again and again for pointers and advice.

There are ideas here on publicizing the library and on how to reach people, raise funds, correlate books with programs, and organize story hours. She stresses the importance of creating goodwill with church workers.

I like her emphasis that the library is not only an entity in itself, but a supportive and creative part of all programs in the church.

There are useful references at the end of each chapter as well as an index and bibliography at the end.

Ms. Smith has unquestionably achieved what she stated as her objective, that is, how we get people to read. Yet because there is so little material available on church libraries, a more comprehensive treatment of the subject would have added greatly to the usefulness of this book. Because almost all church librarians are nonprofessionals, there is a need for a book giving very basic guidelines on selection, organization, and classification.

It is too bad that Ruth Smith, who was so innovative and creative in all areas of library promotion, was so unimaginative in her choice of title. Even if the subtitle had remained the same, a short, arresting title would have done more to get this particular book off the shelves. It deserves to be bought and used extensively by churches about to start a library as well as by those already established.

Let us pray
with those who say no other prayer
be the hope
of those who call to God

Give Us Daily Bread

A motion picture film on Christian responsibility in a hungry world, 16mm, color, 23 minutes, filmed in Canada and the United States with additional footage from Bangladesh, India, Vietnam and the Sahel. Photography and sound by Burton and Mary Buller, script by Maynard Shelly.

Available April 1, 1976, from conference offices and

Mennonite Central Committee
21 S. 12th Street
Akron, Pennsylvania 17501
or
201—1483 Pembina Highway
Winnipeg, Manitoba
R3T 2C8

THE PARABLES
FOR
TODAY

A. M. Hunter

The good employer

The story about the laborers in the vineyard recalls old "feeing fairs" where farm workers, seeking employment, met their potential employers. A bargain would be struck, conditions agreed, and a wage fixed.

But though the setting of our story is the marketplace—the employment exchange of Christ's day—is it really a story about the "just wage," or is it a story about the goodness of God (Mt. 20:1-16)?

The short answer is that the grumblers in the tale are the Pharisees who complained that Jesus was opening the gates of the kingdom to all kinds of doubtful characters. The latecomers are these very people—the publicans and sinners. And the parable is a great proclamation of the grace of God to sinners.

A fair wage. Listen to the story again. It was autumn in Palestine and time to gather in the grapes. Since the rainy season was near, speed was of essence, with the more hands the better. So one morning at 6:00 a.m., the owner of the estate (whom we'll call "the employer") set out to engage harvesters. Finding some he agreed to pay them $12 a day, and the first squad got down to work. About 9:00 a.m., coming on some idle men in the marketplace, the employer bade them join the first lot, promising them a "fair wage." So they, too, started work. At noon and again at 3:00 p.m. he did likewise. Then, about 5:00 p.m., an hour before sundown, meeting some more unemployed, he said, "Go and join the others in my vineyard."

But the really surprising thing happened an hour later when falling darkness put an end to labor. The Jewish Law said, "You shall not keep back a hired man's wages till next morning" (Lev. 19:13). So the employer said to his man of business, i.e., manager, "Call the workers together and pay them their wages, beginning with the last arrivals and ending with the first." (Why are the last paid first? Because in this way the *first*-comers are made to witness the generous payment of the *last*.)

When the last-comers stepped forward, though all they were entitled to was a dollar, each got $12 in his hand, i.e., the full day's wage. But looking on were the first-comers who had begun work at break of day; and when they noted what the last-comers got, and then themselves received the same amount, the trouble broke. "These layabouts," they protested, "have worked only one hour, and yet you have put them on the same level as us who have been sweating it out since the crack of dawn. Is this what you call justice?" It is the kind of protest any good trade unionist would make today. "Look, friend," said the employer to the chief protester, "I'm not cheating you. Didn't we agree on $12 a day? Well, you've got it! Off with you! If it's my pleasure to pay the last the same as you, am I not free to do as I will with what is my own? Or are you jealous because I am kind?"

Not economics. Was Jesus really discussing the problem of "the just wage"?

To interpret the parable correctly, remember two things. First, Jesus was answering these goody-goody Jews, the Pharisees, who imagined that their piety entitled them to a special claim on God's reward and were shocked to see Jesus admitting all those bad characters into God's kingdom. Secondly, the crux of the story comes with that settlement after sunset and the astonishing generosity of the employer to the latecomers, i.e., the publicans and sinners.

This is not really the parable of the laborers in the vineyard. It is the story of the good employer, who is the chief character in the tale; and the good employer represents God.

In short, Jesus is not talking about equal pay for equal work. He is talking theology, not economics. "The rewards of God's kingdom," he is saying, "are not measured by men's deserts but by their needs. God treats sinners as the good employer treated those unemployed men. This is what the Almighty is like; and because he is like this, and acts like this, so do I."

No distinction. The man who told this story knew God's nature better than any other ever born of woman, and what he tells us is as true now as it was then. God is like the good employer. He makes no distinction among his children. He has no stepchildren. In an earthly family a good father gives according to their deserts. So it is in the great kingdom over which God rules as Father.

But, somebody is sure to object, the story is out of date because the Pharisees are long dead and buried. Are they? Does not every age throw up people like them? Have we forgotten how many pious Christians criticized John Wesley for taking the gospel to the "sinner" of his day—the colliers, weavers, and day laborers whom he won for Christ? Have we forgotten how the conventional and well-to-do Christians sneered at William Booth for offering "soup, soap, and salvation" to the Eastenders of London? Does not every century produce its unlovely crop of self-righteous Christians who would make a "closed shop" of God's kingdom and try to exclude all who do not measure up to their standards?

The parable of the good employer makes certain things quite clear.

It reminds us how fortunate it is for us all that God does not deal with us on the basis of strict justice. This was Portia's reply to Shylock.

"Though justice be thy plea, consider this:
That in the course of justice none of us
Should see salvation. We do pray for mercy."

Again, it declares that God's thoughts are not our thoughts, nor his ways our ways, for "the love of God is broader than the measure of man's mind."

And it tells us that there is an *equal reward* for all in God's kingdom. Does this shock and startle us? An equal reward for the poorest and least worthy of Christ's followers along with Paul and Augustine, with St. Francis and Luther, with Wesley and Livingstone, with William Booth and Albert Schweitzer? It doesn't make sense, and it doesn't sound fair; but it is the will of God and it is very wonderful. This, says Jesus, is what God is like. If he is like this, how dare we be jealous? On the contrary, is not Christ saying to us in this parable, as he says in his Sermon on the Mount, "There must be no limits to your goodness as your heavenly Father's goodness knows no bounds" (Mt. 5:48, NEB)?

Questions for discussion

1. "This parable is not an economic tract, but it is a demand that industry shall exist for man, and not man for industry" (G. Buttrick). Do you think that this is a right reading of Jesus' story?

2. The conception of merit and reward, against which this parable protests, is clear and dear to the natural man. Do you think that we are too prone to a bookkeeping idea of religion?

3. In what ways do you think our modern Christian Pharisees hinder the church's mission to the unchurched millions in our midst?

Next week: *The treasure and the pearl*

Published by permission of Life and work

Contents

What have other cultures got that we'd want? 193
Harold Miller, development officer, reflects on food and land 197
News 199
Record 202
Letters 202
Church librarians, here's some help 204
The good employer 206
How's your love life? 208

CONTRIBUTORS

Esther Groves, Route 2, Turpin, Okla. 73950, is a free-lance writer who did literacy work in Sierra Leone, West Africa, for several years.

Ruth Seitz, Box 21285, Nairobi, Kenya, is also a free-lance writer.

CREDITS

Cover, 194-96, Esther Groves; 197-98, Blair Seitz, Box 21285, Nairobi, Kenya.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

How's your love life?

You've heard the toothpaste commercial. A beauty contest winner is asked: "How's your love life?"

She answers that "great," "fantastic," and "terrific" don't describe it.

"What does describe it then?" presses the interviewer.

"Miserable," she responds.

"What you need is Ultra-Brite," the interviewer proclaims triumphantly.

Then the question to the viewer: "How's your love life?"

The commercial's slant on love is bedroom small, and its pitch is so transparent that one would think that few would respond to it. And yet, as Wayne Robinson says in a recent article in *Youth magazine*, "it hooks some pretty common anxieties and builds on a widespread misunderstanding of love."

"The anxiety it hooks," Mr. Robinson writes, "is an underlying feeling that we are not pretty or handsome enough, pleasing enough in our conversation, or whatever, to earn the love of the people we wish to be loved by."

That, we may respond, is right on for young people, but most adults know better. Do they?

Love is not a commodity which can be earned or traded. Wayne Robinson, explaining Paul's writings on love, said, "Love is a gift, not payment for services rendered! . . . That is, we are justified (made lovable, set in right relation with God and others) through grace (the unmerited gift of God) by faith (we have to believe it, accept our acceptance, if it is going to work) . . . . Instead of wasting your time by worrying about past mistakes and by trying to act in such a way so you can win another's acceptance, Paul says that you should simply concentrate on accepting the other person. The focus of attention is shifted from how I look *to* others to how I can express concern *for* others."

If we are going to accept that view of love, it's going to hurt. Love hurts.

I haven't been able to distinguish the other words (frankly, I haven't tried very hard), but a gravelly tune by Nazareth on the current Top Forty charts echoes and reechoes the words, "Love hurts." Again, it reflects a pinched and narrow view of love as a self-gratifying exercise, but the words are right.

"Love, to be true, has to hurt; after all, it hurt Jesus to love us." These were the words of someone who understands love in the way that Jesus and Paul spoke about it. They were spoken by Mother Theresa of Calcutta, famed for her work among the poor, the sick, and the starving in one of the world's poorest cities.

"(We are trying) to spread the love and compassion of Jesus to prove to our poor people that they are somebody, that they are Jesus to us, that we really love them," Mother Theresa said to a Canadian audience recently.

In Canada, she said, the physical deprivations are not obvious as in Calcutta, yet "in countries that have everything there is so much suffering, so much poverty of spirit."

Many parents and their children in these countries, she said, "have no time for each other, no time for the old parents, so they must go to an institution."

Christ then "is the homeless Christ in our home; he is the unwanted one, the angry one . . . ."

"At the hour of death you and I are going to be judged," she said, "on how we have fed the hungry Christ, how we clothed the naked Christ, and how we have given a home to the homeless Christ."

How's your love life? LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:13 MARCH 30, 1976

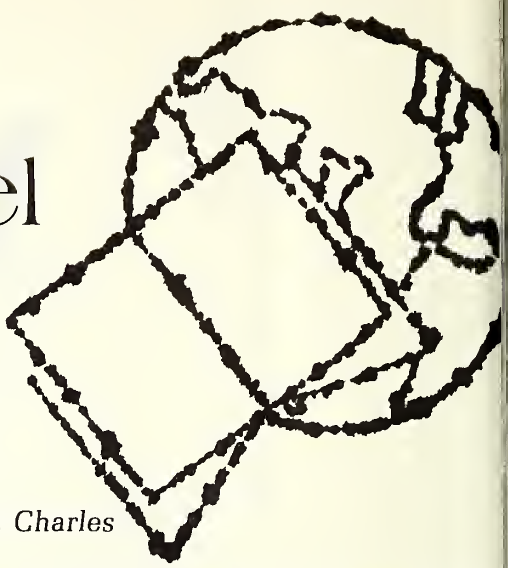
The gospel and mission strategy / 210 Howard H. Charles

The Book of Ruth: Personal tragedy becomes social triumph / 212 Jacob J. Enz

Allow the Scriptures to pummel and pound / 230 Joseph Hertzler

An Associated Mennonite Biblical Seminaries issue

The gospel and mission strategy



Howard H. Charles

Gospel and mission strategy belong together. One speaks of message, the other is concerned with communication. Both are needed. The order, however, is significant. Gospel stands first because there must be something to share before ways of sharing can be discussed. But there is also a more fundamental reason. Mission strategy must be rooted in, and be consistent (have integrity) with, the gospel. If it is not, then the gospel itself may be distorted or falsified in the process of sharing.

Gospel then is the prior term. But what is the gospel? All of us may think we know what the gospel is until we try to define it; then suddenly it becomes elusive. If we seek help from others, more than likely we will receive diverse answers.

Some would define it essentially as a *body of beliefs*. Orthodoxy for them is of prime concern. When the gospel is understood in this way, mission strategy is devoted to the transmission of information, and indoctrination is with a view to the forming of correct beliefs.

Others would see the gospel primarily in *experiential* terms. The emphasis in this case is on what has happened or is happening in personal religious experience. Jesus is viewed as the spiritual Christ who is the secret of the desired inward experience. Frequently the experience is stereotyped, with Paul, Luther, Wesley, or Pentecostalism furnishing the model. Mission strategy then turns to the matter of reproducing the stereotype.

There are others who would find the gospel consisting chiefly in a *style of life*. Jesus is regarded as a teacher and model of a pattern of conduct. The gospel is not defined in terms of a theological system or a type of spiritual experience, but as a matter of ethics. Broadly speaking, the gospel is equated with the Sermon on the Mount and the ethical teachings in the New Testament letters. Mission strategy in this case is devoted to securing a response that is in conformity with the code.

While there is some truth in each of these ways of viewing the gospel, there are also serious limitations. The gospel is more than a set of ideas for the mind or a catalytic agent for stirring the emotions, or a code addressed to the will. It points us to something that has happened in history. Although the gospel does not grow out of history as a product of forces within it, it cannot be understood apart from history. It has an "event" character. It can best be told in story form.

The story begins with Abraham (Gal. 3:8), but in the thick of the plot stands Jesus. He was truly one with us, bone of our bone and flesh of our flesh. But the heavens were open to him in a unique way, and he was full of the Spirit of God. He chose the path of the lowly servant of the Lord serving faithfully in a ministry of word and deed. Then came the cross and darkness followed by the triumph of life over death. The New Testament as a whole makes it abundantly clear that Jesus not only proclaimed the gospel (Mk. 1:14f.), but also was himself the gospel in the totality of his ministry (Rom. 1:3f.; compare Acts 10:36ff.).

When the gospel is seen as focusing on the person and ministry of Jesus, then none of the above definitions is adequate. Besides being too fragmentary, each misses what is most distinctive—Jesus in the wholeness of his ministry. In this larger whole, both word and deed, the Sermon on the Mount and the cross, and all that lies between are held together.

What is more, the gospel is seen in relation both to what preceded the his-

---

The gospel has to do with understandings and beliefs.
But theology can no longer be a matter of cold, sterile intellectual beliefs. . . .
It is a creed to be sung, not merely signed.

torical ministry of Jesus and also to what flows from it. That ministry marked a decisive stage in the unfolding of God's purpose in the world, the gathering of a people for himself. It is God's will to establish community between himself and us and between us and our fellow men and women.

This goal is magnificently portrayed in the closing vision of the New Testament (Rev. 21:1-22:5). The Christ-event is a fresh beginning in a long effort to reach that goal, an effort repeatedly frustrated by human stubbornness. Jesus is the second "Adam" (1 Cor. 15:45ff.; Rom. 5:12-21). He is the nucleus of a new community upon which his Spirit was poured out on the day of Pentecost. The story of the spread and growth of that new community is told in the pages of Acts and in the annals of later church history.

To put the understanding of the gospel in the context of the outworking of God's purpose to create a people for himself is to re-vision its meaning. The elements of belief, experience, and action noted at the beginning of this discussion are not discarded but reoriented. They are caught up in a larger living unity and given a new significance.

The gospel, for example, has to do with understandings and beliefs. But theology can no longer be a matter of cold and sterile intellectual beliefs. It is rooted in a story of what has happened in history and is an attempt to expound its meaning. It is more like a living organism than a dissected corpse. It is a creed to be sung, not merely signed.

The gospel, furthermore, has to do not only with understandings and beliefs, but also with experience. Experience is not ignored nor minimized. But when it is seen in the framework of the gospel story, certain safeguards are provided against its distortion. The Spirit, for instance, is one of God's gifts to us as Christians. Paul exhorts us to be full of the Spirit (Eph. 5:18). But the category of "Spirit" in and of itself is a rather nebulous one. All sorts of unexplainable and strange experiences can be attributed to the Spirit, if the Spirit is severed from its rootage in the gospel story. When the Spirit is seen as tied firmly to the figure of Jesus, definite structure is given to our understanding of the Spirit and his work in our lives.

Ethics, likewise, do not lose their importance, but are seen in a new light when viewed as in the gospel story. The ethical commands of the New Testament when taken out of that context may easily be reduced to a do-it-yourself morality. But Christian ethics in the New Testament sense are not like flowers that can be cut and arranged at will. They are potted plants with sustaining roots. They are response ethics, a response to what God has done in the Christ-event. They flow from grace and are meant to be energized by the gift of the Spirit. Ethics are not the whole gospel, but they are an integral part of it.

Thus far we have been trying to establish a point of view for understanding the gospel. We have focused on its "event" character. This is to emphasize as of first importance what has happened (Christ-event) in order to put what is happening (experience) and what ought to happen (ethics) in proper perspective. Our proposal is that we see the gospel as God's free and gracious action in the Christ-event to create a people who in fellowship with himself and with one another will achieve their true destiny. It is to assign a unique and decisive role to Jesus. It is to look not only upward and backward, but also forward. Only in this way can we hope to understand the full dimensions of the good news.

To see the gospel in this way has implications for mission strategy. Only three are selected for brief comment.

First, there is the matter of the mode of presenting the gospel. As Christians, we obviously should be interested in securing a favorable response to the gospel. We must be concerned about three matters: sharing information with people as a basis for response (the facts of the gospel and their meaning), arousing interest in and getting assent to the gospel, and respecting the freedom of the individual to make his or her own decision.

One of the most difficult problems in evangelism is to arouse interest in the gospel. Perhaps we can learn something from the form in which the gospel first appeared in history that may be helpful in presenting it in our situation.

L. E. Keck in his recent book, *A future for the historical Jesus* (Abingdon, 1971), has suggested that today Jesus needs to be presented in the form of a question rather than a dogmatic answer. Men must be allowed to keep company with him in such a way that he provokes again the ancient question "What sort of man is this?" (Mt. 8:27). To be sure, there is room for unashamed witness as to what faith has found in Jesus both in the pages of the New Testament and in contemporary experience. But a declaratory mood, which provides only answers and does not stimulate exploration, scarcely does justice to the historical mode in which the gospel first came to us.

Second, to see the gospel in terms of the totality of Jesus' ministry means that we must see it consisting of both word and deed. Jesus not only taught people about God, but he was concerned about the abuse of the temple and took action to correct it. He warned against the dangers of wealth. He spoke out in defense of the poor and the helpless. He defied the conventions of the day that robbed men and women of the freedom and fullness of life intended for them.

This means that there should be no conflict between evangelism as a soul-saving function and social involvement in the so-called nonspiritual aspects of human existence. To say there is conflict between the two is to misunderstand the meaning of the incarnation as the expressed form of the gospel. Our involvement with the physical, social, political, and economic needs of men must find concrete expression in specific situations, not just talked about in the abstract. The methods employed in these

---

To see the gospel as God's free and gracious action in the Christ-event to create a people who in fellowship with himself and with one another will achieve their true destiny has implications for mission strategy, says Howard Charles. He comments on three.

areas, however, will need to be consistent with the spirit and the goals demonstrated in Jesus' ministry.

Third, to take the historical character of the gospel seriously involves the necessity of its translation, if it is to speak meaningfully to people in our contemporary world. An illustration of this need is found already in the New Testament itself. Interesting changes can be seen in the way the gospel was thought about and in the forms of its cultural expression as it moved out from Palestine into the broader Roman world. To some extent this was inevitable because of the change in language. No translation from one language into another can be made without risking some loss or distortion of meaning.

Beyond the shift from the Aramaic (the language of Jesus and his disciples) to the Greek language, some deliberate changes were made in ways the early Christians thought about the gospel. Jewish Christians, for example, used the term "Messiah" to express the significance of Jesus. To the Greeks this was a meaningless term. Consequently, among Greek-speaking Christians the term, if retained, was no longer used as a title, but as a proper name. As a matter of fact, the title "Lord" was more meaningful and therefore preferred. Attention may also be called to the difference in the way in which Colossians and Hebrews respectively speak of the person of Christ and the meaning of his work. Each is addressing a different audience and the approach therefore is not the same.

The Jerusalem conference represents an attempt to distinguish between the gospel and the religions and cultural forms of Judaism. Greek Christians were no longer required to be circumcised before they could be good Christians. The gospel could now be expressed in ways appropriate to the new cultural situation.

The process of translating the gospel from one culture into another, begun by the early church, must be continued today. We do not live in the culture of the second or the sixteenth century. We are not Palestinians or Romans. The crucial matter is to determine the criteria and to discover the appropriate categories for this task. Only then will the gospel remain the good news although expressed in new forms.

The Book of Ruth:

Jacob J. Enz

The Book of Ruth gives us a glimpse of a minority report on the right side of a major issue in the Old Testament: integration versus segregation.

There were always those who were ready to have a perfectly sound doctrine, the doctrine of election, carry more weight than God ever intended for it to carry. For them Israel's election was to privilege and exclusiveness rather than to service and reconciliation.

The writer of Ruth takes the age-old narrative handed down year after year. In the presence of the arrogant forces of excessive Jewish particularism and the forces of particularism in every age, he writes a gentle yet firmly devastating rejection of segregation.

In the brief space of twenty lines the writer wins our hearing in the first paragraph with the unspeakable tragedy of Naomi. A blistering famine uprooted this family of four, causing husband and wife and two sons to leave their allotted place in the land of promise. The first major blow was the death of the family breadwinner. Tragedy was compounded when Naomi's two sons, who in the meantime had married Moabite wives, also died.

Surely this was the end of the road for Naomi! With death striking down her family from around her and leaving her with two quite unacceptable foreign daughters-in-law as she set her face to return to her land, is it any wonder that she said on her return, "Do not call me Naomi (pleasant), call me Mara (bitter), for the Almighty has dealt very bitterly with me. I went away full, and the Lord has brought me back empty."

In the fidelity of Ruth to Naomi and to Naomi's God, step by deliberate step, blow by deliberate yet gently smashing blow, the writer of this book strikes at Jewish and human pride that draws a circle around self, family, race, or nation and shuts out the brother and sister. Surely it would have been enough to mention her identity once at the beginning of the story when she is named as one of the Moabite wives of the two sons. But the quiet, nagging instructive repetition of "Ruth, the Moabitess" is generously sprinkled at six different places on three pages.

The final thrust comes when Boaz, ancestor of David the King, says in the presence of the officials of the community, "Ruth, the Moabitess, the widow of Mahlon, I have bought to be my wife, to perpetuate the name of the dead." The Book of Ruth closes with what must surely have been a painful admission to many: the line of David, the chosen dynasty of God, has Moabite blood flowing in its veins! This is startling in view of the way in which Genesis hangs Moab on the genealogical limb as growing out of the incestuous relation between Lot and his daughters. This is startling in view of the hard line on segregation

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans 67114, and at additional mailing offices Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main St., Box 347, Newton, Kans. 67114 Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

God's mightiest work in history is accomplished in and through our baffling personal and social problems, not apart from them.

Personal tragedy becomes social triumph

and mixed marriages later Jewish leaders took.

How could this astounding rejection of segregation come about? The answer is distressingly simple. Naomi had written finish to segregation in her own relationships. Naomi had so thoroughly lived a life of fidelity to God in her relationships to her foreign daughters-in-law—and *that* in a time of compounded personal crises—that one of them was willing to risk living as an outsider with Naomi rather than enjoy the securities of her own people.

From the lips of Ruth comes the classic statement of fidelity and personal devotion that reached out to bind peoples as well as persons, "Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God; where you die I will die, and there will I be buried."

If the expression "Ruth, the Moabitess" is the clue to the negative thrust of this book, "kindness" is the clue to the positive. The English word *kindness* in the Book of Ruth translates a Hebrew word usually translated "steadfast love" in our Bible. It is a basic biblical word, as basic as the word *covenant* which has found its way into the titles of the two parts of our Bible. *Kindness* here is really covenant-love. It is the kind of behavior that may be expected where there are intimate relationships involving blood ties or covenants between person and person or person and God.

This kind of binding love has become the mark of the daughters-in-law of Naomi who gives evidence of this in her departing words in 1:8, "May the Lord *deal kindly* with you as you have *dealt (kindly)* with the dead and with me." These words also underscore the fact that the Israelites' God showed the same kind of covenant-love to the foreigners, the Moabites, as he showed to Israel. If foreigners show this kind of love and if God shows this kind of love to foreigners as well as to Israel, then Israel who is to be like its God must show this kind of love, too.

The heart of this beautiful story revolves around this: the hated but faithful foreigner whose faith is awakened by unwavering Naomi finds personal, social, and historical fulfillment. She is accorded a place in the ancestry of the chosen dynasty of David!

What a most unexpected outcome to the multiple tragedy with which the whole story began. This is always the mark of biblical man and woman in their full God-given stature. They find in their own soul-wrenching questions affirmations of gigantic proportions not only for their own desperate situation, but also for cancerous social ills.

If you think you have come to a time when the world is in its most trying need of people who can help instead of being in need of help, reaffirm your faith in the God who turned Naomi's bitterness into the pleasantness of fulfillment. Reaffirm your faith, your absolute confidence in the God who turned Christ's brutal execution into the ultimate enthronement of love over evil forever and ever. Then witness how the dead end in your life can become a superhighway, a freeway for the Spirit of God.

Is there not a clue here to a major error in our thinking in regard to the troubles in our life? We think we must work at our problems one at a time. After I get myself straightened, I shall teach that Sunday school class or work at the coffeehouse or mission. After the difficulty in our family gets ironed out, I shall give my talents to a community organization that needs the Christian witness. After our church irons out some of its internal problems, we shall reach out into the community with the gospel; maybe after that we shall be able to work at the race issue. Let the church come closer to getting the race and war issue settled before it proclaims the consummation of the kingdom.

The Book of Ruth says that this kind of thinking is all wrong. When we are working on our problems at a personal level, all the other areas are affected. The personal, family, social, historical, and ultimate issues of life are always tied together.

When it came time for Matthew to record the greatest and central event in history, the coming of Jesus Christ; when Matthew wanted to show how Jesus brought into play the sum total of all that God had been doing in the world, he reached all the way back to Abraham. He traced the family tree of the Lord from one generation to another. In that saving line appeared Obed, grandfather of David—Obed, the son of Ruth, the Moabitess. God's mightiest work in history is accomplished in and through our baffling personal and social problems, not apart from them.

News

Structural changes approved in Manitoba

Although a violent snowstorm kept some delegates from attending, 165 delegates were present for the annual sessions of the Conference of Mennonites in Manitoba (CMM) February 27-28 in Boissevain.

In his executive report, conference minister Ernest Wiebe voiced satisfaction that the conference ended the year in the black. Close to $400,000 was received in 1975.

Mr. Wiebe reported that generally the feeling of the congregations is optimistic: attendance, giving, and participation are encouraging; the Sunday school teacher shortage is not as acute. "Youth groups are experiencing revival, and parents are a little more hopeful that their children will learn to love the Lord and the church, after all. Pessimism is fading. However, the alarm of marriage breakdown is loud and disturbing," he said.

Only six congregations are looking for pastoral personnel, compared with twelve a year ago.

A number of structural changes are planned in the conference. The staff positions of administrator and conference minister—both now held by Ernest Wiebe—will be separated when Mr. Wiebe's term expires in August. The conference voted to hire a full-time conference minister.

The Elim school board has been added to the CMM structure. That change and other structural changes will have a one-year trial period and then be reassessed.

A budget of $232,540 plus $213,000 in anticipated designated donations was accepted for 1976.

Werner Neufeld, Manitoba Conference chairperson, left, talks with David Adrian, pastor of the Plum Coulee Church.

Victor Kliewer, principal of Elim Bible Institute, reported a favorable new beginning. Thirty Elim students attended all conference sessions this year in preparation for further study of CMM involvements and concerns, as part of their course of studies. Plans for a second year of studies are under way, and two full-time teachers are to be added.

Conference committees reported that:

—H. T. Klassen plans to retire from his position as hospital chaplain in June 1977.

—The "Abundant life" radio program is receiving more criticism and is to be reevaluated, possibly moving toward a shorter program on another Winnipeg station.

—The education committee sees an urgent need to meet the needs of young adults, ages eighteen to twenty-five, both those in college and those in employment. Camp and other facilities are available for those under eighteen, but there is no program for this age group. Many churches are losing 50 to 75 percent of people between ages fifteen and thirty.

The Conference of Mennonites in Manitoba reelected Werner Neufeld, chairman; Ken Loewen, vice-chairman; and Henry Friesen, secretary. *Clara K. Dyck*

Evangelicals resolve to let freedom ring

A long poster in red, white, and blue spanned the platform of the bicentennial convocation, the joint conventions of the National Association of Evangelicals (NAE) and the National Religious Broadcasters, in Washington, D. C., February 22-25. Inscribed on the banner were the words "Let freedom ring—John 8:32." It was not clear from the banner whether this freedom was to be biblically or nationally defined, and the convention itself served more to confuse than to clarify that question.

However, no one attending the bicentennial convention could fail to notice the unabashed patriotism which had gone into the convention planning. From President Gerald Ford's Sunday evening address to the adoption of the convention resolution "Let freedom ring," the program left no doubt that the origin and destiny of America was of consuming interest. The three subthemes—reflection, repentance, and rededication—focused on the nation.

The National Association of Evangelicals represents thirty-five member denominations, 30,000 local churches, and 3½ million Christians in the United States. Member conferences from the Mennonite family of churches are the Brethren in Christ, Evangelical Mennonite Brethren, Evangelical Mennonite Church, and the Mennonite Brethren. U.S. Mennonite interaction with NAE-related missions, broadcasting, Sunday school, and other programs is substantial.

More than forty Mennonite and Brethren in Christ persons were present at the convention.

Congressman John B. Conlan promoted the book *One nation under God* and said, "If you can break the United States, you can break the Christian movement across the world."

Harold J. Ockenga, a founder of NAE, praised the faith of America's founding fathers and criticized modern America's failure to stand courageously with particular attention to declining military firmness.

Senator Mark Hatfield sounded a note of warning about the inroads of a popular civil religion on biblical faith. Mr. Hatfield's identification of world hunger and economic disparities as the greatest threat to world peace stood in contrast to the convention's tabling of a resolution to support "right to food" legislation in the U.S. Congress. Convention leadership included almost no women. *John K. Stoner, Congregational Peace Education program staff*

Asia Mennonite study team visits Bangladesh

Seven Asian Mennonites visited Bangladesh from January 30 to February 10 to learn about the country and missionary opportunities there. The team saw MCC agricultural projects in Noakhali District and programs in Mirpur (Dacca District) and Saidpur (Rangpur District) which deal with human needs such as sanitation, family planning, children's clinic, education, gardens, and fish ponds.

The men were not only deeply impressed with the MCC projects, but also much encouraged to discover, through discussions with national Christian leaders, MCC workers, and missionaries, that a great opening for the work of the gospel exists in this country. It is crucial for the Asian churches to decide whether to take over the Saidpur project or establish a new mission body in the country. Though there are still many difficulties, such as financial and personnel resources, they are beginning to launch out into a new venture of establishing Asian Mennonite identity so that they may change from being a "receiving church" to a "giving church." *Takeji Nomura*

The Bangladesh study team included, from left, T. Nomura, Japan; H. Gunawan, Indonesia; P. Sarkar, India; P. Myers, MCC director for Bangladesh; P. Soedjadi, Indonesia; T. Tanase, Japan; S. Kakha, India; and P. Malagar, India.

Mother-child project to begin in Calcutta

A pilot project involving a comprehensive mother-child clinic and a family planning program is to be launched by Mennonite Central Committee in Calcutta, India.

The project will work with preschool children and expecting and nursing mothers. Plans are to begin with about 400 participants and expand that number to about 4,000 if the project works successfully.

The project is an outgrowth of what originally began as an effort to feed 40,000 school children through Cathedral Relief Services, a part of Kalikata Bustee Pragati Sangstha, a Calcutta benevolent organization which is the coordinating agency for relief and development organizations in Calcutta.

When John and Paula Dyck of Rosthern, Saskatchewan, arrived in Calcutta last August to spend six months setting up the feeding program for the school children, they discovered that plans for a similar program with funding from Germany were already under way and this program planned to channel its resources through the same local development agencies that MCC had planned to use.

After discussions with various welfare agencies the Dycks turned their attention to setting up a program for mothers and preschool children using the food and money resources that had been budgeted for the school feeding program.

John Dyck saw the second program idea as more significant than the first, noting that one-third of Calcutta's 8.5 million people live in desperate poverty and merely feeding 40,000 of them will not change the situation much.

"The feeding would be only one part of the total package," he said of the second program plan. "The teaching aspect on every level of health, hygiene, family planning, and nutrition is envisioned to be as important as the actual providing of meals to be of lasting benefit to the individual, the family, and community."

Since MCC does not have the necessary structure and personnel in Calcutta to implement a large program such as the Dycks envisioned, it was agreed to implement the program through existing welfare agencies in the city with a full-time MCC volunteer coordinating the program.

However, Ernst and Marjorie Kaethler, who were scheduled to coordinate the program, were denied a permanent residency visa.

MCC is again faced with the question of whether to give funds and material aid without representation, John Dyck said. "On one side is our supporting home constituency and on the other the desperate need of millions of people," he said.

MCC has not decided to scrap the mother-child clinic and feeding program because the Kaethlers' visa has been denied, but instead will begin tentatively a small pilot project with only one of the Indian agencies through which it planned to implement the program.

With a program this size, the Kaethlers will be able to advise and assist through regular visits to Calcutta from their new assignment location in the neighboring nation of Bangladesh.

Study of MCC food programs in India planned

A special five-months study of MCC food-for-work and cash-for-work programs in India is planned for March through July.

The study will help devise better responses to food emergencies and better ongoing development programs, said Vern Preheim, MCC Asia director, who is coordinating the study.

Paul C. Kennel, former MCC Vietnam volunteer from Lancaster, Pennsylvania, is carrying out the assignment as part of his master's program in international administration at the School for International Training, Brattleboro, Vermont.

Besides evaluating the approximately twenty food-for-work programs in the east central state of Madhya Pradesh, Mr. Kennel will draw up a plan for the import of food to India that will address the problems of shipping, port losses, time losses in unloading, customs, and warehousing.

A second focus of the study is to design guidelines for country directors to use as they set up food assistance programs. The study may be especially helpful as MCC decides how best to use the Canadian Food Bank, Mr. Preheim noted.

Mr. Kennel has had experience in disaster and food commodity work in Vietnam with MCC and the World Relief Commission and in Honduras with the World Relief Commission.

Native people want land, not money

The 18,000 Indian and Metis people in the Northwest Territories want land, not money.

That was the message George Kurszewski of the NWT Metis Association and John T'Seleie of the Dene Land Claims Committee delivered to two university audiences in Winnipeg in March.

Speaking one night at the University of Winnipeg and the next at the University of Manitoba, Mr. Kurszewski and Mr. T'Seleie explained why the native people in northern Canada are making a claim for 450,000 square miles of land stretching from the Yukon boundary in the west to the area above the Saskatchewan-Manitoba border in the east.

The claim seeks economic and political control over the large area. They have no desire to secede from Canada, but they described the territory's current status as that of a colony rather than as a full-fledged part of Canada.

Mr. Kurszewski summarized the native people's case as follows: (a) the native people did not give up their rights to the land in the Northwest Territories when they signed Treaties 8 and 11, and (b) the federal government should recognize native people's right to decide what happens to them and their land.

Mr. T'Seleie observed that land is viewed by most southern Canadians as a commodity. It is controlled by capitalism and self-interest. When the native people are given control of their land in the North, they will employ a different system.

"Why don't you settle for money the way the people in the James Bay area did?" the men were asked.

"Mr. Judd Buchanan (minister of Indian affairs) wants to buy off people's right," Mr. Kurszewski replied, "but we want land not money. Land is permanent, money isn't."

Mr. T'Seleie added that the land claim is "the only way to achieve cultural survival."

Menno Wiebe, native concerns secretary for MCC (Canada) chaired the March 8 discussion at the University of Winnipeg. The two seminars in Winnipeg were part of a series held in twenty-five cities and towns in southern Canada during Native Land Settlements Week, which was sponsored by the Canadian Association in Support of the Native Peoples.

Church aids refugees in Thailand

Thailand was not prepared for the rapid influx of refugees into the country following the 1975 successes of the nationalist and Communist forces in neighboring countries, said Luke and Mary Martin, Mennonite workers who recently returned to the United States from Thailand, where they were assisting the Church of Christ in Thailand with refugee concerns.

Luke Martin reported that the largest group of refugees is in the North and is Laotian.

"While some well-educated and skilled Lao people have come, most of these 55,000 refugees have come from the Meo tribal group," he said. "They were the backbone of the resistance army of General Vang Pao which was supported by the American CIA. Now they are fearful of retaliation."

The Martins also reported that perhaps 13,000 Cambodians crossed into Thailand because of alleged economic difficulties and mistreatment and are living in border refugee camps. Although some Vietnamese came into the country by plane or ship, most of them joined the stream of refugees into the United States. Less than 1,000 remain in Thailand today.

"In an effort to retain and rebuild relations with its neighbors Thailand has not welcomed the refugees," Mr. Martin explained. "The government policy is that they must return to their country of origin unless they can go to a third country. They are not permitted to resettle within the country or to take jobs."

Scientists say, Simplify tropical farm methods

Much more is known about growing tropical farm products than is being practiced at the farm level, a scientist from the International Institute of Tropical Agriculture in Ibadan, Nigeria, told a group of West Africa Mennonite Central Committee volunteers recently.

Meeting at the institute for an annual retreat, eighty-seven Mennonite workers, including a large group of teachers in Nigeria and a number of agricultural development workers from Chad and Upper Volta, had the resources of the institute's staff of scientists at their disposal.

The institute, similar to three other centers in Mexico, India, and the Philippines each specializing in a different climactic region, has the broad objective of increasing the quality and quantity of food crop production in the lowland humid tropics.

"The staff at the institute were interested in sharing information with us," reported Nigeria volunteer Martha Graber, "but they also wanted to hear about our needs and the way in which our spiritual and personal concerns are used in working with people to secure acceptance of new ideas."

The institute concentrates on research activities, training programs, and dissemination of information, Ms. Graber noted, and is sensitive to the importance of extension work. "Get the farmer involved," one scientist urged.

A representative of the National Accelerated Food Production Program claimed that food production in developing areas could be expected to increase by one to three times if farmers were educated. Important discoveries to pass on to farmers include a new corn variety with a doubled protein content, disease- and pest-resistant crop varieties which reduce need for insecticides, and new high-yielding plant varieties.

"Our job is to simplify farming methods, not to complicate them," an agricultural engineer told the group. "I like simple machines." Energy requirements can be reduced, he said, by inventing simple tools to do the work of the hoe and by new approaches to farming. He illustrated this with his simple hand-operated "jet planter" which can be used to plant seeds and spread herbicides and fertilizer simultaneously while walking.

During their week at the institute the MCC group toured the newly completed facilities used by a staff of ninety scientists and 1,400 day laborers.

Mennonite Church plans for stewardship secretary

Staff of three boards of the Mennonite Church have worked out an agreement to jointly support a stewardship secretary for the denomination.

Discussion by the Mennonite Board of Congregational Ministries (Elkhart, Indiana) recently revealed that little has been done in stewardship education on a churchwide basis since the denomination reorganized in 1971.

The new staff person is not to be a fund raiser or promoter of the boards, though the person should be able to interpret information on churchwide programs. The basic task will be educational. This person would be administratively responsible to the Board of Congregational Ministries, but the direct costs of the program would be shared with Mennonite Board of Missions, and Mennonite Board of Education.

The Foundation Series

Information Sheet

ed with the Mennonite
evelopment, is Executive

es are:
s—editor for the General Conference
ecial responsibility for preschool through

, Scottdale, Pennsylvania—editor for the Mennonite
pecial responsibility for grades 3 to 6.

rthur Brubaker, Nappanee, Indiana—editor for the
ist Church with special responsibility for grades 7 and

- Three councils, composed of representatives
groups, are involved in developing *The Foun*

1. **The Publishing Council** provides
scheduling, printing, and distribu
panee, Indiana, Chairman.

2. **The Editorial Counci**
ophy, content, and
Manitoba, Can

3. **The In**
duci

The Foundation Series

- is a new, graded, Sunday school curriculum presently in preparation.
- will provide Sunday school lessons for children three years of age through grade 8. It is departmentally graded with two years or grades in each department. Year I materials will be available in September 1977; Year II materials in September 1978. A guide will be provided for adults working with children two years of age and younger. The Kindergarten course is for children five years of age. This course will be reused each year.

September 1977

Guide for those working with two-year-olds
Children, three and four years – Year I
Kindergarten — for children five years of age
Grades 1, 2 — Year I
Grades 3, 4 — Year I
Grades 5, 6 — Year I
Grades 7, 8 — Year I

September 1978

Guide for those working with two-year-olds (reuse)
Children, three and four years — Year II
Kindergarten — for children five years of age (reuse)
Grades 1, 2 — Year II
Grades 3, 4 — Year II
Grades 5, 6 — Year II
Grades 7, 8 — Year II

- is biblical in content on all grade levels. Students will study the story the Bible tells, yet each year the focus is on Jesus, toward whom the Old Testament points, and who is the Head of the church.

- is planned to help the busy volunteer teacher do a good job. The sa
understanding of teaching and the teacher's role is incorporated int
grade. Teacher's guides on all grade levels will suggest objecti
ing methods, learner responses, and ways to evaluate effe

- is colorful. Physical specifications and graphic de
simultaneously with content outlines. All pupil
two colors—some in four.

- will have pupil materials of many va
workbooks, activity materials,
Many quarters will have spe

The
Found
Se

- Paul M. Lederach, Scottdale, Pennsylvania, associated with the Mennonite Publishing House for 25 years in curriculum development, is Executive Director for *The Foundation Series*.

- The editors for *The Foundation Series* are:

Cornelia Lehn, Newton, Kansas—editor for the General Conference Mennonite Church with special responsibility for preschool through grade 2.

James E. Horsch, Scottdale, Pennsylvania—editor for the Mennonit
Church, with special responsibility for grades 3 to 6.

John Arthur Brubaker, Nappanee, Indiana—editor for the
Christ Church with special responsibility for grades 7 and

- Three councils, composed of representatives
groups, are involved in developing *The Found*

1. **The Publishing Council** provides
scheduling, printing, and distribu
panee, Indiana, Chairman.

2. **The Editorial Counci**
ophy, content, and
Manitoba, Can

3. **The In**
ducti

The Foundation Series

- is a new, graded, Sunday school curriculum presently in preparation.
- will provide Sunday school lessons for children three years of age through grade 8. It is departmentally graded with two years or grades in each department. Year I materials will be available in September 1977; Year II materials in September 1978. A guide will be provided for adults working with children two years of age and younger. The Kindergarten course is for children five years of age. This course will be reused each year.

September 1977

Guide for those working with two-year-olds
Children, three and four years — Year I
Kindergarten — for children five years of age
Grades 1, 2 — Year I
Grades 3, 4 — Year I
Grades 5, 6 — Year I
Grades 7, 8 — Year I

September 1978

Guide for those working with two-year-olds (reuse)
Children, three and four years — Year II
Kindergarten — for children five years of age (reuse)
Grades 1, 2 — Year II
Grades 3, 4 — Year II
Grades 5, 6 — Year II
Grades 7, 8 — Year II

The Foundation Series

- is biblical in content on all grade levels. Students will study the story the Bible tells, yet each year the focus is on Jesus, toward whom the Old Testament points, and who is the Head of the church.
- is planned to help the busy volunteer teacher do a good job. The same understanding of teaching and the teacher's role is incorporated into each grade. Teacher's guides on all grade levels will suggest objectives, teaching methods, learner responses, and ways to evaluate effectiveness.
- is colorful. Physical specifications and graphic design were developed simultaneously with content outlines. All pupil materials will be printed in two colors—some in four.
- will have pupil materials of many varieties. There will be reading books, workbooks, activity materials, and newspaper and magazine formats. Many quarters will have special teacher's kits.

The Foundation Series

- materials for pupils and for teachers will be released in quarterly segments: September-November, December-February, March-May, June-August.
- is planned to help adults, committed to a biblical, Anabaptist, believers' church stance, to share their faith with the children in the midst of the congregation.
- is based on 1 Corinthians 3:11: "For no other foundation can any one lay than that which is laid, which is Jesus Christ."
- is a cooperative venture of four denominations:
  Brethren in Christ Church
  Church of the Brethren
  General Conference Mennonite Church
  Mennonite Church

- Paul M. Lederach, Scottdale, Pennsylvania, associated with the Mennonite Publishing House for 25 years in curriculum development, is Executive Director for *The Foundation Series*.

- The editors for *The Foundation Series* are:

Cornelia Lehn, Newton, Kansas—editor for the General Conference Mennonite Church with special responsibility for preschool through grade 2.

James E. Horsch, Scottdale, Pennsylvania—editor for the Mennonite Church, with special responsibility for grades 3 to 6.

John Arthur Brubaker, Nappanee, Indiana—editor for the Brethren in Christ Church with special responsibility for grades 7 and 8.

- Three councils, composed of representatives from the cooperating groups, are involved in developing *The Foundation Series*:

1. **The Publishing Council** provides overall administration—budget, scheduling, printing, and distributing the series. Erwin Thomas, Nappanee, Indiana, Chairman.

2. **The Editorial Council** is responsible for theology, educational philosophy, content, and design of the materials. Helmut Harder, Winnipeg, Manitoba, Canada, Chairman.

3. **The Information Council** is responsible to plan and carry out the introduction of *The Foundation Series* and promote its use in congregations. John Zercher, Nappanee, Indiana, Chairman.

- A number of task forces have worked in specific areas of curriculum development:

Preschool Task Force. This task force brought together persons in the cooperating churches knowledgeable in the area of teaching young children. This group outlined the sessions for children three and four years of age. It planned the guide for leaders of groups of two-year-olds and also the development of the Kindergarten course.

Teacher Training Task Force. This group explored relationships between teacher and pupils in Sunday school classes, and gave guidance to the type of materials to prepare to help teachers function most effectively. The group sees the introduction of a new curriculum as a good time to reemphasize teacher training.

Design Task Force. This task force involved persons working in the Design Departments of the cooperating publishers. They met and counseled with the designer employed to develop the graphic design for *The Foundation Series*. A member of this task force will counsel each of the editors concerning graphic design.

- An orientation for writers of *The Foundation Series* was held at Laurelville Church Center, near Mt. Pleasant, Pennsylvania, June 9-13, 1975. Thirty-eight persons are writing student and teacher materials for the series. Writers come from all of the cooperating groups, from Canada and United States. Each of the writers has a local consultant group representing the cooperating churches. The consultants advise each writer concerning the age-group. The consultants are test teaching many of the lessons as they are written.

- Stories are important in *The Foundation Series*. Stories have been gathered from churches around the world for writers to use to clarify the meaning of the gospel, to provide examples of discipleship, and to tell how the church continues to grow everywhere in the world.

- Bible memorization is emphasized in *The Foundation Series*. Significant chapters or passages are to be memorized.

- For further information write, *The Foundation Series*:

Box 343, Scottdale, PA 15683
Box 347, Newton, KS 67114
Box 127, Nappanee, IN 46550
1451 Dundee, Elgin, IL 60120

printed in U.S.A.

rethren in
p.
rom the cooperating
tion Series:

overall administration—budget,
ng the series. Erwin Thomas, Nap-

is responsible for theology, educational philos-
esign of the materials. Helmut Harder, Winnipeg,
a, Chairman.

ormation Council is responsible to plan and carry out the intro-
n of *The Foundation Series* and promote its use in congregations.
hn Zercher, Nappanee, Indiana, Chairman.

- A number of task forces have worked in specific areas of curriculum development:

Preschool Task Force. This task force brought together persons in the cooperating churches knowledgeable in the area of teaching young children. This group outlined the sessions for children three and four years of age. It planned the guide for leaders of groups of two-year-olds and also the development of the Kindergarten course.

Teacher Training Task Force. This group explored relationships between teacher and pupils in Sunday school classes, and gave guidance to the type of materials to prepare to help teachers function most effectively. The group sees the introduction of a new curriculum as a good time to reemphasize teacher training.

Design Task Force. This task force involved persons working in the Design Departments of the cooperating publishers. They met and counseled with the designer employed to develop the graphic design for *The Foundation Series*. A member of this task force will counsel each of the editors concerning graphic design.

- An orientation for writers of *The Foundation Series* was held at Laurelville Church Center, near Mt. Pleasant, Pennsylvania, June 9-13, 1975. Thirty-eight persons are writing student and teacher materials for the series. Writers come from all of the cooperating groups, from Canada and United States. Each of the writers has a local consultant group representing the cooperating churches. The consultants advise each writer concerning the age-group. The consultants are test teaching many of the lessons as they are written.
- Stories are important in *The Foundation Series*. Stories have been gathered from churches around the world for writers to use to clarify the meaning of the gospel, to provide examples of discipleship, and to tell how the church continues to grow everywhere in the world.
- Bible memorization is emphasized in *The Foundation Series*. Significant chapters or passages are to be memorized.
- For further information write, *The Foundation Series*:
  Box 343, Scottdale, PA 15683
  Box 347, Newton, KS 67114
  Box 127, Nappanee, IN 46550
  1451 Dundee, Elgin, IL 60120

printed in U.S.A.

Words & deeds

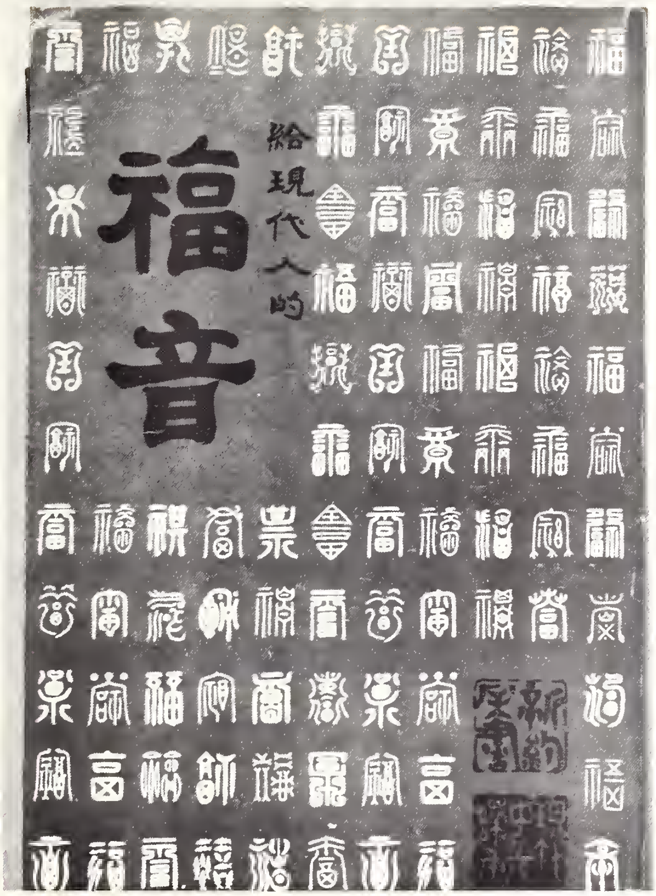
A new worshiping group, called the Sermon on the Mount Fellowship, has begun meeting in Sioux Falls, South Dakota. The group was formerly a part of the Good Shepherd Church in Sioux Falls. The Good Shepherd Church is meeting in the old Mennonite church building, while the Sermon on the Mount Fellowship is meeting weekly in a Methodist building.

MCC (Canada) has agreed to make available voluntary service personnel for the day-care center being established in North Battleford, Saskatchewan, and the Mennonite Community Closet, operated by the North Battleford Mennonite Church. The day-care program will be administered by a board consisting of mothers from the church and the native community.

The American Bible Society has announced a new special education series of Scripture selections designed for ease of understanding by people with learning difficulties and for others with limited reading skill. The translations were prepared by Eugene A. Nida, a linguistics expert, in consultation with a task force on special education of the National Council of Churches. The series consists of eight selections. They are illustrated with full-color photographs of people, rather than drawings, to assist the readers in relating the Bible passages to real life. The American Bible Society is a nonprofit, nondenominational organization.

The Evangelical Women's Caucus, which met last November in Washington, D.C., has formed a temporary steering committee, is setting up regional organizations and local chapters, and has hired a staff person, Evon Bachaus. Her home address, 3315 Hennepin Ave., Minneapolis, Minnesota 55408, will serve as the national office.

The first in a series of two-week women's seminars has been held at Mukedi, Zaire. These seminars, organized by Sara Regier, are designed to train women for organizational and leadership roles in the "Deaconess House," the women's group in the Zaire church. Other seminars are planned at Kananga and Nyanga.



New Chinese Bible published

Above is the front cover of the New Testament in Today's Chinese Version, recently published by the United Bible Societies. The Chinese word for gospel literally means "blessed news." This gave rise to the cover design which features 100 calligraphic variations of the Chinese character for the word blessing. Today's Chinese Version is a translation of the New Testament into everyday Mandarin Chinese. It is the first new Chinese translation published by the Bible Societies since 1919.

MCC Jamaica directors Ken and Mabel Snyder have reported increasing economic and political tension in the country during the past year. Of particular concern is the wide gap between rich and poor, spread even further by inflation imported from abroad. Prime Minister Michael Manley, who says he is committed to a multiparty system and free enterprise, has shifted Jamaican ties from the capitalist to the socialist world and has increased contact with Cuba. Although the mood of the country is not directly affecting MCC personnel, mostly teachers, some increase in anti-Americanism makes work more difficult for them. The Snyders said Jamaica is supplying more of its own teachers, and the need for foreign staff is diminishing. MCC teachers will continue to be placed in priority areas outside the capital city of Kingston, where the supply and demand of teachers is first expected to equalize.

Mental health needs and facilities in Freeman, South Dakota, were discussed recently by thirty-five people meeting at Freeman Junior College. The group, which included homemakers, professionals, teachers, ministers, and farmers, concluded that mental health is becoming an area of increasing problems in the Freeman area. Often resources are available, but people either are afraid to seek them out or don't know where to go.

Couple separated by war is reunited

Nearly thirty-two years ago Helena Janzen of Winnipeg was separated by war from her husband, Franz. Earlier this month they were to be reunited.

For twenty years, ever since they established contact in 1956, the couple has been trying to get permission for Mr. Janzen to leave the USSR. More than a dozen times his application was turned down.

Now he has arrived in Germany, and Mrs. Janzen flew to Frankfurt March 1 to meet him.

Both born in the Ukraine, Mr. and Mrs. Janzen fled west in the wake of the Russian army in 1943, arriving in Poland in February 1944 after a three-months trek on foot.

The couple became separated when Mr. Janzen was inducted into the German army July 7, 1944, a year and three days after their marriage in their Mennonite community in the Ukraine. A few months later he was taken prisoner by the American army and held in a POW camp in the United States. After the war he was returned to the Soviet Union.

For ten years they had no contact.

Mrs. Janzen, their week-old baby daughter Anna, and relatives on both sides of the family stayed in Polish billets until the Soviet army advanced into Poland, necessitating another flight further west, into Germany.

Not knowing where her husband was, whether alive or dead, Mrs. Janzen with her daughter and other close relatives immigrated to Canada from Germany in 1948. Mrs. Janzen became a naturalized Canadian in 1956, just before she received the first letter from her husband.

"It came in December. It was the best Christmas present I could have received," she recalled.

Mr. Janzen had obtained her address through connections via relatives. Since that time they have corresponded regularly.

After his return to the Soviet Union, Mr. Janzen served in the coal mines in Siberia for ten to twelve years. When he was released from his coal mine duties, he worked as a farmer until the age of fifty, when he was allowed to retire because of his previous occupations.

Nearly every year during this time Mrs. Janzen filled out an invitation for her husband to come to Canada.

The answer from the Soviet authorities usually came in about two months and was always the same—no. That is, until February, when he was given an exit visa to go to Germany. There was never any reason given for refusal.

Helena Janzen of Winnipeg holds a recent photograph of her husband, Franz, from whom she was separated nearly thirty-two years.

Many efforts were made on Mr. Janzen's behalf by other individuals. In the late 1950s and early 1960s, a group of Mennonites in Canada began making active efforts to bring about the reunion of families separated by war. They prepared a list of names of close relatives who were in the USSR, and it was handed to former Premier Nikita S. Khrushchev when he was visiting the United Nations.

After that the Mennonites began writing to Canadian Government officials, including the prime ministers beginning with John Diefenbaker through to Pierre Trudeau asking for their intercession on behalf of the severed families. In 1971 Prime Minister Trudeau was given a list of names consisting of six Mennonite families seeking reunion which he discussed with Soviet Premier Aleksei N. Kosygin.

Mrs. Janzen was always close to the top of these lists, and in the last year has been given priority attention. Two Mennonite ministers met with the acting ambassador and other officials at the Soviet Embassy in Ottawa the summer of 1974 to state the case for Mrs. Janzen's reunion with her husband.

Last fall, while Mrs. Janzen was in Germany to apply for her husband's entry to that country, she reached her husband on the telephone. The moment was tremendous.

It is planned that Mr. Janzen will eventually come to Canada. Mrs. Janzen said it is expected the papers won't be ready for at least two months.

Speaking about her experiences prior to leaving for Germany to meet her husband last weekend, Mrs. Janzen said, "Every message of refusal was like a funeral to me."

Mrs. Janzen's immediate surviving family and most of Mr. Janzen's family are in Canada. Their daughter is now married with two children and living in Winnipeg.

There are dozens of families in Canada like the Janzens who have been reunited after long separations, mostly through their own efforts and with the advice of lawyers, the support of friends and relatives, and the efforts of men such as John P. Dyck of Springstein, who is following up the files of about a dozen families in Winnipeg seeking reunion with close relatives.

There are over 100 Mennonites in the Winnipeg area alone who have come from the USSR within the last ten years to be reunited with close relatives who emigrated before them. There are also some families in the Niagara Peninsula of Ontario and the Fraser Valley of British Columbia.

Schools do little to offset prejudice

A national study on adolescent prejudice indicates that little systematic effort is being made in American school systems to change prejudiced attitudes.

"Prejudice is more evident than we are aware in American school systems, and educators, more by default than by design, "are failing to do much about it, according to Samuel Lewis Gaber, regional director of the Anti-Defamation League of B'nai B'rith (ADL).

He reported to the Philadelphia Board of Education on findings contained in an ADL-sponsored study conducted by the University of California Survey Research Center at Berkeley.

The findings of the adolescent prejudice study, Mr. Gaber said, "shatter widely held assumptions about the degree of prejudice among the younger generation and have special significance for reducing tensions in multicultural schools.

Soviets speak on religious freedom

A recent article in *Izvestiya* claims that Soviet legislation on religion is "the most humane and democratic in the world." The author is Vladimir Kuroedov, chairman of the Council for Religious Affairs under the Council of Ministers of the USSR. Therefore the article carries the authority of a Soviet Government pronouncement on religious policy.

The thrust of the article is severe criticism of so-called "reactionary circles in the West," who have "put into circulation the filthy invention that there is no freedom of conscience in the USSR, that Soviet legislation suppresses the rights of the church and believers."

The article is an uncompromising defense of Soviet religious policy. Mr. Kuroedov maintains that Soviet legislation on religion is eminently fair because it upholds the interests of believers and unbelievers alike. "In the USSR no one is compelled to be a believer or an atheist, to perform religious rites or not to perform them."

Mr. Kuroedov describes at length the freedom enjoyed by Soviet believers. He says there are "more than 20,000" churches, synagogues, mosques, Buddhist *datsans*, etc.; "about twenty" monasteries and convents and "eighteen higher spiritual educational establishments." Christian and Islamic books, including the Koran, are published, the Bible has been published twice and, Mr. Kuroedov states categorically, "such publications will continue to be issued in the future."

Some of the figures quoted are higher than those previously known in the West, but even so they seem low in relation to believers' requirements. For example, "six academies and seminaries" and "six periodical publications" (published in limited quantities) are hardly sufficient for the 30 to 50 million members of the Russian Orthodox Church.

Having stated what religious freedom Soviet law does allow, Mr. Kuroedov goes on to define those activities which are forbidden. They include "winning (believers) over a refusal to participate in sociopolitical life," "fraudulent actions to arouse superstitions (for example, spreading of rumors about 'the end of the world,' about 'miraculous healings' at graves or around so-called holy places, pretenses of such 'healings,' and the like)," and forbidding believers to "take part in the life of society, to visit cultural and educational institutions, listen to the radio, read newspapers, and turn to doctors for medical help," and "even" to "refuse to serve in the ranks of the Soviet army."

This lengthy preamble leads to the central point of the article, that it is these "activists" or breakers of Soviet law "whom reactionary propaganda in the West eulogizes, in the worst traditions of the cold war, making them out to be 'heroes' of some mythical 'religious front,' allegedly 'suffering' for their religious convictions." He singles out four such people, who have recently received publicity in the West: Georgi Vins, the imprisoned Baptist leader, and three Orthodox Christians, Dmitri Dudko, Gleb Yakunin, and Lev Regelson.

The accusations directed against Mr. Vins are extremely harsh: he is said to have "enriched himself at the expense of the offerings of trusting believers, concealing information about his income and evading payment of taxes," to have written "a provocative forged document about how the soldier Ivan Moiseev was apparently 'brutally tortured for the faith,' " and (by implication) to have pursued "careerist, mercenary goals, at the same time using religion as a cover." Mr. Kuroedov blandly asserts that "Vins' criminal activity, of course, had nothing in common with religion." It is instructive to compare this statement with, to mention just two examples, Georgi Vins' book (published in English as *Three generations of suffering*) and the numerous documents from Soviet Baptists (Kuroedov's "trusting believers") expressing wholehearted support for Georgi Vins.

Documents which have recently reached Keston College include a number of petitions, some signed by more than 100 parishioners, begging for the reinstatement of Dmitri Dudko in the church from which he was dismissed last December. However, Mr. Kuroedov's version of the incident is that "the parishioners. . . rejected the service of the priest Dudko, expelling him from his church for preaching with an antisocial content."

Gleb Yakunin and Lev Regelson come in for censure because they "cooked up . . .the slanderous letter about the situation of believers in the USSR," sent to the World Council of Churches General Assembly in Nairobi in November.

The article gives the impression that the western critics of Soviet religious policy are numerous and are found in "a number of western countries," but they are not identified, with two exceptions. The first is Philip Potter, general secretary of the WCC, who is criticized for "a far from honorable mission, that of popularizing" Mr. Yakunin and Mr. Regelson's letter. The second is Cardinal Konig of Vienna who earns Mr. Kuroedov's disapproval for writing in the *Frankfurter allgemeine Zeitung* that "the Soviet Union is a society consisting of two classes, believers and atheists, between whom a bitter struggle is in progress."

Why have the Soviet authorities chosen this moment to restate their religious policy? Possible reasons include the desire to reassert their intentions before the February Congress of the Communist Party of the Soviet Union and, less probably, the desire to include religion in the series of current Soviet press attacks on western leaders—Ms. Thatcher, Mr. Kissinger, and President Ford.

However, the main thrust of the article seems to be defensive, a reaction to western criticism, particularly that expressed at the WCC Assembly in Nairobi. Evidently the increasing western criticism of the situation of religion in the Soviet Union is beginning to bite. *Keston News Service*

Refugees adjusting well but not without problems

The average Vietnamese family sponsored by a Mennonite individual or congregation is composed of a father who was in the military in Vietnam and brought few resources along to the United States, a mother, about five children, and an older aunt or grandmother, said Don Sensenig, who along with Tran Xuan Quang recently traveled through Pennsylvania, Ohio, Indiana, Kansas, and Oklahoma visiting refugee families.

"In the average family the father works on a low-paying job and is paying on a used car which he drives rather gingerly around," Mr. Sensenig said. "The family depends on its sponsor for rent and medical expenses, but pays its own food and telephone bills."

Mr. Sensenig described the typical refugee family as attending the church which sponsors it and appreciating the good hearts of its sponsors, but still feeling in a position of dependency and worrying about the future and how long the church will support them.

There are problems, of course. "One is the language gap—misunderstanding what is being insinuated," said Mr. Sensenig, who speaks Vietnamese.

Record

Workers

Conrad Grebel Brunk, assistant professor of philosophy at Oakland University in Michigan, has been named the first full-time director of peace and conflict studies at Conrad Grebel College, Waterloo, Ont. He holds degrees from Wheaton College and Northwestern University. He formerly taught philosophy at Eastern Mennonite College and has been assistant director of the National Interreligious Service Board for Conscientious Objectors, Washington, D.C.

Brunk

Voth

Ministers

Orville Andres, pastor of Grace Church, Prince Albert, Sask., has resigned after serving for eight years. He was also involved in ministry to prisoners in several Prince Albert institutions.

Alvin Voth, pastor of Grace Church, Chicago, retired Mar. 28 and will move to Goessel, Kans. He served the congregation for eight years after coming to Markham, Ill., a suburb of Chicago, to do voluntary service. When the need for a pastor arose at the Grace Church, Mr. Voth was called and later ordained.

Calendar

Apr. 22-25—Central District Conference annual sessions, Bluffton, Ohio; David Augsburger, speaker

Central

Apr. 2-4—Seminar for high school youth in Iowa on "Young Christians in an old world" sponsored by Mennonite and General Conference Mennonite churches in Iowa at Camp Io-dis-e-ca near Solon, Iowa; Nick Kassebaum and Ed Stoltzfus, leaders

Pacific

Apr. 3—MCC relief sale, Reedley

Western

Apr. 4-11—Special meetings, First Church, Pretty Prairie, Kans.; theme, "New Testament images of the church"; Richard Tschetter, speaker

Apr. 10—Mid-Kansas MCC relief sale, Hutchinson

Deaths

Ella Wiebe Suter, Grace Church, Pandora, Ohio, was born Oct. 9, 1896, and died Mar. 5. A native of Whitewater, Kans., she was dean of women and college nurse at Bethel College, North Newton, Kans., from 1935 to 1941.

Letters

Media violence

Dear Larry: Marjorie Geissinger's comments on violence in TV shows and the negative effect it may have on audiences, particularly young children (February 10 issue) prompt me to make the following observations:

1. Almost every good story from David and Goliath to St. George and the Dragon to Sleeping Beauty contains a substantial amount of violence. To blame its prominence in current forms of entertainment on the media is to misunderstand the nature of fiction.

2. The portrayal of violence does not in itself encourage violent action in the viewer. Seeing *Macbeth* does not make me want to kill a king; the story of David and Goliath does not encourage the use of slingshots in dealing with formidable adversaries; watching "Popeye" as a child never influenced me to eat spinach in order to demolish my bigger brother. The impact of fiction is much more indirect and much deeper than such an impossibly superficial imitation could ever be. We must talk about the "outlook" of the narrative, the "values" put forward by the author. (Both David and Popeye demonstrate the power of virtue over brute strength, whatever else may be communicated in those stories.)

3. Entertainment, regardless of quality, seeks to create an experience rather than preach a sermon. Hence the criteria of "good" and "bad" must refer to its effectiveness in doing so rather than the rightness or wrongness of its statements. Perhaps we should pay more attention to developing our critical faculties and the ability to respond intelligently to a show regardless of its content than to weeding out "good" shows from "bad" shows, an impossible task anyway, as the history of censorship easily demonstrates. Recognizing and effectively criticizing an author's "outlook" is infinitely more valuable than presupposing a helpless, unconscious response of wholesale acceptance: in real life as in fiction, the important thing is not to avoid the adversary, but to combat him effectively.

4. To my mind, the evening news on television, with its innumerable accounts of terrible and inexplicable acts of violence, presented as important events meaningful in themselves, is a lot more conducive to violent action on the part of the observer than any fictitious narrative which at least tries to provide a comprehensible context for the violence it portrays. When "real life" becomes more ghastly than anything we can imagine, it is not time to ignore its horrors, but to come to grips with them. We need not fewer stories about violence, but more which can increase our understanding of its real presence and nature; not more sermons on how bad it is, but more conscious attempts to cope with the problem of evil which continues to exist in fiction as in our own lives.

5. Roadrunner's fantastic experiences, in which realistic consequences rarely ensue actions, are not so very different from many a fictional hero's; in Spenser's *Faerie queene*, St. George tackles a dragon whose tail alone is "three furlongs" in length and wins the battle—against incredible odds. Jonah committed suicide by jumping into the sea and survived three days and nights in the belly of a whale before arriving safely back on land. To blame these stories for not picturing the reality of death is surely to misunderstand the context. I am not arguing for the moral seriousness of Roadrunner's adventures, but we must

be clear about why a certain show is less meaningful than another and not assign completely nonexistent criteria to any given work.

We cannot expect every Saturday morning cartoon to explore the great truths of life and death (its audience might be nonexistent if it did). That doesn't mean we shouldn't watch these shows, but only that we shouldn't limit our aesthetic experience to them. Of course, people should be encouraged to read Shakespeare rather than cheap thrillers, to watch Bergman rather than soap opera. But the appreciation of "good" entertainment, which is another name for art, requires an educated imagination, one that has learned to discern rather than judge, to understand rather than condemn. The simple expurgation of violence from the popular media, and along with it most good narratives as well as bad, will not aid in such development. *Diana Brandt, 12-620 Huron St., Toronto, Ont. M5R 2R9* Feb. 27

Thanks, Cummings, Wiebe...

Dear Lois: We have found this magazine to be filled with many worthwhile articles and thoughts. The February 10 issue, in particular, was very thought-provoking and meaningful for me. Mary Lou Cummings's and Bernie Wiebe's articles were especially good. To apply what we read is now the test. *Ardis L. Zerger, 23302 Hollander, Dearborn, Mich. 48128* Feb. 20

...and Peters

Dear Editor: I appreciated very much the article "How does faith feel?" by Frank C. Peters (January 27 issue). It should be helpful to people who deeply believe that their faith frees them from self-absorption yet have secretly wondered if something is wrong with them because they don't feel great inner manifestations. *Suzanne Hilty-Lind, B.P. 3711, Tananarive, Madagascar* Feb. 23

Review

The hiding place

James Arnold

Movies are such a worldly medium that one is shocked less by the predictable vulgarisms and money grubbing in some films than by the sudden appearance of an aggressively Christian picture like *The hiding place*.

In the market, you expect to find buyers and sellers, but not singers of psalms.

Place is an obviously careful and expensive production by a subsidiary of the Billy Graham organization—not the first backed by that group, but the most artistically ambitious.

It was made in England with a more than competent cast headed by Julie Harris, Eileen Heckart, and newcomer Jeannette Clift and recounts, with few concessions to lightweights in the audience, the grim but uplifting story of the Dutch sisters Betsie and Corrie ten Boom.

During the Nazi occupation, they sheltered Jewish refugees and eventually suffered the horrors of the women's prison camp at Ravensbruck, with unswerving Christian faith, hope, and love.

Somewhat seriously, people have argued that if Christ were alive today, he would be a filmmaker.

If so, he would probably do better than *Hiding place*, but be hard-pressed to find more effective promoters than the Graham organization. The suburban theater I attended had an impossibly large crowd for a late show on Tuesday night, and bright-eyed young men and women passed out pamphlets offering advice on what to do if the film really changed your life.

Plainly, however, the movie is an exercise in inspiration for the saved, not sinners.

While the visuals are directed with a skillful and occasionally creative eye by James Collier, the film needs editing badly. It is 2½ hours of unrelieved ordeal, the first half describing the sisters' operation of their "God's underground" safehouse in Haarlem, the second half the miseries of their cruel imprisonment.

The tone is almost Calvinist in its relentless emphasis on suffering and faith, as if the producers were determined that no lesser pleasures would be allowed to muddy the message that "no pit is so deep that Christ is not deeper still."

It makes *Diary of Anne Frank* seem like *Singin' in the rain*.

The history of the Ten Booms is, of course, remarkable. The middle-aged, unmarried daughters of a watchmaker, himself an outspoken Christian who wore the Jewish star out of compassion, they were already engaged in charitable work before the war.

Their motive in helping the Jews is pure, unquestioning acceptance of Christian responsibility, nicely contrasted in the film with the attitudes of others who copped out.

The sisters are reluctant to be even indirectly connected with underground violence.

Later in the camp, an experience that director Collier presents as an agonizing nightmare of physical hardship, filth, and brutality, their faith buoys them and reaches even some of the other inmates.

Eventually, Betsie (Miss Harris) dies the transcendent death of a martyr, and Corrie survives by an ironic accident, due to a flaw in German efficiency.

These were heroic Protestant women, and the actresses do their considerable best to make them real.

But as people, like some other saints, they are intense in only one dimension. They talk pretty much as Mr. Graham preaches. For all but the most committed, they will seem good but tedious and, as film characters, difficult to identify with.

The only temptation Corrie suffers is whether to hate the camp matron (beautifully typecast as a heavy snarling blonde whose first words are "Here there is only one road to freedom—verk!"), and she uncharacteristically imagines hitting her with a pickax.

At heart, *Hiding place* is one of those films about a good person who enters a hellish place and brings its inhabitants some vestige of hope (*Cool Hand Luke, One flew over the cuckoo's nest*).

Oddly, the secular films, with rascals as heroes and Christian symbolism only implicit, are more involving and effective.

But the movie does have truth going for it, and one is especially grateful for strong films about the Nazi persecution of the Jews, which the old are in danger of forgetting and the young in danger of disbelieving.

It is also helpful in promoting the idea of social involvement: these were heroines much more impressive in what they did than in what their scriptwriters gave them to say.

Perhaps the finest testament to them is one of the better lines from the movie, a warning from a neighbor: "The whole street can hear your Jews singing."

THE PARABLES FOR TODAY

A. M. Hunter

The treasure and the pearl

One day in the spring of 1947 when two bedouin lads were shepherding their sheep and goats at Qumran near the northwest cliffs of the Dead Sea, one of the flock went missing.

One lad, searching for it, threw a stone into a small cave in the rock face. He heard what sounded like breaking crockery. The two lads crept together in the cave, and there on its floor, stuffed in long jars, behold, roll upon roll of crumbling leather! They had made one of the greatest archaeological discoveries of modern times. They had found the famous Dead Sea Scrolls.

Nineteen centuries before, some distance to the north, Jesus, proclaiming the good news of God's dawning kingdom, told a not dissimilar story about the chance discovery of treasure.

A farmer was plowing a field when suddenly the blade laid bare a cache of precious coins which, years before, someone had hidden to preserve it from advancing armies of marauding robbers. Making sure no one had seen him, he shoveled back the earth on the treasure and hurried home to scrape up every penny to buy the field.

On another occasion Jesus told a story about a trader whose business was the search for fine pearls. One day he had news of the sort of pearl he had been seeking for years—a pearl par excellence. Without more ado he sold all his assets and purchased that pearl.

These parables read like twins, and the point of both is the same: "How precious is a place in God's kingdom? Is it not worth any sacrifice?"

Yet there is one difference between the two parables. In the hidden treasure the man's wealth comes to him quite unexpectedly—like a godsend—whereas in the precious pearl, he finds it only after long questing.

Isn't Jesus suggesting that it is often by very different roads that people enter God's kingdom?

Think, for example, of Matthew the tax collector at Capernaum—"engaged in the business of foreign governments—thinking no more of an Israelite Messiah but only of Egyptian finance and the like. Suddenly, the Messiah passing by says, 'Follow me' and he rises up, gives him his hand, 'Yes, to the death!' and absconds from his desk" (*Ruskin*).

Is not Matthew like the man who found the treasure unexpectedly?

It was to be far different for Paul. His road began in distant Tarsus, wound round the rabbinical academy of Gamaliel in Jerusalem, and ended—only to begin wonderfully again—on a desert track outside Damascus.

There were many ways then, as there still are today, into God's kingdom.

Come down two or three centuries to the early church, now with written Gospels in their hands and scholars busily interpreting the words.

To our surprise, we find them identifying the pearl and the treasure not with the kingdom of God but with *Christ* himself. The treasure, they tell us, is Christ.

Yet, when you come to think of it, they were not wrong. You cannot read the Gospels intelligently without realizing that to follow Christ is to be in the kingdom, that is where he is, that he in fact embodies, incarnates it.

This is why after the resurrection the apostles preached Christ rather than the kingdom. Christ risen from the dead was the gospel of the kingdom come with power. He was the truth of his own greatest gospel.

As Karl Barth said, "Jesus spoke of the kingdom of God, and he was the kingdom of God."

For proof you need look no further than the third chapter of Paul's letter to the Philippians. There Paul tells how, like the trader in the parable, he forfeited everything—all his proud privileges as a Jew—in order to gain the pearl of the kingdom which was Christ, the Christ in whom, as he put it, were "unfathomable riches" (Eph. 3:8) and in whom were hidden all God's treasures of wisdom and knowledge (Col. 2:3).

Now, finally, come down to the twentieth century and ourselves.

Our world contains many religions, with doubtless a grain of God's truth in all of them, since in all generations "God has not left himself without some witness—some clue to his nature" (Acts 14:17).

But, when the chips are really down—when it isn't an armchair argument but the matter of a faith to live by—what else is there, who else is there but that Christ in whom the apostles and uncounted Christians down centuries have found God's hidden treasure and precious pearl embodied.

Here is Christ incarnate, crucified for our sins, risen, exalted, and now, through the Holy Spirit, present with his people, in all that the religious heart of man could desire—the assurance, through the cross, of God's forgiveness of us guilty people, the promise and the power of new beginnings for all who have failed, and a kingdom which calls us to service among our fellows and which is invincible and everlasting.

Is not this spiritual wealth that makes worthless all other currencies?

Is it not a heavenly treasure which will last on when all the golden prizes on which worldlings set their hearts pass and perish?

And to all bewildered men and women in our modern world who have lost their spiritual bearings, this Christ still comes, offering them the hidden treasure and the precious pearl which carry with them the promise of eternal life.

Still, as of old in Galilee, comes his challenge: "Follow me! I am the true and living way to God. No one comes to the Father but by me. Is not the blessedness I offer worth any sacrifice? If I offer you a cross, I also offer you a crown. I offer you struggle, but there will also be victory. Look life in the face. Look death in the face. Sum it all up, and make your decision."

Questions for discussion

1. Can you think of persons in history who discovered the truth of Christianity unexpectedly, and others who found it only after long searching?
2. "In the gospel the kingdom of God is Christ himself" (Marcion). Marcion was an early Christian "heretic." Do you think that "heretics" sometimes hit on truth to which the orthodox are blind?
3. The gospel "is wealth that makes worthless all other currencies." Do we Christians really believe this today? If not, why not?

Next week: *The two builders*

Published by permission of *Life and work*

Meditation

Prayer for personal depth

Lord make us deep;
    away with shallow thoughts,
        impulsive acts,
        hollow words,
        simplistic answers.

Instead of surface living,
    help us come to grips
        with clear,
        unmasked
        reality.

Your reservoir is deep, Lord.
    Submerge us in your life,
        your truth,
        your plans,
        yourself!

Ethel L. Herr

Contents

The gospel and mission strategy 210
The Book of Ruth: Personal tragedy becomes social triumph 212
News 214
Record 226
Letters 226
The hiding place 227
The treasure and the pearl 228
Prayer for personal depth 229
Allow the Scriptures to pummel and pound 230

CONTRIBUTORS

The three feature articles listed on this week's cover were planned and solicited by the Associated Mennonite Biblical Seminaries staff. Howard H. Charles and Jacob Enz are faculty members at AMBS and Joseph Hertzler is administrative vice-president of Goshen Biblical Seminary.

James Arnold, the reviewer, resides at 2239 North Terrace Ave., Milwaukee, Wisc. 53202.

Ethel L. Herr's address is 731 Lakefair Drive, Sunnyvale, Calif. 94086.

CREDITS

223, American Bible Society; 224, Lydia Penner, MCC (Canada).

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Allow the Scriptures to pummel and pound

Joseph Hertzler

Recently I heard a scholarly sermon in a congregation and was impressed. The teachings of Jesus concerning support of secular government were carefully explained. Sound principles of biblical interpretation were used. The logic was clear. And I knew the speaker well enough to know he was trying to practice what he preached.

However, I talked with several persons the following day who were not particularly impressed by the sermon. They understood Jesus in more traditional ways and were not convinced by the biblical evidence presented.

I began thinking—maybe most persons committed to Christ's lordship are not particularly impressed by scholarly exegesis of the teachings of Jesus.

Could it be that living examples have more molding power than clear teaching? Yes, identifying with a person who is living the teachings of Jesus is an excellent way to learn.

But would not actual experience be an even better teacher? Yes, I thought. But how does one program or schedule personal experiences for an entire congregation? And how does one measure or evaluate experience?

I found myself thinking again of careful Bible study—as careful and solid as I, along with a study group or congregation, am capable of understanding. I had come full circle: sound Bible study, identification with living examples, personal experience, and back to Scriptures again for careful testing.

The Amplified New Testament translates 2 Timothy 2:15: "Study and be eager to do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing—rightly handling and skillfully teaching—the Word of Truth."

It takes time and energy to go full circle but it is time well spent. Ross T. Bender, dean of the Associated Mennonite Biblical Seminaries, several weeks ago mentioned the danger of dipping into the Bible on an occasional basis. He began playing handball with one of his sons and said, "I made some important but painful discoveries about my anatomy and rediscovered some muscles which I had apparently forgotten all about in recent years." And then he said, "Let this be a parable of those who on occasion engage with spirit and with vigor in interpreting the Bible but do so without the ongoing discipline of allowing the Scripture to pummel and pound them into line with the biblical way of thinking and of viewing reality.

"To become authentic interpreters of the Scriptures, we must be willing to experience the bruises, the aches, and the pains that come from living regularly with the text and allowing ourselves to be confronted and addressed by it, having our own presuppositions and prejudices laid bare until it becomes such a way of life for us that we no longer run out of breath or double over with pain when we have a go at it."

Prayer: Lord, help us hear Paul's words to Timothy so that we will not have cause to be ashamed but will carefully study and skillfully teach "the Word of Truth."

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:14 APRIL 6, 1976

Reflections of
church musician

review of
religious
folk
and
rock
music

Three music
makers

Sing
a new song

A MEETINGHOUSE ISSUE

Mary K. Oyer

Mary K. Oyer

Reflections of a church musician

During her thirty years as a professional musician, Mary Oyer has sometimes found it difficult to also be a Mennonite. In this article she muses about her views on music as art, church choirs, musical instruments in church, gospel songs, and a few other musical themes.

I have been a professional musician for thirty years. During that time I frequently found it difficult to be a Mennonite as well. I believed that each of us brings something we find important to God and the church—something of ourselves. Isaac Watts put it in two lines of a translation of Psalm 72:

Let every creature rise and bring
Peculiar honors to our King.

My peculiar honor or gift was music making, but I discovered that it was often not an acceptable gift in the eyes of the church. "How can you be a Christian and play a cello?" was a question that came from church leaders. Why not ask, "How can one be a Christian and a farmer?" Had I sensed that the question was asked in acceptance rather than judgment, it might have opened up conversation. Instead, it threatened me and made me angry.

Similar questions arose: "Why don't you find a profession that serves people?" or "How can you do well in the arts without making them your idol?" Therefore, I brought my gift to the church with mixed feelings—with joy at times, but also with resentment, fear, and anger.

I realize now that these encounters forced me to work through questions which some of my questioners have still not faced in their own lives. The frustration of feeling that I was not an acceptable Mennonite helped me to turn angers into creative forces of discovery and change.

Why should severe misunderstandings of the professional musician exist? One reason is that training separates people from one another. But this is not a unique problem for musicians. The dairy farmer, the research chemist, the banker all need to move deeply into the intricacies of their professions. I am far removed from them in their areas of expertise. The difference between these areas and music lies in the direct use of music in worship.

I had been influenced early in my studies by a philosopher of the arts who invited the reader to be transported to the "cold, white peaks of art," far away from "warm humanity." I tried to communicate to my small choir the excitement of those "cold, white peaks." They could catch it over a period of time and in direct music making, but congregations for whom we sang did not care for the austerity.

Slowly I came to realize that the "cold, white peaks of art" had little to do with Mennonite worship. I had tried to convince myself and my choir that if our motivation was love (and I still believe that the good artistic expressions are so motivated), people would grasp what we were doing. I also tried to make our choir programs direct worship rather than sacred concerts, as my teacher Walter Yoder had thought of them. But such plans proved to be one-sided and manipulative.

I moved to directing a church choir (Goshen College Mennonite) of volunteers. Somehow this came closer to "warm humanity." Gradually I saw the role of a Mennonite choir as one of teaching. We sang a number of the hymns that would appear in the new hymnal before it was published, to ease the change for the congregation.

These experiences with choirs have been valuable and memorable for me. However, I have now moved to valuing congregation singing—total participation—far beyond choirs and passive listening. I do not want to have a choir sing responses and amens for me. Singing responses is right for a liturgical service, in which the choir represents the congregation in maintaining an important dialog with the priest. However, I find it awkward and imitative for Mennonites.

At this time I personally have no desire for a choir in worship. However, I would

Although my training would tell me that "O Sacred Head now wounded" is better than "My hope is built," my experience in worship now tells me that the former is not good in the unaccompanied congregation with no tenors nor in any group where the difficulty is so great that the congregation feels stupid and angry.

be distressed if anyone used such a personal statement to support a view that choirs are *wrong*. We need no such false absolutes. We need the freedom to ask what the advantages (and there are many) and disadvantages of a choir might be in a given congregation at a specific time in history. I am saying simply that for me, now, I don't need an institutionalized choir, which is bound to sing every Sunday. However, I value the energy and caring that goes into the preparation of a number, offered by a choir as a gift at an occasional appropriate time.

I worked at instrumental music head-on. I did an advanced degree in performance (cello) to cope with the troubling question. I knew that playing the cello was not wrong, but I wanted a period of intensive study and experience for further understanding. At this time I read also the views of Christian artists of the past concerning art and faith.

I discovered that many of them also were troubled. Michelangelo, for example, must have lived with the constant tension of knowing the rightness of his work and the call to be a saint. At the end of his life he wrote that he now realized he had made art his idol and king, while all the time Christ had been reaching out his arms to him.

I emerged from the rigors of study with great freedom—freedom to make music on instruments, but also freedom from the compulsion to justify them.

I was for a time concerned that we work as a church to understand what instruments might offer in worship (that was an important reason for choosing cello for my study), but I met with frustrating accusations that I was trying to push organs into the church. Here, even more than with choirs, our rigid Mennonite absolutes kept us from communicating. Those absolutes made the organ a symbol of freedom rather than a tool for worship, and when they began to dissolve, the organ came to some churches for nonmusic, nonworship reasons.

I lost much idealism and succumbed to the statement a church leader made to me: "The church doesn't want any self-appointed leaders." I quite agree, and I find myself little interested in organs for Mennonite worship. (I certainly would use them for recitals.)

I would be quite happy using only congregational singing because, in spite of many fine examples to the contrary, I find the use of organ awkward and unmotivated. I see many contributions an organ or other instruments could make, but they, like choirs, reduce direct participation. In contrast, we understand congregational singing. It is an honest part of our background.

I worked on *The Mennonite hymnal* all through the 1960s. I began the work with clear ideas of what was good and bad church music. I knew that Bach's arrangement of "O Sacred Head now wounded" was much better than "My hope is built." I still remember how hard I worked to find decisive proof that gospel songs were wrong: they were too rhythmic, the first person was too strong, they had repetitive refrains—all of which points I find ridiculous now. I was sure that any hymn tune by Bach, Mozart, or Beethoven must be better because they were composers highly acclaimed, and they fit into the world of my music training.

Gradually I came to understand that composers of great symphonic works might not do too well with a hymn tune. And I finally became friendly toward gospel songs, which I had never known, before working on the hymnal. The change came partly through the research we did, trying to find the right date for the text and tune. But the procedures of the committee helped as well.

Our chairman, Vernon Neufeld, insisted that we work by consensus. Therefore we talked about every hymn until we all agreed that it should be included or discarded. It was a painful procedure, but it brought much freedom.

I also changed my mind when I learned that the Mennonite blacks sang gospel songs. I was too ignorant at the time to realize that black gospel was still another type of song, but my perception of the situation convinced me that I was cutting out a whole group of Mennonites by my absolute judgments. I believe now that we must be free to judge a hymn, or all our church music, by its effectiveness for the particular group at a particular time. Thus, although my training would tell me that "O Sacred Head" is better than "My hope is built," my experience in worship now tells me that the former is not good in the unaccompanied congregation with no tenors nor in any group where the difficulty is so great that the congregation feels stupid and angry.

As I contemplate future directions in Mennonite church music (with no illusions of offering more than my personal view), I am struck with how much my views have changed through thirty years. I can see values in cultivating our understanding of choral and instrumental music to deeper and more rewarding levels. I would have crusaded for that twenty years ago. I see also many possibilities for moving more deeply into modern idioms—popular and technological.

However, personally I have a stronger interest in learning what Mennonites of non-Germanic-American background find valuable. My brief examination of music from various areas of Africa convinces me that understanding Mennonites of minority groups in America and the nationals in foreign countries throughout the world is a high priority. Such understanding would be both in the interests of sister/brotherhood and for deeper awareness of how the Spirit works in the world.

This statement is obviously made in the context of one Mennonite group. I believe that details are different for professional musicians in other Mennonite groups, but the problems of binding and freeing are quite similar. And the power of God's grace to turn us around and continue to enlighten us is applicable to us all.

three music makers

Barbara Sowell

Writing songs is not an abstract exercise for Barbara Sowell of Maywood, Illinois, a Chicago suburb. She writes for specific occasions in the church: a New Year's service at the Bethel Mennonite Church, weekday children's club meetings, a Mennonite Church assembly.

And most of the songs combine biblically based lyrics with familiar secular tunes: "Lazurus, come forth" to the *Beverly hillbillies* theme song, "Be a Christian" to the *Petticoat junction* theme song, a recent series of lyrics on the patriarchs "from Adam and Eve to Moses" to the tune of "La cucaracha." The latter was written for a weekday Bible class for children ages six to fourteen.

"It's a catchy little tune, and it helps the children remember the Bible stories," said Barbara.

"I've never felt it wrong to use any popular tune to the glory of God because of what James 1:17 says, 'Every good gift and every perfect gift is from above.' So you see, God has prior claim on all tunes that make a hit, whether popular, religious, or even advertisement," she continued.

"I know the Lord leads me" in writing songs, Barbara said. "Before the last (Mennonite Church) Assembly in Eureka, Illinois, the Lord gave me an original tune to the words 'Seek ye first the kingdom of God and his righteousness. . . .' I didn't know that was going to be the theme of the Assembly. So I see the Spirit of God is right on time."

Barbara, who grew up in Wichita, Kansas, and who is a pastor's wife in a thirty-five-member Chicago church, got her first musical exposure with the wider Mennonite Church at Mission '69 in Kalona, Iowa.

"That was when I sang some of my lyrics, and the Rebirth group accompanied me on guitars," she said.

One of the hits of the meeting was Barbara's "I want my hogs, Lord," the story of the demoniac whom Jesus healed and sent the demons into a herd of swine which were killed as a result. The lyrics continue beyond the biblical story into a critical comment on those affluent folks today who would rather have their hogs than see a man healed.

"I don't sing that one unless people ask me to," said Barbara.

The song is one of several on "Be a Christian," a record album which Barbara cut for Mennonite Board of Missions (Elkhart, Indiana) in 1970. The music for this song is original, but just as for many other songs Barbara has composed, the notes have not been written down. Barbara doesn't read music.

She doesn't play the piano, either. But she sings in nearby churches when she can find someone to accompany her. A few days after the interview she was planning to sing in Metamora, Illinois.

"I want other people to participate," she said. "I sing solo, but I enjoy even more singing in duets, trios, or choirs."

There's nothing fancy about the music—just a simple message to a familiar tune by a woman who isn't afraid to praise the Lord with her music. *Lois Barrett*

Barbara Sowell

I want my hogs, Lord! (Abridged version)
(Lk. 8:26-40)

by Barbara Sowell

1. One day the Savior, Jesus Christ, came into town
And saw a man among the tombs with demons bound.
Their names were "Legion"; they caused the man so many pains,
He just went wild, so he was bound with fetters-chains.

2. Well, folks down in the valley heard his crying moans
As he broke them chains and cried and cut himself with stones.
But when the Lord appeared, old Legion began to shout,
"Torment me not!" and they knew their time was out.

3. And the Lord said, "You come out, you unclean thing!"
Old Legion had to obey Christ the Lord and King.
Old Legion asked the Lord if he would be so kind,
To let them live inside a feeding herd of swine.

4. Then forthwith Jesus gave them leave; he heard their plea.
Two thousand hogs went wild and drowned within the sea.
They ran and told the story, they that fed the swine.
"Come see the wild man clothed and sane, in his right mind."

5. And though they saw the man set free, in his right mind,
They acted though they'd surely 'drather have the swine.
They were afraid, but, oh, how sorry hogs had died;
They shooed the Lord away, with selfish hearts they cried—

First chorus:
I want my hogs, Lord! You killed them dead.
I spent my money—nearly all I had.
I need my hogs, Lord. I'm very sad.
Give back my hogs, Lord. Don't make me mad!

8. Some folk would rather have a hound lick from their plate
Than have a livin' soul, a man, come through their gate.
Their prejudice keeps men from out their neighborhood,
Just like they done the Lord who went roun' doin' good.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23 00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main St., Box 347, Newton, Kans. 67114 Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Tom Graff

Tom Graff believes Mennonites should be singing their own theology and encouraging their own composers.

He admires the standards of excellence musical Mennonites have maintained and agrees that their stress on balancing the emotional and intellectual is important in church music.

But he maintains that Mennonites have tended to use everyone else's church music to the detriment of reflecting the Anabaptist vision in their hymnology.

Tom is a good one to talk. He is likely one of the few Mennonites around who can lay claim to having become a Christian in response to the impact of singing St. Matthew's Passion.

A member of Vancouver's Killarney Park Mennonite Brethren Church, he currently is working on an MCC project called Reconciliation. When this item appears, he will be participating in seminars in various centers in North America. Those seminars include sessions on music therapy and the relationship between Anabaptism and Christian music.

He is a relative newcomer to the Christian faith in its Anabaptist form. The first time he heard of Mennonites was when someone on his American draft board told him the only way he could be exempt from military service on religious grounds was to be a Mennonite or a Quaker.

The second time was after he left the United States and moved to Vancouver.

In Vancouver, he encountered Christians at Killarney Park who showed a level of acceptance toward him that he had not previously experienced.

At other churches, he said, people tolerated his "odd" attitudes on war and peace because he had musical ability.

It is now two years since he "officially" became a Mennonite. Time is teaching him that a fair number of his fellow Mennonites are "sitting on the fence" with respect to their Anabaptist views and life-style. They are slightly more prepared to be known as evangelicals than as Anabaptists, he suggested.

Mennonite musicology has something to do with it, he said.

He is heartened to some extent, to see the way some Mennonite composers and arrangers are becoming accepted.

Tom is not too happy, however, with the contribution Mennonites make to a program like Canadian Broadcasting Corporation's "Hymn sing." He would like to see the talents of Hymn Sing Mennonites challenged to tackle Anabaptist hymnology.

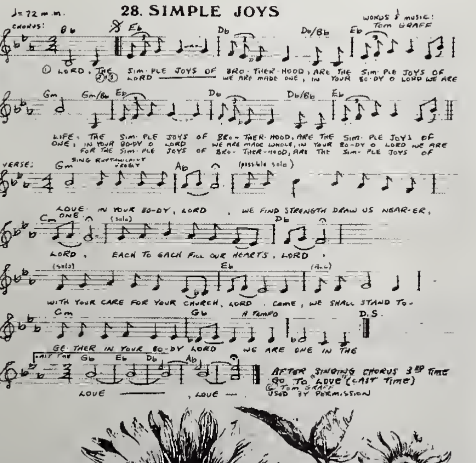
Tom is more than just talk. He and Alf Siemens recently selected and edited forty-eight hymns and folk songs into a book called *The joyful sound* (see Review p. 242).

And the musical therapy part of his Reconciliation sessions will make use of some of the newly available information about using music to make people healthier.

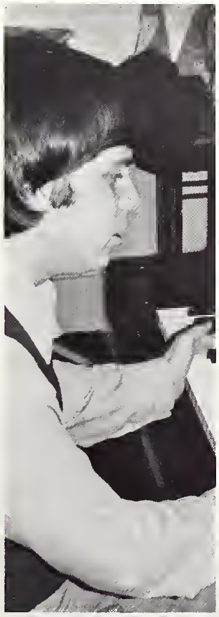
"We try to show people how they can use music at home with their families, to reconcile. Many Mennonite people have pianos but don't know how to use them to make music at home. They have devotionals; they read the Bible. Here is another way to create bonds of love—to do something together."

In helping other Mennonites to recover their faith, Tom attempts to express the essence of Anabaptism in a few words.

"It means more than just the baptism of adults; it means at least the adult assent to living a life consistent with all that the gospel says. It is taking on the whole. It is not a multiple choice quiz. The Sermon on the Mount is not for the future only, but for now," he said. *Lloyd Mackey*


♩= 72 m.m.
28. SIMPLE JOYS
WORDS & MUSIC: TOM GRAFF
CHORUS:
① LORD, THE SIM-PLE JOYS OF BRO-THER-HOOD, ARE THE SIM-PLE JOYS OF
②③ LORD WE ARE MADE ONE, IN YOUR BO-DY O LORD WE ARE
LIFE, THE SIM-PLE JOYS OF BRO-THER-HOOD, ARE THE SIM-PLE JOYS OF
ONE, IN YOUR BO-DY O LORD WE ARE MADE WHOLE, IN YOUR BO-DY O LORD WE ARE
FOR THE SIM-PLE JOYS OF BRO-THER-HOOD, ARE THE SIM-PLE JOYS OF
LOVE
VERSE:
SING RHYTHMICALLY FREELY
(possible solo)
IN YOUR BO-DY, LORD, WE FIND STRENGTH DRAW US NEAR-ER, ONE LORD,
(solo)
EACH TO EACH FILL OUR HEARTS, LORD,
(solo)
(All)
WITH YOUR CARE FOR YOUR CHURCH, LORD. COME, WE SHALL STAND TO-GE-THER IN YOUR BO-DY LORD WE ARE ONE IN THE
A TEMPO
D.S.
LAST TIME
LOVE, LOVE
AFTER SINGING CHORUS 3RD TIME GO TO "LOVE" (LAST TIME)
© TOM GRAFF USED BY PERMISSION

"Simple joys" by Tom Graff is from *The joyful sound*, copyrighted by Reconciliation, 3460 Prince Albert St., Vancouver, British Columbia V5V 4H6, and is used by permission.



Tom Graff

esther wiebe

Esther Wiebe

Esther Wiebe loves music, but she recognizes that it can become an "ego trip." This accomplished and popular music maker said in a recent interview that she does not want to become preoccupied with music to the point of downplaying the Christian faith.

Talking about the competitive nature of music making, she had this to say: "I hate competition with all my heart, but somehow it just can't be avoided altogether. I try, however, to compete as much as possible with myself and not with others."

Esther is best known as the composer of "The bridge," a folk opera written especially for the one-hundredth anniversary of the coming of the first Russian Mennonites to Canada. The opera was performed before a dozen appreciative audiences in Manitoba, Ontario, and British Columbia in 1974. Its musical director was Esther's husband, George, with whom she collaborates on many musical projects. Both of them are full-time faculty members in the Canadian Mennonite Bible College's music department.

Two of her most recent achievements have been the writing of a special work for choir and orchestra entitled, "Maranatha," and the compilation of a book of songs for church choirs, *Fill my house* (published by CMBC, 1975).

"Maranatha" received its premiere performance at an inter-Mennonite *Saengerfest* in Winnipeg's Centennial Concert Hall in November 1975. Although it came at the conclusion of a long program when the audience had already become somewhat weary, the response was thoughtful and warm.

Esther experienced a renewal of her faith in 1969. This awakening had a marked effect on her music making. She talks now of before-and-after differences. Prior to the renewal she said she felt no particular calling to use music for a specific purpose. "Now," she said, "my purpose is to communicate to people something of who Jesus is. If the music doesn't do that, then I don't see any purpose in it."

She said that she now has much more of a consciousness of having God's help available in her composing. "Without that help my writing is dull," she said. "The parts where I have felt God's leading most strongly are the parts which seem to communicate most clearly."

Although she doesn't downplay her training and musical experience—in fact, she stressed the importance of composers' having confidence in their training and knowledge—she underscored the importance of being able to write in a simple and unsophisticated way. There must be a "childlike awareness of God's marvels," she said.

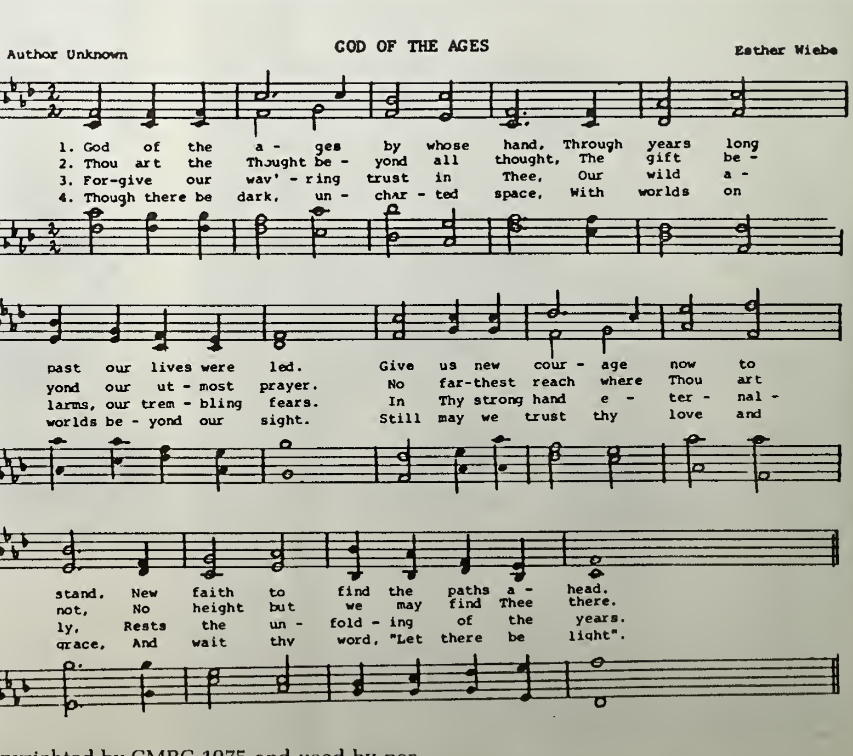
Esther has felt the freedom to write whatever she wants to, and she has been happy with the acceptance she has experienced.

Most of her compositions have been written in response to requests for music to fit special occasions. Usually it has been composed with a specific group of musicians and singers in mind.

She does almost all of her composing during the off months when CMBC is not in session. The text comes first. Then comes the music. Her creative efforts usually happen in short bursts. She tries to capture the emerging music in a sort of shorthand form so as not to lose it. After the main musical lines are finished, the orchestration must be done. This takes long hours of careful plotting and writing.

Esther plays several instruments: the strings, the piano, and the harpsichord. The Wiebes' three sons—Robert, Timothy, and Peter—have been infected by their parents' love for music. Robert, a fourth-year violin major at the University of Brandon (Manitoba), became the director of the Grace Mennonite Church's choir in Brandon last autumn. All three boys play stringed instruments well. Occasionally they join their mother in a string quartet.

Esther Wiebe feels that she has received more acknowledgment than she deserves for her musical gifts, but many people who know her and who have been inspired by her music insist that any encouragement and commendation she receives is well placed. *Larry Kehler*


Author Unknown
GOD OF THE AGES
Esther Wiebe
1. God of the a - ges by whose hand, Through years long
2. Thou art the Thought be - yond all thought, The gift be -
3. For-give our wav' - ring trust in Thee, Our wild a -
4. Though there be dark, un - char - ted space, With worlds on
past our lives were led. Give us new cour - age now to
yond our ut - most prayer. No far-thest reach where Thou art
larms, our trem - bling fears. In Thy strong hand e - ter - nal -
worlds be - yond our sight. Still may we trust thy love and
stand, New faith to find the paths a - head.
not, No height but we may find Thee there.
ly, Rests the un - fold - ing of the years.
grace, And wait thy word, "Let there be light".

Copyrighted by CMBC 1975 and used by permission. From *Fill my house*

News

GC and Canadian staffs: Hearing each other

Larry Kehler

The suspicion has long lurked near the surface of some observers' minds that the tension between the Canadian and U.S. sectors of the General Conference is basically a personality conflict between some of the top hired hands in the Newton and Winnipeg offices. Their griping, these observers would say, doesn't reflect the feelings of the people in the pews. It's just a natural outgrowth of the two conferences' somewhat overlapping territories to have their "civil servants" get into each other's hair now and then.

Not everyone has agreed that the root of the problem can be dug out quite so simply, but on March 18-19 the top twenty staff persons toiling for the General Conference and the Conference of Mennonites in Canada met on middle ground in Sioux Falls, South Dakota, for two days to discover each other as persons, if they had not already done so, and to look at some of the causes of their occasional tiffs full in the face.

If there had been an early betting line on the meeting, the odds would have been long against its success. Premeeting optimism was low. The Newton delegation had proposed from the beginning that a clearcut agenda focusing on program details which affect both conferences was important. The Canadian group, on the other hand, said: "No preset agenda. Let's work it out together when we get to Sioux Falls." Some wanted to restrict the discussion to nuts-and-bolts issues. Others wanted to concentrate at least some attention on the "feeling" dimension of the relationship issue.

Elected Canadian Conference leaders, when they heard about the meeting, cautioned their staff members against any decision making. "That's not in your area of responsibility," they said. Therefore both groups drove to Sioux Falls wondering: Is this trip necessary? Can any good come out of it?

The twenty persons—thirteen from the General Conference and seven from the Canadian Conference—came to the meeting place, the Good Shepherd Mennonite Church, Thursday morning still uncertain of what would and could happen. They began with introductions and a Bible study focused on the Beatitudes. Then they commenced uncertainly to set the stage for the dialog.

Who will be the chairperson? It was quickly agreed that both conferences' general secretaries, Heinz Janzen and Henry Gerbrandt, had too much invested in the meetings to moderate the sessions. Finally it was decided that Rudy Regehr, business manager for the Canadian Mennonite Bible College, and John Gaeddert, executive secretary of the Commission on Education, would be cochairpersons.

Next question: What do we talk about first? Much of the afternoon of the first day was spent talking about the group's belief that the congregation is the central unit of both conferences. It was also noted that the typical congregation in Canada does have some substantial differences from the typical conference church in the U.S.

They chided themselves, albeit gently, for sending too many mailings to the churches, but when someone suggested a four- or five-year moratorium on new posters, slogans, programs, and other materials, there was an immediate reaction that such an approach would simply leave the field open for nonconference agencies and institutions.

It did not take long for the discussion to confirm what most people had already known before: the areas of tension between the two conferences occur primarily where they have overlapping programs. These potential flash points are located in the areas of church planting, evangelism, Christian education, and committees on the ministry. Later discussion revealed that most of the difficulties for Canadians appeared to be resident in the Commission on Home Ministries, which is responsible for church planting, evangelism, and mass media work, but which otherwise has a strongly U.S.-oriented program.

For the General Conference personnel one of the main irritants has been the Canadian Conference's resistance to the Newton office's move to treat the provincial conferences as district conferences. The Canadian body has viewed the provincial conferences as being structurally related to it. It was agreed, however, that this question on structure would be referred to Canadian and provincial conference representatives for discussion and policymaking.

The afternoon ended with smaller groups discussing the two conferences' communication materials and procedures, Christian education programming and resources, church planting and evangelism, peace and social concerns, and business office procedures.

That evening the group played volleyball together, but there was a general concensus that the heavy dialog was still to come. It broke open Friday morning.

Chairperson Rudy Regehr started by observing that communication between the Newton and Winnipeg offices wasn't always the best. "Communication about this meeting is an example of what I'm talking about," he said. "Heinz sent several agendas, but we wanted no agenda.

"Implementation is sometimes fumbled," he continued. "One thing is said by staff, and then it is done in another way. Part of the problem is at the trust level. . . . The issue centers on Heinz (Janzen), Henry (Gerbrandt), and Palmer (Becker). Maybe the three of you don't hear each other well.

"Structure is part of the problem," Mr. Regehr said. ". . .We make a fetish of structure. Provincial conferences don't quite match the district conference structures, and that bothers us. We need to learn to live with structures that aren't quite parallel."

From there on the dialog was brisk and intense. It zeroed in on the Commission on Home Ministries and the Canadian Congregational Resources Board.

Palmer Becker, CHM executive secretary, questioned the Canadians why his suggestion that CHM become an exclusively U.S. board, a parallel agency to the Congregational Resources Board in Canada, had been turned down by the Canadian staff. They replied that they could not see how a strictly U.S.-oriented commission could survive as a viable part of the General Conference.

"We didn't want to take upon ourselves the responsibility for restructuring the General Conference," said Edward Enns, executive secretary of the Congregational Resources Board. "If it is a real need, that ought to come from the General Conference, not just from the Canadian portion."

Discussing structures left both staff groups uncomfortable because neither of them had the go-ahead from their boards to deal with that question. It was acknowledged that the problem had been sharpened by the Canadian CHM members' unhappiness at this year's commission meeting (February 9-13).

It was also agreed that it was important for Canadians to become involved at the ground floor on new program planning, even if this meant that it would take longer to complete a program. The Commission on Education has used this approach with happy results.

Palmer Becker admitted that CHM's goal-setting program for congregations had failed to gain acceptance in Canada. "We handled it clumsily," he admitted. "I pushed it too hard."

Several Canadian staff members agreed that the goal-setting program had been one of the chief irritants, but there was a feeling of optimism that some of the new understanding gained at this meeting would help avoid a repetition of a similar breakdown in relationships in the future.

The frank discussion led to confession and affirmation. Mr. Becker said that this had been his fifth or sixth round in the Canadian-U.S. issue, but a new ingredient in this round was a spirit of honesty and openness. He seemed optimistic that progress had been made.

Several of the Canadians confessed that they, too, had not listened as carefully as they should have, and they also reiterated their strong loyalty to the General Conference.

"I am intensely GC in my loyalty," said Henry Gerbrandt, "but we have to learn to work together in a different way, as equal brothers and sisters."

The participants felt good about the two-nights-and-days experience.

"I saw here God's hand making things new. I was eyewitness to something pretty great!"—Ike Froese, executive secretary, Canadian Native Ministries Board

"I feel basically good. As in a marriage, it is an ongoing process. The distance problem makes things difficult for us. We come across in letters sounding as though we're issuing decrees. Sometimes we feel handcuffed in Newton, but we know you don't mean it that way."—Heinz Janzen

"I feel really good about this meeting. I didn't know what to expect. I would suggest that the two staffs have a retreat next year."—Gwen Schlichting, director of the Congregational Resources Board's Resource Center in Winnipeg

Alberta Conference looks at church planting actions

The Mennonite Conference of Alberta held its annual sessions March 12-13 at the Foothills Mennonite Church in Calgary.

The year 1975 was in many ways a year of consolidation of effort in the conference. At the annual sessions a year earlier, the conference had committed itself to an ambitious program in church planting, agreed to support the Every Home Plan for church publications, and undertook a three-year debt retirement program, a program of retiring its share of the building debts of the church schools. To a great measure these goals were achieved.

Under the guidance of the missions and service committee, church planting surveys were completed in Lethbridge, Red Deer, and Calgary. In Red Deer a Bible study group has been formed. Good fellowship is experienced in the Bible studies while the families continue in the churches of their choice on Sundays. Calgary III began services in January. For the first year each sponsoring group—First Mennonite and Foothills Mennonite churches, the Mennonite Church Northwest Conference, and Congregational Resources Board of the Canadian Conference—is prepared to meet 25 percent of expenses, up to $5,000 each. In Medicine Hat, although no survey was made, the General Conference members were accepted into the fellowship to the Medicine Hat Mennonite Brethren Church as full members on October 19, 1975.

John Kroeger served as itinerant minister during 1975. The service he rendered was to the lonely and isolated Mennonite families scattered throughout Alberta.

The three-year debt retirement program more than met its first-year objective when more than $40,000 was received. These monies were collected over and above the adopted budget.

The education committee reported that the Every Home Plan was well under way. All the churches in Alberta are cooperating in the plan and more than six hundred homes are receiving at least one publication. One of their major projects in 1975 was a Sunday school teachers' retreat with guest speaker Perry Yoder, former professor of Old Testament at Bluffton College, and now People's Teacher of the Word under Mennonite Voluntary Service.

The conference committed itself to continuing the projects begun in 1975, to search for and hire a conference worker with emphasis on youth work, and to give support to the Medicine Hat Mennonite Brethren Church in its new model of local church membership, encouraging General Conference members to seek and maintain joint membership.

In response to the work by conference pastor Abe Neufeld and the continuing need for this service upon his resignation effective June 30, it was agreed to continue the joint arrangement for maintaining a conference pastor with the Saskatchewan Conference and hire a successor. *Erna Klassen, Edmonton, Alberta*

Ediger

Neufeld

Ediger, Neufeld chosen for VS administration

Peter Ediger of Arvada, Colorado, has been named director of Mennonite Voluntary Service, and Charles (Chuck) Neufeld of Markham, Illinois, has been named associate director for eastern units.

Mr. Ediger will continue as co-pastor of the Arvada Mennonite Church on a half-time basis and will serve half-time as MVS director with offices in Arvada, beginning September 1.

Mr. Ediger has been a member of the Commission on Home Ministries since 1968 and has worked under the commission one-fourth-time since October 1, 1975, with a U.S. bicentennial history project for pacifist teachers and Mennonite congregations. He also edits *God and Caesar*, a war tax newsletter.

He has been pastor in Arvada since 1965.

Mr. Neufeld will begin as associate director east for Mennonite Voluntary Service on August 1, taking direct responsibility for about half of the MVS units, roughly east of Kansas City.

A native of Winnipeg, he has been serving as coordinator of the Markham voluntary service unit since 1974.

His office will remain in Markham.

Dale Suderman of Newton, Kansas, will continue as associate director of MVS for western units. Both associate directors will serve full-time.

Echoes from Nairobi: An unfinished debate

John H. Yoder

The most novel initiative to come out of the 1968 Fourth Assembly of the World Council of Churches was a special call to study and combat racism. After an initial consultation, a Program to Combat Racism (PCR) was launched in 1970. Its first five years were thus up for review at the 1975 Fifth Assembly in Nairobi, Kenya.

No one disapproved of the PCR in its broad sense as an educational effort and conscience-mobilizer. But ever since 1971 steady criticism has been directed against its "special fund," from which subsidies, for "humanitarian activities" which contribute to the development of leadership within racially oppressed populations, are given to agencies independent of the WCC. Some (a minority) of the organizations receiving this assistance—for example, schools—were "national liberation movements" which at the same time were waging armed independence campaigns, such as in the Portuguese colonies of Mozambique and Angola.

Since 1971 the debate has raged without serious progress. The critics (the most vocal being some leaders in the Protestant churches of West Germany) argue that the church should never support violence, or at least not until a "last resort" situation, which has not yet been reached. An independence movement, others argue, may be morally justified, but church-donated money should not be used for such "political" purposes, and church agencies should not be making the "political" decisions about which organizations to support.

The administrators and defenders of the Program to Combat Racism argue:

(a) that the money was requested and granted for genuinely humanitarian purposes, even though the beneficiary agencies were also at the same time waging a kind of war;

(b) that moral scruples about the violence of the anticolonial forces are not credible on the part of European churches who were not stopped by that same theology from supporting their own nations' wars and who let their own governments maintain NATO armies under the American nuclear umbrella;

(c) that violence in the cause of liberation is morally justified when the system against which it rises up is violent by its very nature and not open to change in any other way.

The discussion has been carried out in the religious and secular press, and of course in the annual meetings of the Central Committee of the World Council of Churches, without any genuine progress in dialog. As far as has been reported, there has been within WCC no formal theological-ethical consultation, no effort toward a meeting of minds. This failure to bring the dialog to any conclusion is understandable:

(1) The leaders of the PCR understand their function to be not merely or even primarily political (in the narrowest sense of changing institutions in the place the money is spent), but rather pedagogical. Any "ism," especially racism, is a phenomenon of deep cultural consciousness. Raising the level of awareness, which is achieved by debate, may be more important educationally than is the theologians' desire to clear away confusion or the churchman's desire to smooth away conflict. The token grants to the schools of a "liberation front" are more important as a symbol of solidarity, and thereby as a technique for shaking white establishment people into the awareness of their own racism (for it is racism to think that a black freedom fighter's rifle is more violent than white Europe's atomic establishment or white South Africa's economy), than they are as contributions to bringing down Portuguese colonialism. This educative impact would be lessened by a premature resolution of the debate.

(2) In terms of institutional politics, there has been no need to converse with the critics. The PCR support within WCC is a strong majority, and in the antiwestern, anticolonial mood of our time, it is no surprise that the moral scruples of prosperous white churchmen win few votes.

(3) There has been no attempt to learn from fresh biblical study, even though theological understanding of what the Bible had to say about responsibility, liberation, and power is far clearer than was seen when the traditional ethical attitudes in this area were formed.

(4) There has been little attempt reported (in the PCR debate itself) to learn from the history of nonviolent revolutionary movements. The conviction that the military form taken by the typical African "liberation movement" is the inevitable last resort, the only way, and a sure way, is generally reached without study of other options. Another World Council study, dealing with "Violence, nonviolence, and the struggle for social justice," was carried on modestly by the WCC from 1971 to 1973, revealing a much more affirmative picture of the available alternatives, but that study ended with an introductory report. The WCC Central Committee had asked for the study to continue, but it was held in abeyance until Nairobi. There was no cross-fertilization reported between its conclusions and the ongoing PCR debate, although some "liberation movement" activists had been involved in the nonviolence study.

(5) There has been no effort to draw on the long heritage of Christian ethical thought on the same subject. Both parties to the debate around PCR proceed as if the theme of "liberating violence" were unprecedented. Yet each party makes assumptions about the social place of violence, the legitimacy of governments and of revolutions, the rights of the oppressed, and the status of the adversary, which are themselves derived from the past and have for centuries been

John Howard Yoder leads a strategy session of peace interests at the WCC meeting in Nairobi. Participants included representatives of the Fellowship of Reconciliation and historic peace churches.

thought about under the headings "just war" and "just revolution."

While claiming to be indigenously and originally African, the "liberation movements" are actually the intellectual heirs of one of the most characteristic innovations of European Christendom, the crusade, turned inward in the form of the righteous revolution. Thus, in the name of overcoming colonialist racism, they borrow some of its methods, showing themselves to be its victims even in the way they try to overcome it.

A World Council assembly is not the place for extended study or mind-changing dialog. Decisions are made by majority vote after discussion time which allows all postions to be stated, but seldom permits any to be pursued at depth. An amendment proposed by a South African, to limit funding of the PCR to the support of agencies which renounce all bloodshed, was strongly rejected. Another amendment, moved by a Church of the Brethren delegate, to call for renewed study of nonviolent means to combat racism, was passed. Neither action, of course, convinced the critical minority.

It would be logical to ask whether the pacifists present had anything more to contribute to the discussion. I heard three voices:

One Mennonite delegate argued that Americans and Europeans, heirs of the profits of colonialism and benefiting even today from continuing economic colonialism, would be tacitly supporting oppression if they remained silent or "neutral." Christians must take the side of the oppressed even if they can do so only in token ways. The real need is "power transfer"; our aid to service projects is a symbol that we recognize that need. "Solidarity" in this sense of our standing by the side of the oppressed is not the same thing as "identification" which would mean support of their armed resistance. That they resort to arms is no surprise and not without justification: it is the fault of the oppressors who leave them no other resort. We have no right to ask Christian nonresistance of those whom we have not won by our witness. So part of our nonresistance is not seeking to impose our nonresistance on others by making it a condition of our aid. Especially would such a criterion be hypocritical when applied by the nonpacifist majority of the WCC. To proclaim Christ's liberation to oppressed and oppressor alike, we must be in "solidarity" with the oppressed but not "identified" with the violence of either.

Another Mennonite delegate insisted that the WCC, as a church organization providing world moral leadership, should provide a firm ethical orientation point even if individuals (and of course governments) will continue to be unable to live up to it. The rejection of the amendment to restrict disbursement to specifically nonviolent agencies thus represented an abdication of moral responsibility and a tacit acceptance of the bloodshed. Giving international status and a good conscience to movements fostering civil war is no way to combat racism.

A Quaker delegate, well acquainted with Friends Service Committee experience, did not agree that one could demand that humanitarian aid be separated from links with agencies using violence. Service agencies cannot avoid recognition of the regimes under which they help people. One can try to help on both sides, but one cannot apply service agency morality to warring regimes unless one is ready to stop the service. He could have cited Mennonite experience in South Vietnam.

It is wholesome for peace church observers of this debate to recognize that we are also participants in it. We have no safe pedestal from which to judge the World Council's "supporting revolutionary movements." Neither do we agree among ourselves as to what our priority witness to nonpacifists is, nor are our own hands clean. Might this awareness send us back to work on whether we have anything which it is specifically our responsibility to say to the victims of racism?

MCC (B.C.) UPDATE REUNION

Former MCC volunteers, present workers, interested persons are invited to a day of

inspiration
—Reconciliation singers
—keynote address
—film presentations

information
—new programs
—progress reports
—recruitment needs

Date: Saturday, April 10
Time: 9 a.m.-8 p.m.
Place: Columbia Bible Institute,
Clearbrook, B. C.

A registration fee of $5.00 will be used for lunch and supper.

For further information contact:
MCC (B.C.)
Box 2038
Clearbrook, B. C. V2T 3T8
Phone: (604) 859-4141

THREE SECRETARIAL POSITIONS OPEN

at General Conference Mennonite Church central offices, Newton, Kansas

Mennonite Voluntary Service. Duties include coordinating plans, schedules, and production of publicity and recruitment materials for three administrators and personnel office. Start in August.

Division of Administration. General secretarial work with bookkeeping interest required. Start no later than June 1.

General Board. Duties include typing from dictating machine, filing, keeping track of projects, and assisting in production of brochures. Start between May 1 and June 15.

All applicants should be available for at least two years. Secretarial training and experience preferred. Contact:
Personnel Office
General Conference
Mennonite Church
Box 347, Newton,
Kansas 67114
An equal opportunity employer

Record

Workers

Barbara Lehman, a June candidate for a master of management degree from Northwestern University, Evanston, Ill., has been appointed instructor of business administration at Bethel College, North Newton, Kans., for the 1976-77 school year. She replaces *Daryl Gruver*, who has resigned to continue graduate study.

Bernie Loeppky, Winkler, Man., has been appointed conference minister for the Northern District Conference. He is currently serving as principal of Winkler High School and will begin his new duties in late July or early August. He has formerly served as a pastor. Mr. Loeppky will be the Northern District's first full-time conference minister. A quarter-time conference minister served about five years ago.

A. Wayne Wiens, a former member of the Bethel College faculty, will return as professor of biology in the fall of 1976, following a three-year stint at Kalamazoo (Mich.) College as associate professor and biology department chairman.

Ministers

Charles D. Asche, a student at North American Baptist Seminary, Sioux Falls, S. D., is serving as interim minister at the Bethany Church, Freeman, S. D.

Norman Bergen, pastor of St. Catharines (Ont.) United Mennonite Church, has resigned effective Aug. 1 after serving for seven years. His future plans are undetermined.

Terry Buller has resigned as pastor of the Bethel Church, Wolf Point, Mont., effective at the end of April. He has served since October 1973.

Marvin Penner, formerly of Henderson, Nebr., has accepted the dual pastorate of the Butterfield Church and the First Church, Butterfield, Minn. He is a graduate of Grace Bible Institute, Omaha, Nebr., and has attended Grace Theological Seminary, Winona Lake, Ind. He has been employed by Back to the Bible Broadcasts, Lincoln, Nebr., for the past 5½ years.

Peter Peters, pastor of the Carrot River (Sask.) Church, has resigned after serving for seven years.

Irvin Schmidt, pastor of the Eigenheim Church, Rosthern, Sask., has resigned after serving for twelve years.

Audiovisuals

Give us daily bread, a film on the world food crisis produced by Mennonite Central Committee, is available for booking beginning Apr. 1. Contact Audiovisual Library, Box 347, Newton, Kans.; MCC regional or provincial offices, or MCC headquarter offices at 21 South 12th St., Akron, Pa. 17501, or 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

Calendar

Apr. 29-May 2—Eastern District Conference annual sessions, Schwenksville, Pa.

June 8—Annual meeting, Institute of Mennonite Studies, Associated Mennonite Biblical Seminaries, Elkhart, Ind.

I am looking for correspondence in German or English with a Mennonite in America named S(c)howalter. Please write to:

Gerd Schowalter
Martinsberg 10
D 655 Bad Kreuznach
Germany (West)

Ottawa Mennonite Church invites applications for position of minister with duties to commence September 1976. The congregation is willing to consider either part- or full-time arrangements. Inquiries and applications should be addressed to:

Dr. E. A. Janzen
1245 Anoka St.
Ottawa, Canada K1V 6C5
Telephone: (613) 733-7810

Notice to bidders

Sealed tenders for demolition of the old Girls' Residence at Rosthern Junior College, Rosthern, Saskatchewan, will be received up to April 15, 1976.

Tenders should be delivered to the undersigned.

Copies of the bid documents may be obtained on application to the above.

One set of documents will be available for each general contract bidder.

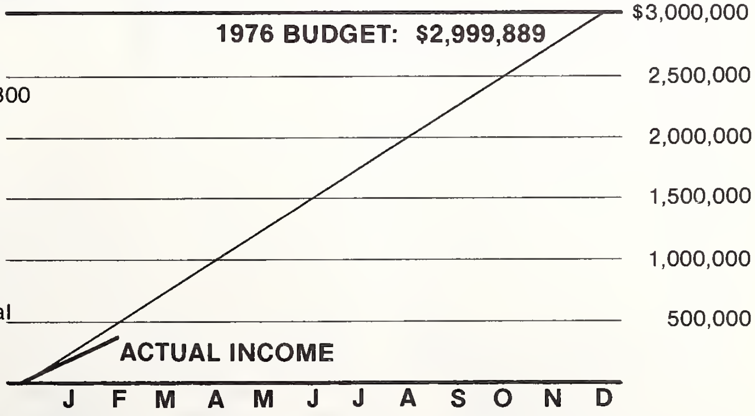
The owner reserves the right to reject any or all bids, and the lowest bids will not necessarily be accepted.

J. Suderman, principal
Rosthern Junior College
Rosthern, Saskatchewan

Conference budget

Budget for 1976 includes:

Commission on Education	$220,800
Commission on Home Ministries	$547,092
Commission on Overseas Mission	$1,966,933
Mennonite Biblical Seminary	$265,064
Total	$2,999,889



At the end of February, the General Conference had received 13 percent of its budget, compared with 17.2 percent at the same time in 1975 and 18.5 percent at the same time in 1974. In actual dollars, $68,991 less was received in the first two months this year than in last year. In February itself, receipts were down $66,485 from February 1975. We need additional support to implement the budget decisions that were made during Council of Commissions. *Ted W. Stuckey, conference treasurer*

Review

Religious folk, rock, or whatever you call it, music

Randy Zercher

Reformation chorales, Wesleyan hymns, and nineteenth-century gospel songs are all the products of periods of spiritual awakening and great change within the church. A similar period of churchly change began about ten years ago, resulting in a proliferation of new folk hymns and songs. The change began in the Catholic church and the larger Protestant denominations and spread eventually to the smaller denominations and the evangelical churches. Mennonites got involved in the new music in the late 1960s with two volumes of *With* magazine devoted to folk songs by Mennonite young people.

Many of us had learned in college or elsewhere that God preferred good (i.e., classical) music to gospel music, and high literary quality to simple choruses. When the new music became popular, we were left without criteria for discerning good from bad religious music. This article will describe some of the main collections of religious folk music and suggest some criteria for evaluating it.

The evangelical songbooks I reviewed, *Sing 'n' celebrate* (Word, Waco, Texas, 1971, $1.95 and $2.95), *He's everything to me plus 153* (Lexicon/Word, Waco, Texas, 1975, $1.50 and $4.95), *Folk celebration* (Singspiration, Grand Rapids, Michigan, 1974, $.95 and $1.50), have successfully drawn on popular music and ideas ("Have a nice day" is one of the songs) for their inspiration. This is not entirely without historical precedent. Martin Luther is supposed to have said, "Why should the devil have all the good tunes?" when he borrowed beer-hall melodies for his religious poetry.

The music of Ralph Carmichael and Kurt Kaiser combines folk rhythms with cocktail-jazz harmonies, thus witnessing to the world (or a segment of it) in an idiom which is familiar to it. This musical style is also enjoyable to Christian young people and keeps them from feeling that the worldly kids have all the fun!

Unlike Luther's texts, most of the texts in these books do not reveal a profound knowledge of the Scriptures nor of the Christian experience. Themes of conversion and witnessing predominate; themes of Christian growth, service, or reconciliation are largely missing.

Sing 'n' celebrate and *He's everything* contain a large number of Ralph Carmichael and Kurt Kaiser songs. The latter also includes a number of spirituals, gospel songs, and hymns.

Of the three collections, I prefer *Folk celebration*. It includes a greater variety of songs, including some by John W. Peterson, Bill Gaither, Peter Scholtes, and Ray Repp. There are also a good number of choruses and songs introduced by the charismatic movement—"Sweet, sweet Spirit" and "God is so good" are two. *Folk celebration* is spiral-bound and has piano accompaniments.

The mainline denominational songbooks reviewed here were *Hymns for now* (Concordia, St. Louis, Missouri, Vol. 1-3; 1967, $1.00; 1969, $1.00; 1972, $1.50), *Hymnal for young Christians* (F. E. L., Los Angeles, Vol. 1-3, 1966-73, $1.45, $1.75, $5.95, $6.95), *Avery and Marsh songbook* (Proclamation Productions, Port Jarvis, New York), and *The Genesis songbook* (Agape/Hope, Carol Stream, Illinois, 1973, $1.25 and $5.95). They all contain a variety of types of songs—songs with scriptural texts of praise, confessions, and many other themes; songs of the church in mission (*Hymns for now* is an outstanding example of this type); songs which explore the dimensions of the Christian experience, including doubt (Avery and Marsh are particularly good at this); and popular songs which relate to the Christian experience. The *Hymnal for young Christians* has a large number of songs on a wide variety of topics, making it ideally suited for corporate worship.

One of the newest compilations of the best of these songs is Carlton Young's *The Genesis songbook*. The variety of styles makes it difficult to characterize the entire collection, but one may safely say that the texts are generally theologically mature and meaningful to growing Christians. Musical styles vary from rock to blues to folk to jazz. There are more secular popular songs than I personally prefer. The topical index includes "songs for committee meetings" and "songs for the weak," thus demonstrating its eminent and probably timeless usefulness!

Two Mennonite songbooks deserve special attention and commendation, *Festival of the Holy Spirit songbook* (Goshen College, Goshen, Indiana, 1973, out of print) and MCC-sponsored *The joyful sound* (Reconciliation, 3460 Prince Albert St., Vancouver, British Columbia V5V 4H6, 1975, $1.00). The *Festival* book along with its companion *Festival of the Word songbook* (Goshen College, Goshen, Indiana, 1974, $1.00), contains many of the Mennonite favorites from previously mentioned collections, songs for Spanish-speaking Mennonites, and songs by Mennonite writers and musicians. Themes and musical styles run the gamut from the simplistic to the profound, but themes of love, servanthood, and reconciliation abound. Gerry Derstine's "Unity" is an outstanding example of good Mennonite theology made personal by a simple, singable tune.

The joyful sound includes "now" music and "then" music—rounds, early American hymns, and even a dressed-up German hymn are examples of the older music in this collection. Hymns are sometimes in three or four parts; instrumental parts often augment the guitar accompaniments. Biblical and Mennonite texts predominate. Between and around the songs are Bible verses, a creed, illustrations, and "a simple worship for peace," all of which tempt the eye to linger on the page. The entire book is done in an attractive hand script.

The almost incomprehensible variety of music available to Mennonites today tempts one to throw out the notion of "bad" and "good" music in favor of the motto "If it feels right, do it!" Indeed, that principle is operating in a large part of the church today. However, the following criteria may help make sense of the profusion of songs.

1. Does the music go with the text in rhythmic accent and in mood?
2. What associations does the music have for you?
3. Is the musical style familiar or meaningful to you? While it is desirable for Christians to experience the music of other cultures, there is no more logic in singing in a folk style that is foreign to us than for an African Christian to know only American hymns. The syncopated rhythms of the new music are difficult for many adults, and there is no reason to impose this style on them.
4. Do the texts express your theology? An attractive tune sometimes disguises trite or even meaningless lyrics.
5. Do the texts help you grow in faith and servanthood or do they draw you back to the infancy of your Christian experience?
6. In worship (and when we are not in worship?) do these songs stretch you to offer your best thoughts and singing to God, or do they allow you to offer God a rocking-chair expression?
7. Do they bind you together with your sister and your neighbor or separate you from them as you strive for a more intense personal experience?
8. What is the purpose of the song? What is its function, if in a worship service?

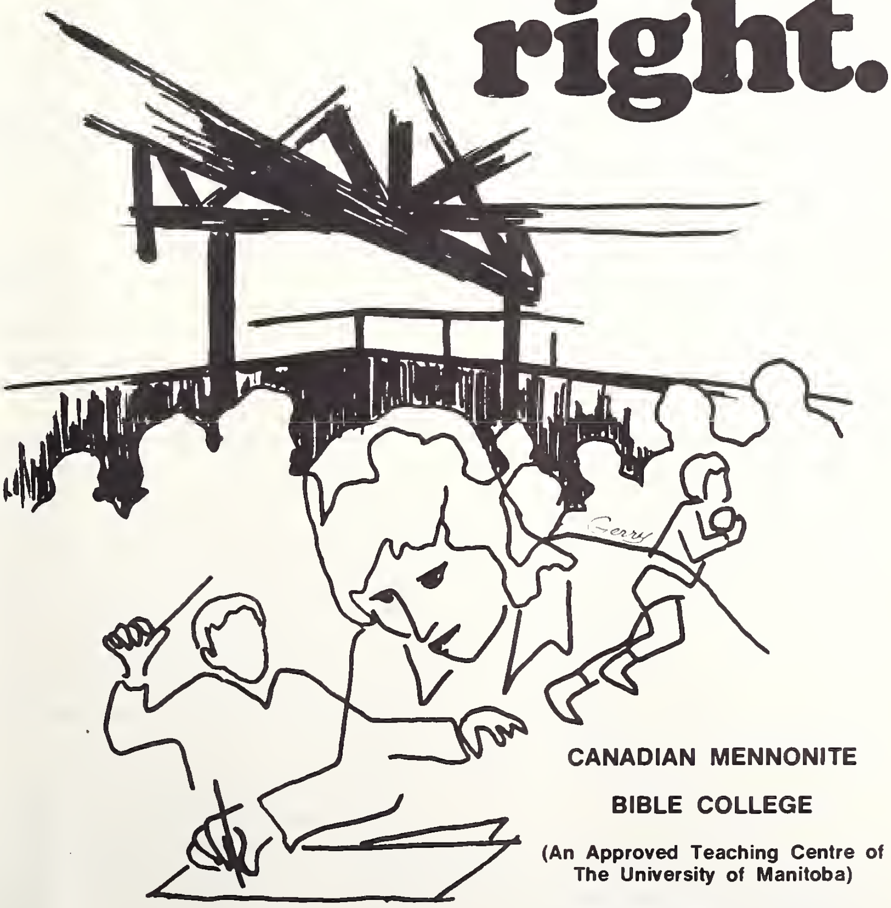
Music in the Christian experience should never be an end in itself, but should serve to enhance the devotional, educational, binding and loosing life of the church. Keep that in mind when you go shopping for some new religious folk songs.

Letters

Will things work for good?

Dear Editor: It puzzles and troubles me that there is this tension between Canadian and U.S. Mennonites, specifically between commission members (p. 152, March 2 issue). It seems to me (in my naivete maybe) that it would be a simple thing to have the United States section begin their meeting earlier, so that most of the business pertaining only to the United States could be taken care of before the Canadian members join them. If a little is left over for the joint meeting, maybe they would not mind. After all in our prayer directory for North America we pray not only for U.S. projects but for Canadian projects as well.

But maybe, since all things work for good to them that love God, maybe some good came out of the tensions, if the meeting ended with tears and the singing of "Unity." *Marie J. Frantz, Box 205, North Newton, Kans. 67117* Feb. 29



it serves you right.

CANADIAN MENNONITE

BIBLE COLLEGE

(An Approved Teaching Centre of The University of Manitoba)

600 Shaftesbury Boulevard
Tuxedo, Winnipeg, Manitoba
R3P 0M4
Canada

THE PARABLES FOR TODAY

A. M. Hunter

Solid rock or shifting sand

What Jesus takes for granted is always significant. And what he takes for granted in the parable of the two builders, which closes his Sermon on the Mount, is that our life will inevitably contain an element of storm and trouble.

This being so, it matters supremely whether we build the house of our life on rock or on sand.

The parable is another story from real life. Jesus may even have seen with his own eyes a sand-based house begin to shake and shudder when the floods rose and the gales blew. The tale is not only full of Palestinian local color, but is told with that dramatic power we associate with the great Master of parable. "Down came the rain, down swept the flood, heavily the winds blew" till we reach the climax: "Down it fell with a great crash!"

The contrast. In the story the contrast is between a "prudent" man who took care to found his house on rock deep-hidden below the dry watercourse, and a "stupid" man who rashly reared his dwelling on the smooth sand of the torrent bed. The outcome was predictable: when the great rains of autumn fell and the watercourse became a raging river, one house stood firm; the other collapsed like a pack of cards.

The wisdom of founding on rock, the folly of founding on sand, is the point of the parable. The rock-built house stands for hearing *and* doing what Christ says; the sand-built house for hearing it only. And the storm is any time of severe testing in the life of a person or nation. In such a crisis the secret of security will be a life built on the person and teaching of Christ.

"Hearing *and* doing" is what matters—this is the first thing. One of the saddest words Jesus ever spoke was: "Why do you call me Lord, Lord, and do not the things I say?" (Lk. 6:46).

So it was even with his first followers in Galilee. Though they were quick to applaud his words, they were soon found wanting when it came to acting on them. And down nineteen Christian centuries the problem has ever been the ghastly gap between profession and practice.

Happily in modern times we have witnessed in the church a new and welcome stress being laid on what is called "Christian action"—the realization that "faith without works is dead," the conviction that, if our Christian witness to the world is to be effective, it must issue in action, must incarnate itself in deeds of compassion to the poor, the hungry, the disinherited, and the oppressed. And we must hope and pray that this clarion call to Christian action will be heard ever more widely.

But in his parable Jesus is not just saying that profession which does not issue in practice were better suppressed altogether. He is saying, "It is a question of *my* way," which is God's way—or disaster.

Listen: "Everyone who hears these words of *mine* and acts on them. . . ." Jesus stands before people and tells them that he has laid down principles of action which they will neglect at their peril. Only One who was conscious that his will was completely synonymous with the divine will could have so spoken. And what he says is, "My way—or disaster."

Nor is there any alibi for us Christians here. We cannot plead that we do not know Christ's way, which is God's way. He has told us in the Sermon on the Mount and elsewhere what kind of people we ought to be. And, as the late Mr. Joad said, "Most of us know that Christ's prescription for good living is the right one."

Yes, but the Prescriber himself goes still further. "Either you act on my prescription," he says, "or you court disaster." Isn't the present state of the world clear evidence that Christ is right?

God's wrath. What is being assailed today is not merely what John Bunyan called Mansoul, but humankind's civilization itself. When people despise the divine gentleness of the Beatitudes, when they esteem grabbing better than giving, when they substitute the rule of the jungle for the Golden Rule of Christ, there can be only one outcome—disaster.

God is not mocked. People must abide the consequences of their ungodly actions. This is what the New Testament means by "the wrath of God"—the antagonism of his holy love to human sin; and there is abundant evidence that it is working here and now in our world. Indeed, if God did not so react against human wickedness, we could never be sure that the world was in righteous hands.

But if the parable speaks in warning to the whole human race, it speaks yet more pointedly to us who belong to "the household of faith"—the church of Christ. What it says to us is: "Sand—or rock?" Are you content to be merely nominal Christians paying lip service to Christ and his truth, or are you on the Lord's side and resolved to shape your whole lives by him?

If you decide to make the wise choice—to build your life on rock and not on sand—Christ gives you no guarantee that the floods and storms will abate. They may even grow worse. What he does promise is that, even if the world is reeling about you, you have the assurance that your house will stand firm, because it is built on the solid rock—the eternal granite—of God.

During World War II, Principal David S. Cairns of Aberdeen said this: "When your feet are on the rock, you can exult even in the whirlpool." What a grandly Christian saying it is!

For the Christian God, the Father of Christ—of him whose work was done when by his death he took our sins away—the Father who fook Christ out of the grave and gave him glory that our faith and hope might be in him—such a God has the evil of the world, even such a world as ours, in the hollow of his hand. Let the nations rage as they will, they are still in his redeeming leash, as the Holy One must win the day at last.

If you and I believe—and it is the heart of the Christian faith—we are called to go forth into the world and do God's will, knowing not only that we are building on the Rock of Ages, but that, as Paul said, nothing in this world or out of it will be able to separate us from the love of God revealed in Jesus Christ our Lord (Rom. 8:38f.).

Rock or sand? On which are *you* building *your* life?

Questions for discussion

1. Another version of this parable will be found in Luke 6:47-49. Compare the two closely. Why is Matthew's version generally held to be superior to Luke's?
2. "Christians, at least, have never held that it was the purpose of God that a good time should be had by all here and now" (Sir T. M. Taylor of Aberdeen). Think of other passages in the Gospels where Christ promises his followers that in the world they will have trouble.
3. Can you think of other sayings or parables in which Jesus insists that a profession which does not issue in practice is a sham?

Next week: *The owner's son*

Published by permission of Life and work

Contents

Reflections of a church musician 232
Three music makers 234
News 237
Record 241
Religious folk, rock, or whatever you call it, music 242
Letters 243
Solid rock or shifting sands? 244
Sing a new song 246

CONTRIBUTORS

Mary Oyer is music professor at Goshen (Ind.) College, where she has taught since 1945. She holds an A Mus D degree from the University of Michigan and she has studied abroad at the University of Edinburgh and in Africa. She was executive secretary of The Mennonite Hymnal, 1964-69.

Randy Zercher, formerly an instructor at Hesston and Bethel colleges, is in doctoral studies at the University of Missouri, Kansas City.

Lloyd Mackey's address is 213 Magnolia Ave., Chilliwack, B.C. V2P 3J1.

Peter Letkemann's article on the back page is abridged from a longer one he prepared for Meetinghouse. He is an organist and choir director from Winnipeg. Currently he is a half-time instructor in music at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., and a student in the Christian education program.

CREDITS

232, Goshen College News Service; 235, Lloyd Mackey; 236, Rudy Regehr; 239, Dan Hertzler.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Sing a new song

Peter Letkemann

Our faith must be a living faith of the present, building on the past but not trying to copy it. Our singing must be an expression of this faith. The two important elements of singing are the text and the music.

Music has always had great power over human beings, and there is tremendous power in a group of people, whether large or small, singing together. They experience the physical impact and volume of the sound and the spiritual impact of people uniting their voices in prayer and praise.

One danger is that the aesthetic can be used as an anesthetic, covering the pain of disunity and strife, which has been all too common in our tradition, and giving the appearance of outward harmony when the inner harmony is not there. The words of Jesus, "First be reconciled to your brother, and then come and offer your gift" (Mt. 5:24), could well apply to the gift of song which we offer to the Father.

Singing together allows all members of the body of Christ to be active in expressing their faith in worship. They are prevented from becoming an inactive audience. Where the faith is alive and strong, where the Spirit of love and forgiveness, discipleship and community is present, there participation in the singing will be strong and active. In church traditions which emphasize the preaching of the Word or the performance of the sacraments more than this active participation of all believers, this has not been the case. Our singing tradition is thus intimately bound up with our concept of the church.

Where this concept is maintained, the introduction of instruments to accompany singing can enhance the prayer and praise.

The singing tradition has remained strong in our churches, but this does not apply to the second element of singing: the text. The texts of the hymns and songs sung in church reflect the faith of those singing them. It is disturbing to hear more and more people saying that they don't pay much attention to the words. They simply enjoy the music. (Check yourself next time. Do you know what the text says, and do you affirm the words?)

In the early stages of our tradition the text was considered very important. The Spirit moved strongly in the people, and there was a tremendous output of texts as many believers gave personal expression to their new understanding and experience of faith in their own hymns. The tunes for these texts were generally borrowed from the songs of the day: Lutheran chorales, secular folk songs, and popular dance melodies. Using these contemporary tunes, the Anabaptists sang their faith into the hearts of many hearers.

What about the Anabaptists' descendants today? In the course of time the active faith became an inner-directed faith and the church became ingrown. Fewer and fewer hymns were written and more and more were borrowed from outside sources: Lutheran hymns, pietistic songs, Wesleyan-Methodist hymns, and gospel songs. These borrowed texts had quite an influence in changing the central thrust of the faith. They still survive in our present hymnbooks. Only a handful of hymns actually written in the twentieth century have been added.

In a way, the hymnbook is like a museum, where we can admire and marvel at the faith of those in the past. In a sense the hymns are outdated. It is small wonder that people do not pay attention to the texts they are singing. I am not implying that we should throw out our hymnals. The past which they represent is important, but we must also be able to give creative, contemporary expression to our faith.

There has been a trend toward creativity among some of our young people, but where is the creative expression of the older generation and of the ministers? In the past it was often the minister who composed a hymn text to be sung after his sermon, summing up the message and letting the whole congregation respond. The tunes were not original. Familiar melodies were used to convey the message of faith.

If singing is to retain its place in our churches, there must be a renewal of the creative expression of our faith in new texts which speak to our contemporary situation. This can happen when we are open to the experiences of our day, relate them to a living, loving faith, and desire to communicate this to others. This is what the Psalmist meant when he wrote "O sing unto the Lord a new song, for he has done (and is doing) marvelous things."

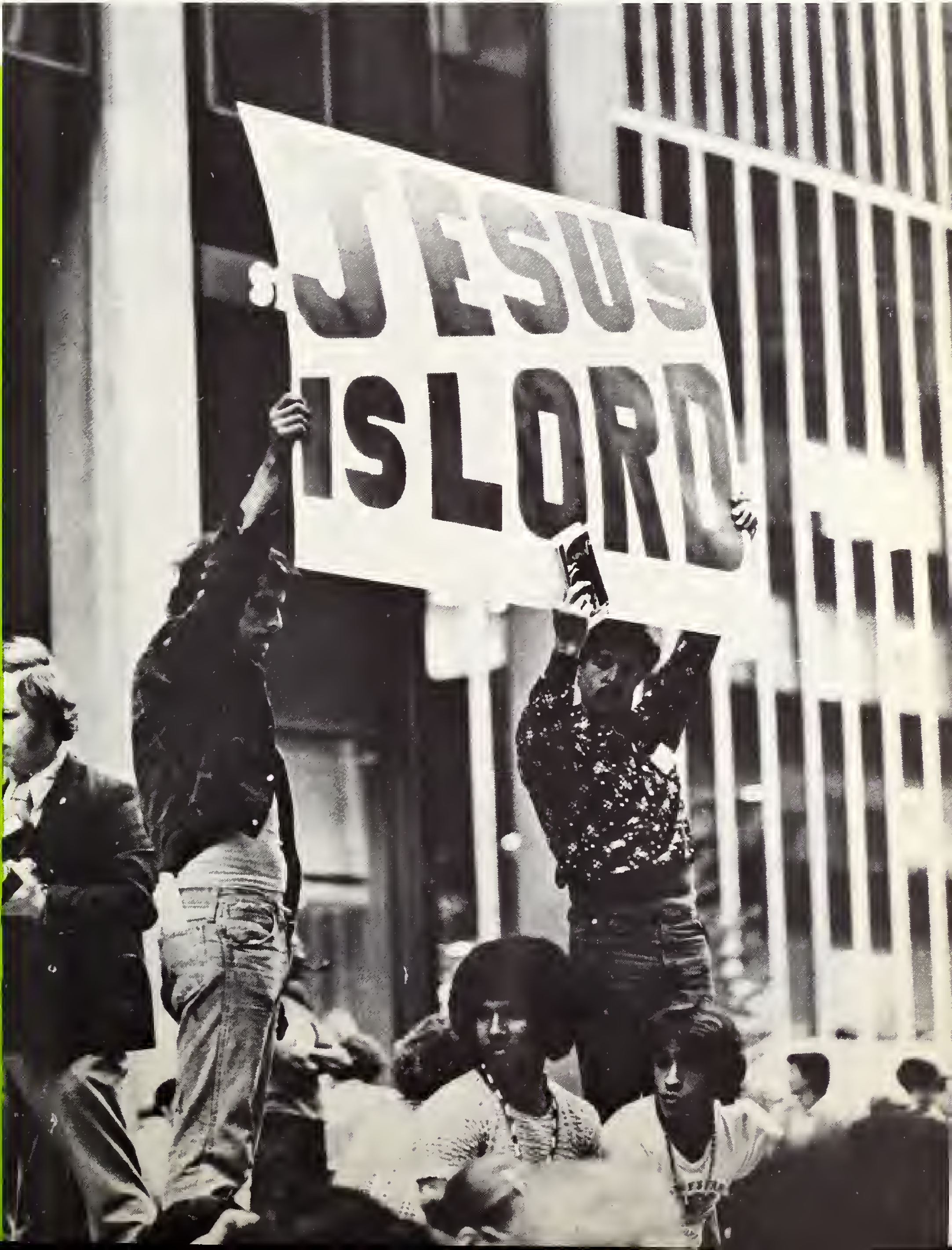
The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:15 APRIL 13, 1976

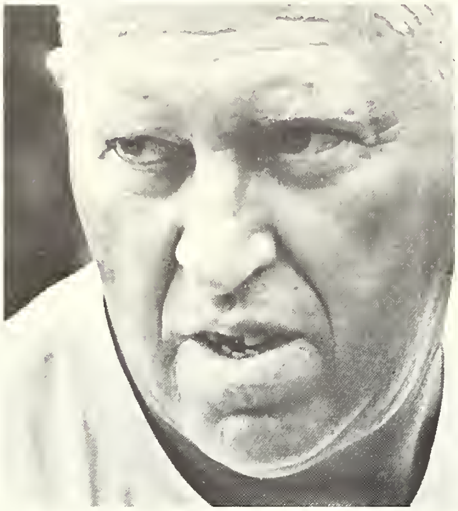
Did you see, have you heard about the Palm Sunday parade?

Darrell Fast



The Palm Sunday parade

Read Luke 19:28-44



Local taxpayer

I'm against demonstrations. They're especially stupid now, just before the Passover, when the city is crowded with visitors and tourists. Outside agitators keep coming in with their half-baked radical ideas, making the people restless, stirring up the crowd, and then leaving. We have to pay the consequences. It will be my home that the Romans will destroy if they think this demonstration went too far. They won't call to ask me, "Excuse me, sir, did you participate in that unruly mob downtown this morning?" before they batter down my door.

It's that so-called rabbi from Nazareth, Jesus, who's to blame. What does he know about local politics and our way of life in the city? He didn't even bother to get a permit from the police for his parade. That's how much he knows. Tied up traffic for hours on Main St. It took me two hours to get home. He didn't check with the local religious leaders about his plans either. That's the least he could have done. Always working outside the structures of society, taking to the streets. It's dangerous. It leads to nothing but destruction and death.

I hope the authorities act soon. Get Jesus out of town or lock him up and lose the key until after the feast. Better yet, turn him over to the Romans. They can deal with him. Better him than me and all the other peace-loving citizens of Jerusalem.

Participant

A beautiful experience! Spontaneous singing and dancing in the streets. The Master knows what he's doing. The perfect time and place to show the authorities that Jesus' way to set up the kingdom of peace and love has got the backing of us common folk.

Take me, for example. I'd heard about Jesus before. He's a true teacher of the Law. When he sits down to speak, people listen. He speaks with authority. He's my man. I'd follow him anywhere. The future belongs to his kind of leadership. A person who has the allegiance of so many people has got to be the next leader in Jerusalem. He has my vote. Judging from the large and noisy demonstration today, he's assured of more than a majority. It's bound to make an impact on everyone.

I wonder if he expected this kind of support. I don't think he did. He looked a little frightened and hesitant at first, sitting on that unbroken donkey. But then it happened; someone simply spread a coat in his path and shouted, "Hosanna to the king!" and the demonstration was on. Wow!

This is the turning point in my life. I just know it. I wonder what Jesus will do tomorrow. Whatever it is, Jesus, you can count on me to be there. I'm with you.

Student

Why would a rabbi from Galilee come riding into Jerusalem on a donkey? I can't figure it out. Obviously he was trying to tell us something. But I don't know if we caught on, or even tried to.

I've heard about this Jesus before. He doesn't strike me as one who likes to be in a crowd. The reports I've heard about his teaching suggest the opposite. "Take up your cross and follow me. Many are called but few are chosen. Sell all that you have, give to the poor, and come follow me," he said. That's not good public relations. I'm sure it's not his hard sayings that attracted the crowd.

But he knew what he was doing, even though he didn't seem to enjoy the adoration and praise from the crowd. I think I saw tears in his eyes as he came close to the gate, but I couldn't hear what he said.

The donkey . . . I wonder if that's it? The prophet talks about a victorious king coming into the city, not on a horse in full battle dress, but on a humble beast of burden, a donkey. The battle has been won without a sword being drawn, without a gun being fired, without a soldier being killed. The war is over. Lay down your arms. Is that the rabbi's message? I'll have to go back to the temple tomorrow and hear more. Perhaps he is a new kind of Messiah.

Radical

I think this may be the guy who can help us throw out the Romans. He's got a following. Anyone who can generate that kind of excitement without a lot of prepackaged publicity has the kind of charisma it takes. Riding into town on a donkey is a masterful cover-up for a messianic coup. It has done just what he suspected. The crowd sees him as coming in peace. The authorities are wary, but they can't act—not yet. The people wouldn't let them.

Now all we have to do is get to Jesus, and teach him a few things about politics, realism, and a pinch of symbolic violence:

There must be over 50,000
Screaming love and more for you.
Everyone of 50,000
Would do whatever you ask him to.
Keep them yelling their devotion
But add a touch of hate at Rome.
You will rise to a greater power.
We will win ourselves a home.
You'll get the power and the glory
For ever and ever, and ever.
Amen!

(Simon Zealotes, *Superstar*)

Clinic patient

If only I could have gotten close enough to him to touch him or the hem of his garment. I know I could have been healed of this arthritis. I just know it. I had the faith, and he's got the power. We've just got to get together, Jesus and I. I will be well again.

But there were too many of us. We were at the clinic, all waiting our turn to see the doctor, when someone came along and shouted, "The miracle worker has arrived, Jesus of Nazareth. He's coming this way." Within minutes the clinic was empty. We pushed and shoved to get into the front row. It was ugly!

See my eyes, I can hardly see.
See me stand, I can hardly walk.
I believe you can make me whole.
See my tongue, I can hardly talk.
See my skin, I'm a mass of blood.
See my legs, I can hardly stand.
I believe you can make me well.
See my purse, I'm a poor, poor man.
Will you touch, will you mend me, Christ?
Won't you touch, will you heal me, Christ?
Will you kiss? You can cure me, Christ.
Won't you kiss, won't you pay me, Christ?

(crowd, *Superstar*)

We were so selfish, so preoccupied with getting healed first, that no one even got close. The donkey and the singing, dancing crowd passed us by.

Disciple

What made Jesus act this way? In the three years that I've been with him I have never seen him do this type of thing before. Jesus always retreated from a crowd. When he got into a crowd, he forced them to come to him. Not the other way around.

This time it was different. I knew it the minute I met him today. His jaw was set. His mind was made up. Today he was not going to wait for the crowd to come. He went to meet them. I was scared (and I still am; what's this going to come to?). He asked me to get the donkey. He knew where it was. He anticipated every move. It was as though the whole affair were planned, foreordained, predestined, fixed. I had to go along.

I'm sure Jesus is asking for trouble. No one can get away with that kind of demonstration and not invite trouble. All the things Jesus told us about in Galilee that would happen here seem to be happening. And he seems to be asking for it.

What's going to happen to me if Jesus gets into trouble with the authorities? I'm a marked man. I was leading the donkey, and I was the one who took it back. They can check the owner. I was there for everyone to see. If Jesus gets it, so will I.

I didn't think it would come to this. Jesus appears to be ready to set up his kingdom. Should I buy a gun to protect myself and him?

throw off the bonds of yesterday and e

resurrection: here and now

David Augsburger

Yesterday
All my troubles
Seemed so far away
Oh, I believe in yesterday.

There are many ways to place one's faith in yesterday and march fearlessly into the past.

Step one: Refuse to live in the now.

Step two: Construct your own excuse for facing rearwards.

Step three: Convince yourself that the past is where it's at for you.

Strange? Not so strange that it is uncommon.

Case one: John Dough is a successful man. His past is one unbroken series of successes. His dreams came true, on schedule. Now he is out of dreams. If you ask him who he is, he lists accomplishments, achievements, accumulated honors. His self-image is a trophy case of loving cups engraved, "To me for a job well done."

"Who am I?" he asks. "Just look at my record. See where I've been and what I've done. That's me."

(Weird? Yes. I can feel that as I say it. I've been John Dough. Valuing myself by successes won, work done, races run.)

Even though a person's past is starred with successes, it's no place to live. There's no life in the past. It only serves to protect people from what is now. If what they are is merely what they were, then right now they aren't.

Case two: Jane Doe is a woman whose past is scarred with disappointments. One tragedy followed another, causing, she quickly explains, one failure after another. All of life is viewed through the dark grays of suffering, failure, and despair. "I'm a failure," she says, clutching her tragedies close. As long as she holds on to her pain no one and nothing can come close to her.

"Who am I?" she asks. "I'm nobody. Look at how I've messed up my life. That's me. I'm nothing."

(Weird? Yes. I can feel that, too, as I say it. I've felt a little of Jane Doe's self-pity, living in my own tragedies of the past.)

Even though a woman's or a man's past has been marked by failure and pain, life is not marred by past failure and pain, unless we choose to live in the past, unless we say, "I believe only in yesterday."

Such tragedy—held close, cherished and nourished by much attention—can totally screen the present moment. For such a person, there is no now. Only then. Now is a continuation of then, chapter after chapter, the story of the past drones on redundantly.

Yesterday. Why believe in yesterday? Now is the important moment, the only moment we have. If our lives are to be lived, we must live them now.

Perhaps it is easier to live in the past—in memory—if you can call that living. Living in the past is—largely—living a lie.

Those are hard words, I know. But I don't trust memory, neither mine nor yours. Memory lets the scripts of our personal histories be edited and reedited to fit with how we wish it had been, want it to have been, and slowly come to believe it actually was.

Friedrich Nietzsche, the German philosopher, once wrote:

Pride and Memory had an argument.
Memory said, "It was thus and so."
Pride said, "Oh, but it couldn't have been."
And Memory gave in.

Even when the past is past, we continue to rework it in our minds, seeking a new way to look at the facts which puts them in a better light. A new excuse, a new explanation, a new rationalization is pounced upon and prized.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans 67114, and at additional mailing offices. Subscriptions: in U S and Canada, $8 00, one year, $15 50, two years, $23 00, three years, foreign, $8 50 per year. Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans 67114

ience the...

We don't need to hide behind our images, our reputations, our achievements. We can come out before God—face unmasked—admit who we are in simple repentance and know we are loved.

The crucial thing about our memories of our past performances is not the act we recall, but what we do with the act either to accuse or excuse ourselves.

The alternative? Let the past pass. Live in the present. Be truly present. Live now. Believe—not in yesterday, believe now! Be willing to be who you are at this moment. Be responsible now, for who you are now, for what you are becoming now.

As Paul wrote: Now is "the acceptable time," and this very day is "the day of salvation" (2 Cor. 6:2, Phillips). The present time is of the highest importance—it is time to wake up to reality. Every day brings God's salvation nearer (Rom. 13:11-12, Phillips).

Now is the time—the time to live, to respond to life in a responsive, responsible way. Now is the moment to let life lie open before God, to drop both pretenses and defenses. Now is the time to be what we truly are before both God and others.

If we are willing to let go of our pasts—if I am willing to let go of my past—then I am free to respond to God and others in a fuller, richer way.

I don't need my little victories. I don't need my moments of success which I have used in the past to prove my worth. I don't need to hide behind my image, my reputation, my achievement. I can come out before God—face unmasked—admit who I am in simple repentance and know I am loved. Are you finding this true?

I don't need my failures, my tragedies, my suffering, my pain as a cover. I can risk telling who I am in simple confession. I can be who I am before God now that I know I am accepted. Are you finding this, too?

I am not stuck with my past. It does not control me. I am not determined by it. Radical changes are possible. I am free, from moment to moment to accept complete and total responsibility for who or what I am. My life can turn a corner. An about-face is possible. Do you agree?

Paul held this point of view. He wrote: "This means that our knowledge of men can no longer be based on their outward lives . . . . For if a man is in Christ he becomes a new person altogether—the past is finished and gone, everything has become fresh and new. All this is God's doing . . ." (2 Cor. 5:16-17, Phillips).

That's it. You are not bound by your past, be it good or bad. You need not believe in yesterday. Today is the day of God's good work in you.

The past is finished.

The past is . . . gone.

This moment—and everything about it—is a fresh and new "now." New personhood can spring up in you at any moment in which you experience the full weight of your responsibility before God and accept it; at any moment in which you stand in such full awareness without copping out—and dropping out of all it entails—at such a moment something explodes to fresh life.

Explosion—resurrection—rebirth—fresh life—newness of personhood. It's not the name that matters, but the experience. It is Christ at work in you. It happens only in the now.

I believe not in yesterday, but in now, in God's now—God's eternal now—right now.

Capital punishment and the possibilities of life

The Canadian Parliament has begun debate on the "peace and security bills" which were given first reading in the House of Commons on February 24. The two bills, "Measure for better protection of Canadian society against violent crime" and "Measure respecting punishment for murder and other serious offenses," deal with a variety of matters related to crime, the most important and controversial of which is a proposal to abolish capital punishment.

Mennonites and Brethren in Christ in Canada are not unanimous in their view of capital punishment. However, several conferences and MCC (Canada) have taken an official stand favoring abolition of capital punishment. At the 1973 annual meeting, the MCC (Canada) board voted 19-5 in favor of a statement opposing capital punishment. The Conference of Mennonites in Canada and several of the provincial organizations of the General Conference, the Western Ontario Mennonite Conference, and the Ontario Mennonite Conference have all approved official statements against capital punishment.

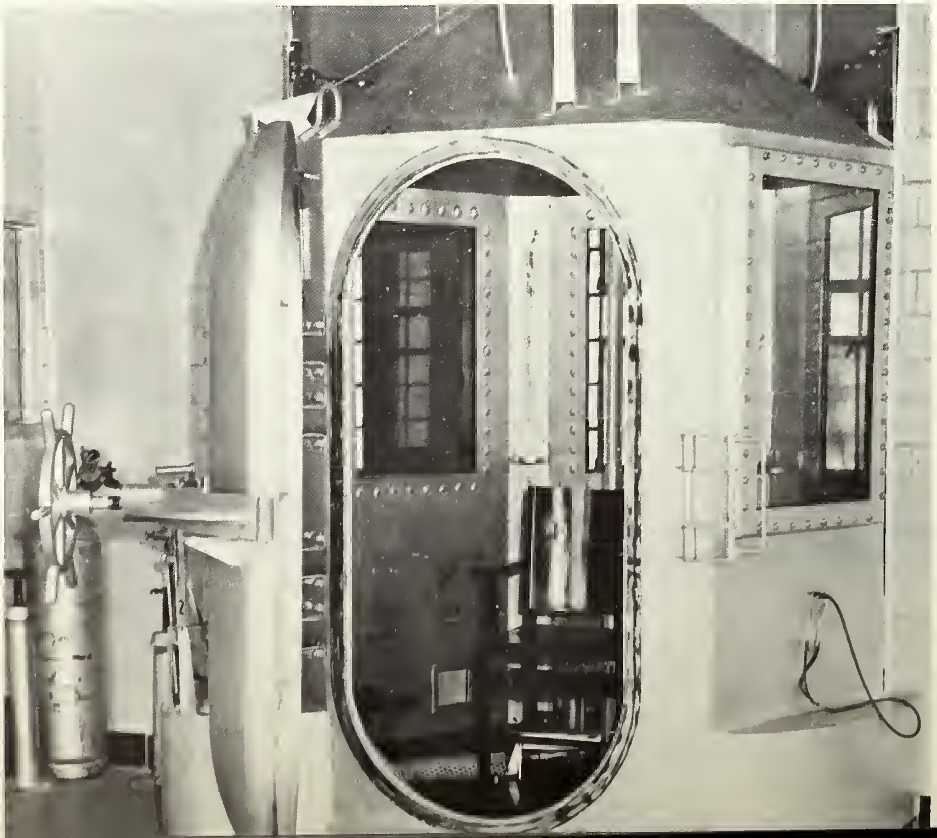
In the article which follows William Janzen, director of the MCC (Canada) Ottawa office, outlines the issues surrounding the capital punishment debate.

National debates like the one on capital punishment, though difficult, can serve the good. They can help a people to see more clearly the things that they hold to be true; they can deepen a people's conviction about the meaning and purpose of life; they can mold a framework of morality. But this does not happen quickly.

There are a number of questions, hunches, and half-truths that need to be worked through and set aside. To start with, there is the argument that our society's answer on the death penalty is the measure of value that it places on human life. Both sides seem to draw on it. Some see the abolition of the death penalty as the sign of society's ultimate respect for human life. Others see in its retention and occasional use, the standards without which human life is not worth living. Either way, it is a half-truth.

The respect that we have for human life cannot be settled by answering only one question. It is reflected in the maturity that we bring to our personal lives, in the quality of our discourse each day, and in our responses to such social issues as the cheapening of human life through the use of drugs including alcohol, to deaths in highway traffic, to abortion, to the use of war for settling international conflicts, to assistance to developing countries, and to the artificiality of life often conveyed in the communications media, to mention a few. As one hoping for the abolition of the death penalty, I feel that every hour spent on this should be followed by a corresponding effort on these other questions.

Persons who believe that offenders can change their ways, says William Janzen, will oppose capital punishment—whether by gas chamber (shown here), electric chair, or gallows.



A second question relates to the safety of policemen and prison guards. For the sake of their protection, the law as it was changed in 1967 and as it was reaffirmed in 1973 allows for the execution of those who kill officers in either of these groups. The new legislation calls for a complete abolition of the death penalty. This raises the question, Does the death penalty really give protection to policemen and prison guards?

In 1962, the year when capital punishment was last applied, eleven policemen were killed. In 1963 there were no such killings and from 1964 to 1974 the number fluctuated between two and six each year. In the United States there were slightly fewer policemen killed in states without the death penalty than in those where the death penalty was in use. Moreover, the work of policemen and prison guards, when compared to that of workers in mining industries, construction, agriculture, and transportation, is relatively safe.

A third unsettled question is whether the death penalty is a deterrent to murder in general. This deserves careful attention because in the last few decades, when there has been a decline in the use of the death penalty, there has also been a general increase in crime. Numerous sociological studies show that it is not a deterrent. They point out that those states in the United States of America which have been without the death penalty for decades have a lower murder rate than neighboring states which use the death penalty. They also point out that a number of countries in western Europe which abolished the death penalty generations ago have never suffered an increase in their murder rate beyond that of their neighboring countries who have used the death penalty. And in the Canadian experience of the last decade the murder rate has been increasing more slowly than other crime.

Still, questions remain. Some point out that the dope problem in Turkey was drastically reduced when the government began to execute dope pushers. Others point out that the death penalty would prevent murderers from killing a second time. Such second killings have taken place, in prison and outside, when murderers have either escaped or been legally released. Depending on how one counts, one can point to six such second killings in Canada in the last thirty-five years. This is not a large number, but it has to be admitted that, if the death penalty is abolished, it is likely that someday, somewhere another such second killing will take place.

One can reply by saying that life is never completely safe and that the likelihood that a murderer will kill a second time is not much greater than that a normal person will kill a first time. The majority of killings in Canada take place in domestic (often family-conflict) situations, and only a minority of murderers are involved in other crime.

It can also be pointed out that there were more executions when the death penalty was in use than there were second killings when it was discontinued.

A fourth matter and one which is set aside less easily is the logic that there is something just about the death penalty, that one who kills loses his right to live, that there is a moral requirement that the punishment fit the crime. This logic has a strong appeal because it is being worked out in some areas of life. We cannot recklessly pollute our environment without suffering the punishment of impure water and foul air. We cannot devour all the foods in a glittering marketplace without suffering the punishment of ill health. We cannot harbor contempt and ill will against others without suffering the punishment of friendlessness. The application of this logic to the capital punishment debate can be supported with the Old Testament words about "an eye for an eye, a tooth for a tooth, and a life for a life."

This logic is strengthened further by its apparent similarity to the concept of personal responsibility, the idea that a human being is free and capable of choosing between right and wrong and therefore responsible for his choices.

The concept of personal responsibility suggests that people who leave others in peace have a right to be left in peace themselves, that those who work hard and constructively all their lives have a right to some economic security, and that those who deliberately endanger the life and freedom of others should also reap what they sow.

This logic has much truth, but it cannot stand as the highest law of life. In far too many areas of life, it is not being worked out. Many people in the world have little opportunity to develop their gifts, while most of those who will read this have much opportunity. There are many who suffer far beyond what they "deserve," while others continually escape punishment for their wrongdoing.

But more important than its grossly uneven application is its suggestion that justice and morality consist of merely repaying good for good and evil for evil. If that were the highest law, then life would be but a vicious circle. If the doctrine of an eye for an eye and a tooth for a tooth were carried out literally, then, as John Diefenbaker said in the 1966 debate, "nobody would have eyes to see with; and there would be nobody with teeth." And if it were a divine law, then Cain, the first murderer known in the Bible, should have had his life taken, and we should not now benefit from the wisdom of Moses, David, and Paul, all of whom could be classified as murderers.

There is a higher law in human life. It is concerned not so much with the purity of logic as with the possibilities of life. It is concerned not so much with the imposition of abstract standards of justice as with the full development of the image in which each person is created. It says that even though persons are responsible for the wrong they do, there is a possibility for redemption as long as there is life. It calls on people not to repay evil for evil, but to repay it with good. This is not to deny the pain in life nor to overlook the difficulty of overcoming it nor to say that even our best efforts ever come close to the way God overcomes evil. But it is to suggest a direction and an outlook to which people can commit themselves.

This outlook has been given concrete expression in the efforts to rehabilitate those who break the laws and cause harm to other members of society. The outlook also lies behind the more recent emphasis on preventive measures.

How much will these measures do? We should not expect them to cure the problem of crime entirely. Those who have a mature commitment to this outlook, though patient and supportive of imaginative efforts, are not naive optimists. They do not take the protection of the public for granted. They know that serious measures will be required. But they do not believe that it is for them to make final judgments on other human beings. They do not believe that persons, however difficult and inclined to evil and harm, should be cut off from the possibility of giving expression of the image in which they were created. They will encourage their lawmakers to abolish the death penalty. They will bring reverence for life into all their concerns.

Canadian Conference letter opposes death bills

A letter asking the Canadian Parliament to abolish capital punishment entirely has been sent to Prime Minister Trudeau by Henry J. Gerbrandt, general secretary of the Conference of Mennonites in Canada.

The letter mentions the Canadian Conference delegates' action at the annual sessions last July, which opposed all taking of life, including capital punishment.

"We, as the Conference of Mennonites in Canada, commit ourselves to pray that God will give you the wisdom to deal justly and mercifully with all offenders of the nation irrespective of their social, racial, or economic status. At the same time we trust that proper safeguards will be built into your judicial and parole systems to give our Canadian people the protection they need. We also trust that our government and the rest of the nation will give more consideration to those people who suffer as victims of crime," the letter concludes.

Leslie Ortman selected as Freeman schools' president

Leslie Ortman, a biology professor at Friends University, Wichita, Kansas, has been appointed president of Freeman (South Dakota) Junior College and Freeman Academy, beginning with the 1976-77 school year.

He has also been pastor of the Central Baptist Church, Wichita, and holds church affiliation with both the North American Baptists and the Society of Friends. He has previously served as a missionary in the Belgian Congo (now Zaire) with the Mennonite Brethren Board of Missions and has taught at Southhampton College of Long Island University. He holds a PhD from Kansas State University, Manhattan, and graduated from Freeman Academy. He is a native of Dolton, South Dakota. He will move to Freeman in July.

Powers of darkness and good intentions

The subject was "Civil religion and the American empire" and the voices were many and far from unified at the Mennonite Central Committee Peace Assembly March 21-23 in Washington, D.C.

The assembly, planned by the Washington office of the MCC Peace Section (U.S.), packed a dozen speakers into a forty-eight-hour period, offering to the 200 participants a variety of opinions of the relationship of church and government.

"America is great and strong because of its faith in God," said Edward L. R. Elson, chaplain of the U.S. Senate. He went on to explain how he prayed for two minutes every day the Senate was in session, but without mentioning politics, foreign policy, or sectarian controversy.

Economics, government, and the rise in power of the multinational corporations are moral issues, said Ronald Muller, professor of economics at American University and author of *Global reach*. "There has been a systemic erosion of corporate accountability" to consumers and governments.

"We must criticize America's sins if we are loyal to her traditions," said Philip Devlin, formerly a Catholic missionary in Chile. "We need to be more Christian than American."

Few speakers—Mr. Elson excepted—praised the morality of the American state. Harold Lindsell, editor of *Christianity today*, observed, "The civil religion in America today is by no means Christianity." He felt the downfall of the American nation was evident in the rise in pornography, divorce, abortion, crime on the streets, and the lack of prescribed prayers in the schools. He longed for a return to the morality of 200 years ago, when "all of our social order was based on biblical principles."

Don Kraybill, Mennonite scholar and professor at Elizabethtown (Pennsylvania) College, defined the heresy of "the new American tribal religion" in terms of militarism, privatization, and the nation's making itself sacred.

America has two faces, said Rosemary Radford Ruether, professor of theology at Howard University. The one face is America as bastion of justice and freedom, the identity of innocence and goodness. The other face is America as extender of the western empire, the imperial reality.

"Because corporate powers have to recommend their policies on grounds of American identity (of justice and freedom), government has come to rely on a vast network of lies, spies, and secret government. This is a dangerous legacy."

The network of spies and secret government was documented by John Marks, coauthor of *Inside the CIA*. He told of a New Jersey Boy Scout troop which was forced to disband after the FBI let it be known that the scoutmaster was a member of the Socialist Workers Party. "That sounds like a political police to me," he said. "Our democracy is strong enough to survive without lying, dirty tricks, and intervention in the internal affairs of another country."

By the end of the Peace Assembly, the evidence of American idolatry of the nation and its twisting of morality seemed overwhelming. Ron Kraybill, a Goshen College student and a member of the final panel, commented, "I'm impressed with the powers of darkness which we face—and with how often the powers of darkness are backed by good intentions. How do we answer those powers?"

At the Pentagon, two military chaplains—Sterling Wetherell and Alfred Saeger—talked about "the ministry of the military," which is "to better give life to our people." Their programs were full of good intentions: personal effectiveness training, family life education, lay leadership, development of an "open command environment."

"We always prayed for our adversaries and their families in Vietnam," said Colonel Wetherell. But the primary instance he recalled when he had raised a moral issue with the military command was a case of "moral turpitude" involving a general and a Korean woman.

"You made it difficult for us," Doug Hostetter, a former International Voluntary Service worker in Vietnam, told the chaplain, explaining the problem of telling Vietnamese Christians that the American soldiers who had just destroyed their village were Christians, too.

The Peace Assembly provided an abundance of information, but little time to discern "how to answer the powers of darkness" or how to relate to that in government which is good.

Some models were suggested:

—"Make America be America," said Vincent Harding, director of the Institute for the Black World, Atlanta, Georgia. "We must create a new society of justice and hope. We should not take a cop-out into some form of conscientious objection; we must struggle to change the country."

—Revitalize the critical institutions of society: the churches, the universities, and the press, said Ms. Ruether. "All these institutions are suffering from failure of nerve."

—Keep the basic governmental structures, just eliminate the dirty tricks, the lying and spying, and the training of foreign officials in the art of torture of political prisoners, others seemed to say.

—The Christian is not called to speak to structures and governments, but to preach to individuals, countered one participant. Don't get involved in politics.

—"Can the church proclaim Jesus Christ apolitically?" asked Al Dueck, professor at Tabor College.

—"We cannot rely on the Anabaptist response to a feudal system for a critique of our own system," said another participant in the closing session.

No certain model for the future emerged from the session, but, said Mr. Harding, "my intuition is that it is always on the edge of certainty that the greatest creativity is to be found." *Lois Barrett*

Does the church participate in the building of America, and if so, how? asked participants at the MCC Peace Assembly. Most sessions were at the Capitol Hill Presbyterian Church, Washington, D.C.

Study conference asks how to celebrate bicentennial

Participants endorsed the MCC statement "Christians and the bicentennial," but opinions were mixed on the appropriateness of celebration at a study conference March 19-20 at Bethel College, North Newton, Kansas.

On Friday evening, panel members Andrew Shelly, William Keeney, Dorel Neufeld, and James Gingerich, moderator, discussed the statement, focusing on the conflict of dual citizenship and the church's role in a civil observance.

While some strongly cautioned against the idolatry of nationalism, it was concluded that U.S. bicentennial observances were possible if they affirmed the positive, uplifting values and ideals of America, calling people to a higher commitment.

If Christians can keep their allegiance to God and to man in proper order, they said, then celebration as a time of "rejoicing with those who rejoice" could be encouraged.

"What really do we want to celebrate about America?" said Henry Fast. "After we have exhausted ourselves in the flag waving and the noise, what have we celebrated? We should laugh at ourselves. We ought to laugh at ourselves, at how human and stupid we are, then pick ourselves up and go on."

"I will celebrate two hundred years of living in a nation that has provided me with a lot of blessings," said Dorel Neufeld. "Some may say, how can you celebrate the existence of a nation conceived in war? Well, I wouldn't refuse to go to the birthday party of an individual because he was conceived illegitimately or because of mistakes he had made in the past."

William Keeney noted that the bicentennial was a time of reviewing and reflecting as well as celebrating. "We should be grateful, but careful. Rejoicing is wrong if it is narrow and competitive, elevating one nation through the downfall of others."

He added that we must be careful in celebrating our good fortune while remaining insensitive to the hurts of others. What we have received through God's grace is not a matter of our rights, but instead involves duties and obligations, responsibility and stewardship.

"We've got to create authenticity by more impressive actions," said Andrew Shelly.

The need for action was underscored on Saturday morning as the conference looked at the present conditions of the original Americans.

William Unrau, research scholar in Indian affairs at Wichita State University, cited infant mortality three times the national average among Indians over one month of age and a suicide rate one hundred times greater than the national average among Indian teenagers. He then traced past governmental policy toward the Indian American.

"After two hundred years we are still here. We have survived," said Lawrence Hart, chief of the Southern Cheyenne tribe in Oklahoma and a Mennonite. Addressing the conference he stated, "Against a background of Indian removal, upheaval, treaty violations, and deliberate genocide, both cultural and physical, many Indians are just not into celebrating the bicentennial."

The two-day symposium was sponsored by the historical committee of the Western District Conference. *Susan Schumacher*

Taiwanese churches will help Mennonites in India

The Fellowship of Mennonite Churches in Taiwan will purchase a foot-powered rice thresher for use in agricultural development work in Saraipali, India.

The idea for such an exchange came in 1972, when two Indian church leaders visited Taiwan on their way to the Mennonite World Conference in Brazil and saw the foot-powered threshers used in Taiwan. Most rice in India is threshed in the traditional way—spread on a floor, then trampled by oxen. The rice thresher with a foot pedal represents an intermediate level of technology which Indian farmers may be able to use more easily.

Sending of the thresher has been held up for several years because of the difficulty of getting an import license.

At its annual meeting in February in Taichung, the Taiwan churches also noted that the congregations in the Hwalien, Taiwan, area, are planning to open a new Taiwanese-speaking church in the urban area during the current year.

Conference minister required

The Conference of Mennonites in Manitoba invites applications or inquiries for the position of a conference minister, to commence August 1, 1976. The applicant will be responsible to serve in a pastoral role to church leaders and to counsel and initiate some programs with ministers and deacons. He will report to the executive. A knowledge of the German and English languages is preferred. Salary is negotiable.

Applications available on request. Please forward personal resume with application to:

Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: John F. Wiebe, Conference Administrator

THREE SECRETARIAL POSITIONS OPEN

at General Conference Mennonite Church central offices, Newton, Kansas

Mennonite Voluntary Service. Duties include coordinating plans, schedules, and production of publicity and recruitment materials for three administrators and personnel office. Start in August.

Division of Administration. General secretarial work with bookkeeping interest required. Start no later than June 1.

General Board. Duties include typing from dictating machine, filing, keeping track of projects, and assisting in production of brochures. Start between May 1 and June 15.

All applicants should be available for at least two years. Secretarial training and experience preferred. Contact:
Personnel Office
General Conference
Mennonite Church
Box 347, Newton,
Kansas 67114
An equal opportunity employer

Churches asked to respond to domestic hunger needs

Mennonite and Brethren in Christ congregations should be encouraged to become more aware of domestic hunger needs in their own areas and to become more active in alleviating that hunger, according to the board of MCC's U.S. Ministries.

"Congregations have a responsibility to be relevant to needs in the immediate community before they respond to distant needs, Edgar Stoesz, director of MCC's food and rural development department, told the board at its March 15-16 meeting. He suggested congregations might respond to such groups as low-income families who need housing, the elderly, victims of addiction, offenders, and victims of quirks in the welfare and food stamp programs.

"In North America, the problem of hunger is really a problem of poverty. Food is available, but the poor don't have access to it. Instead of improving, the situation is getting worse," Mr. Stoesz said, citing rising prices.

Cash balances to be used for missionary pensions

Unrestricted cash balances held by the General Conference Mennonite Church at the end of the year are being diminished by the establishment of a supplementary pension fund for missionaries.

The Commission on Overseas Mission has placed $200,000 and the Commission on Home Ministries $50,000 into a fund which will increase the pension payments going to thirty-three retired missionaries who served both at home and overseas before the beginning of the current pension plan.

All current missionaries and long-term employees are enrolled in a pension plan under Presbyterian Ministers Fund (PMF).

Retired missionaries not under PMF had been receiving small pensions through the annual budgets of the commissions on Home Ministries and Overseas Mission. Beginning with the April payment, these pensions will be increased, according to Ted Stuckey, conference business manager.

Cash balances for the conference totaled about $1 million at the end of 1975, more than 30 percent of the annual budget. The establishment of the pension fund will bring COM's cash balance down to 25 percent and CHM's to 27 percent, Mr. Stuckey said.

Notice to bidders

Sealed tenders for demolition of the old Girls' Residence at Rosthern Junior College, Rosthern, Saskatchewan, will be received up to April 15, 1976.

Tenders should be delivered to the undersigned.

Copies of the bid documents may be obtained on application to the above.

One set of documents will be available for each general contract bidder.

The owner reserves the right to reject any or all bids, and the lowest bids will not necessarily be accepted.

J. Suderman, principal
Rosthern Junior College
Rosthern, Saskatchewan

Words & deeds

A third church-sponsored day-care center in Hutchinson, Kansas, has been opened. The Mennonite Voluntary Service unit is providing staff for Friendship House No. 3 as well as Friendship Houses Nos. 1 and 2.

Continuation of the Mennonite Voluntary Service unit in Fort Wayne, Indiana, is uncertain, and no new volunteers will be placed there in the immediate future. The Maplewood Mennonite Church in Fort Wayne has withdrawn its sponsorship of the unit. The MVS unit had drawn fire from some members of the congregation for some of its activities, including consumer rights and the picketing of some local businesses which the Consumer Center said had unfair business practices. MVS worker Allan Classen is a staff member for the Consumer Center.

Mennonite Disaster Service plans summer service projects in recovery from natural and social disasters in a number of locations: Atlanta, Georgia; Lummi Indian Reservation in Washington State; Geneva, Alabama; Reedley, California; Kansas City, Kansas; Vancouver, British Columbia; and Toronto, Ontario. Interested persons may contact their MDS congregational representative; local MDS unit officer; conference office; MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8, or MDS, 21 South 12th St., Akron, Pennsylvania 17501.

Record

Workers

William T. Vandever, Jr, Alfred, N.Y., has been appointed chairman of the department of education at Bethel College. Mr. Vandever will be replacing *Justus Holsinger* of Hesston, Kans., who is retiring at the close of this year following sixteen years as head of the education department. Mr. Vandever has been associated with Alfred University since 1970, teaching courses in the foundations, philosophy, sociology, and history of education.

Anne Louise Warkentin, Glenlea (Man.) Church, has begun working in the MCC (Manitoba) office in Winnipeg as a bookkeeper.

Vandever

Warkentin

Deaths

Wilhelm Martens of Winnipeg died in January. He had served as chairman of the Mennonite Conference of Alberta in 1931-38, 1941, 1943, and 1944. He was one of the founders of the conference and of several congregations in the province.

Calendar

Central

May—110th anniversary celebration, Calvary Church, Washington, Ill.

Eastern

Apr. 19—Home economics seminar, Lancaster (Pa.) Brethren in Christ Church; theme, "Christian home economists: For such a time as this"; Catherine Mumaw, Dorothy Gish, speakers; contact Doris Longacre, MCC, 21 South 12th St., Akron, Pa. 17501

Northern

May 16—Commencement exercises, Freeman Junior College, Freeman, S. D.

Letters

"Mennoniting" good idea

Dear Larry: I think it is a good idea to become a host to Mennonite travelers across the United States and Canada (editorial, January 27 issue).

There are many people who would travel more if accommodation wouldn't be so expensive, especially those who are interested in a simpler life-style.

Besides that, I see it as a way of communicating our faith. In becoming involved with other groups of Mennonites and Christians of all denominations, we can grow in fellowship and perception.

It would be helpful to have a simple map in the directory so that one can check up the localities more easily. *Olga Rempel, 72 Lenore St., Winnipeg, Man. R3G 2C2* Mar. 7

On the commission meetings

Dear Larry: The March 2 and 9 issues of *The Mennonite* arrived in our mailbox on the same day. They made good reading this morning as I sat in the doctor's office waiting for an appointment. I was prompted to respond to several of the reports on the February commission meetings in Newton in the former issue.

First, concerning the final day of the CHM sessions which "ended with tears and the singing of a chorus of 'Unity.'" I can't believe that Waldemar Regier and Paul Boschman considered resigning from the commission simply because of "the primarily U.S. agenda of the previous day, when Indian ministries and peace and social concerns were discussed." The thrust of the report makes Wally and Paul seem like the worst kind of Canadian patriots, and I strongly suspect that their protest was not that so much time was given to the concerns of Indian ministries in Oklahoma, but that so little time was given to the concerns of Indian ministries in Alberta or Manitoba. Am I right, or are the Canadian-American tensions even worse than we had thought?

Second, the second-to-last paragraph in the seminary report quoted Jake T. Friesen as saying that "the greatest resistance to women in the pulpit was 'coming from our leadership and pastors, not from congregations.'" Jake is out of his office (two doors from mine) to attend the funeral of his father, so I can't check with him at the moment. Whether or not he was quoted correctly, the statement is simply not true to fact and is an injustice to our pastors and leaders. The findings of the Church Member Profile quoted on pages 193 and 196 of *Anabaptists four centuries later* clearly show that leaders and especially pastors are more open to a shared ministry, including the ordination of women to the Christian ministry, than are other members of the church. *Leland D. Harder, 3003 Benham Ave., Elkhart, Ind. 46514* Mar. 9

Thanks from WM

Dear Larry: On behalf of the executive committee of Women in Mission, I extend our appreciation for the excellent work you have done as editor of *The Mennonite*. We are grateful for the consideration that you have shown our organization during this period.

We wish you Godspeed in your future undertakings. *Naomi Wollmann, WM secretary, Moundridge, Kans. 67107* Mar. 7

An uncanonical chronicle

It came to pass that an employee of the General Conference Mennonite Church
requested that taxes for the military not be withheld from her paycheck.
And officers of the conference said, "What shall we do?"
And the Commission on Home Ministries was asked to study the matter
and make a recommendation.
And the commission hired a student of law to research the options;
and the commission joined with other Mennonite groups in calling for a study conference on war tax questions.
And from the research and the conference came a clear recommendation
that the General Conference allow persons the right
not to have war taxes withheld.

And when this recommendation was brought to the Commission on Home Ministries
there was a consensus of support and agreement to recommend its adoption to the General Board.

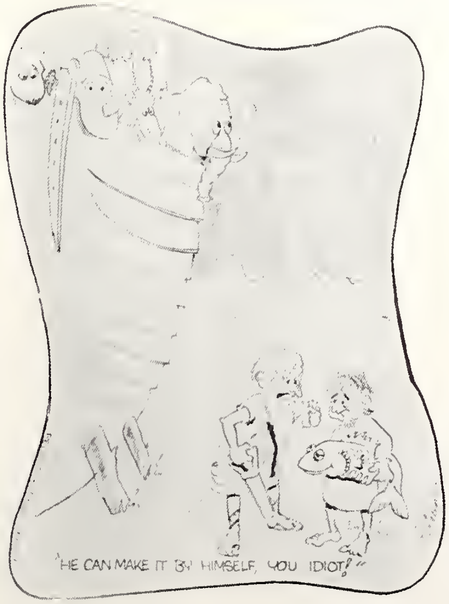
And the recommendation was brought to the Division of Administration.
And lo, their response was as follows:
"Motion that the request of CHM for right not to have taxes withheld
from salaries of employees who submit such request be *refused* . . ."
and listing six recommendations asking for more legal counsel.

And so the conflicting recommendations were brought to the General Board.
And the General Board was occupied with many weighty matters.
The agenda was long and the time for discernment was short
and war taxes was the last item on the agenda
and five minutes was left for this item
and no action was taken.

And the conference goes on with business as usual
continuing collection of money for making of war
seeking its guidance more from the law of the land
and less from the law of the Lord.

Do we really want the laws and lawyers of our society
to define the perimeters of our discipleship?

Peter J. Ediger, 5927 Miller St., Arvada, Colo. 80004


"HE CAN MAKE IT BY HIMSELF, YOU IDIOT!"

Where did they catch the Anabaptist vision?

At places like

Bethel College
North Newton, KS 67117

Bluffton College
Bluffton, OH 45817

Canadian Mennonite Bible College
600 Shaftesbury Blvd.
Winnipeg, Man. R3P 0M4

Conrad Grebel College
Waterloo, Ont. N2L 3G6

Freeman Junior College
Freeman, SD 57029

Mennonite Biblical Seminary
3003 Benham Ave.
Elkhart, IN 46514

Blood: The gift of life

Leighton Ford

The human body contains ten to twelve pints of blood. Over the past thirty-five years Joe Kerkofsy of Moline, Illinois, donated more than twenty times that amount! He lost his right arm in a train accident when he was six years old. That handicap made him ineligible for military service. "My brothers and friends were all in service and I felt I had to do something," he said in telling how he got started donating blood. During his life he donated thirty-one gallons!

Mr. Kerkofsy's outlook is beautiful. He said, "Giving blood makes you feel you are contributing life itself . . . and there's no more precious gift than life." Blood donor posters carry the same urgent message: "Give the gift of life!"

Centuries before blood transfusions or even man's awareness of blood circulation, the Bible stressed the crucial role of the blood: "The life of the flesh is in the blood" was the declaration to Israel. God's word further asserted that "it is the blood that makes atonement for the soul" (Lev. 17:11).

In the Bible's opening chapters is the account of Abel's sacrifice involving the shedding of blood. The final book of the Bible pictures the end-of-the-age gathering of a vast multitude whose robes have been made white in the blood of the Lamb, the Lord Jesus Christ (Rev. 7:14).

So at the very center of the good news is this emphasis on the *blood* of Christ and the cross of Christ—both speaking of his giving of himself on behalf of others. A central act of Christian worship—variously known as communion, the Lord's Supper, or the eucharist—perpetually reminds Christians of that great transaction at Calvary. Millions of people around the world bow their heads in reverence and gratitude as they hear the words of Jesus: "This cup is the new covenant in my blood, which is poured out for you" (Lk. 22:20 NIV).

Without that, there is no good news, no Christianity, and no hope.

Before scoffing at that message as being hopelessly outmoded, old-time religion, you should honestly examine what the cross of Christ and the blood of Christ are saying to you.

After all, daily experience surrounds us with instances of a life for a life. Hardly a week passes that you don't read of a mother forfeiting her life to save her child from a fire or a father drowning to save his child. A life for a life! The Bible reminds us that "no one has greater love than the one who lays down his life for his friends" (Jn. 15:13 NIV).

I know that everyday illustrations don't compare with all that is involved in Jesus Christ dying for others, but the blood of Christ is the cosmic demonstration of God's love which knows no bounds.

Why is it, then, that people get edgy and embarrassed at references to the blood of Christ? I'd suggest that one reason for our dislike for the idea is that we don't want to acknowledge our need for help if we are to get right with God. But whenever we read the many Bible references to the blood of Christ, the basic presupposition is that our spiritual condition is so desperate that another had to die to rescue us.

A father who dies in an attempt to rescue his son goes to such lengths only because there is a life-and-death need. Blood transfusions are given because of a crying need. If people were absolutely healthy and never in danger of death, there would be no need for blood donors or blood transfusions or for anyone risking his life for another. Jesus once observed, "It is not the healthy who need a doctor, but the sick . . . . I have not come to call the righteous, but sinners" (Mt. 9:12-13 NIV).

By nature we're like the man who won't go to a doctor because he'd be admitting he might be sick. No one can become a Christian until he admits he's spiritually sick and on the critical list—so sick that the one effective remedy is the blood of Christ.

Concerning his death, the Bible makes these statements: "But now, in Christ Jesus, you who once were far off are brought near through the shedding of Christ's blood" (Eph. 2:18 Phillips). "It is through him, at the cost of his own blood that we are redeemed, freely forgiven through that free and generous grace which has overflowed into our lives and given us wisdom and might" (Eph. 1:7 Phillips).

The Apostle Paul told the church elders at Ephesus to be "shepherds of the church of God which he bought with his own blood" (Acts 20:28 NIV). The one whose blood was shed on that cross outside Jerusalem was none other than God in human form—the one in whom was all the fullness of God, so that Paul could say matter-of-factly that God bought our redemption with his own blood.

The blood of Christ reveals a great deal about God's continuing attitude toward you. "This is how we know what love is . . . . Jesus Christ laid down his life for us," wrote the Apostle John (1 Jn. 3:16 NIV).

God's love is demonstrated not in words alone, but in deed—in the ultimate deed when, in Jesus Christ, he took our place and died for our sins on the cross. In doing so, he truly gave the gift of life.

Right here is the Christian's true grounds for confidence. You can know that you are really a child of God because Jesus Christ, in shedding his blood, took your place. If you have trusted him as your Savior, or if you'll trust him as your Savior, or if you'll trust him right now, you can say with Paul, "Now that we are men justified by the shedding of his blood, what reason have we to fear the wrath of God?" (Rom. 5:9 Phillips).

The all-important question for you is this: Have you personally recognized and acknowledged your need for forgiveness and, by an act of faith, put your trust in Jesus Christ? You don't benefit from that great transaction and demonstration of God's love until you, for yourself, trust Jesus Christ to save you.

THE PARABLES FOR TODAY

A. M. Hunter

God's faithless tenants

This parable is the last one Jesus ever told. The Lord has ridden in meek majesty into Jerusalem and cleansed the temple, thus setting in train the whole series of events destined to issue in doom for old Israel and in the rise of a new one.

Now in the Holy City itself the rulers have resolved to make an end of this messianic pretender, and Calvary is not far away.

It is to these rulers that Jesus tells the story which is half-parable, half-allegory. Many of its words come from Isaiah's song of the vineyard (Isa. 5:1-7) where the prophet had likened Israel to God's vineyard which had not yielded its proper fruit and was ripe for judgment. But if some of the words in Jesus' tale are old, the application is new and startling.

A bargain. A man, says Jesus, planted a vineyard and when he had set it in order, let it out to some tenants before going abroad. At vintage time they were to pay him as rent a share of the produce.

So, when the time came round, he sent one of his servants to collect it. But an absentee landlord is fair game for unscrupulous tenants. They paid the servant with blows. A second servant whom he sent they outraged, and a third they slew.

Desperate situations require daring remedies. The owner now conceived a bold idea.

"They have treated my servants thus," he said to himself, "but if I send my own son, they must surely respect him."

But the tenants were worse than he supposed. When the son appeared, they whispered to each other, "This is the heir. If we get rid of him, the vineyard will be ours." So they killed him, cast his body unburied outside the vineyard, and seized the property.

"What do you think the owner of the vineyard will do?" said Jesus as he ended his tale. "He will come and give the vineyard to others."

In the agrarian discontent of that time, it might have been just a typical story of what befell an absentee landlord's property. But it wasn't.

For the vineyard represents Israel, the people whom God has chosen to be the special recipients of his saving grace that they in turn might make it known to all people. The tenants are the rulers of Israel down the centuries. The servants are the prophets from Elijah to John the Baptist. And the only son and heir is Christ himself.

The parable therefore is Christ's picture of Israel's history. Thus and thus did God deal with his people, and thus and thus have they treated his messengers. And now events are moving to their awful climax.

Not just a story. So, after all, it was not a story in which all the characters were fictitious. It was, in fact, autobiography. For the man who told it was its central figure, and in a few days the story came fully true. God sent his only son to his people, making his last appeal, and they spiked him to a cross.

It may be an old story now, but we cannot dismiss it by saying that it is about some first-century Jews and no concern of ours. For we belong to the new Israel which is the church of Christ, and if the church has inherited old Israel's vocation, it is liable also to God's judgment.

The people killed the owner's son, but they did not destroy him. For, if there is one thing certain, it is that despite the crucifixion, the ministry of Jesus went on.

It goes on still. The owner's son is no longer confined to the little land of Palestine. Through the resurrection and the work of the Holy Spirit, he has become the living Lord of nearly a thousand million followers today.

Tenants now. Moreover, God's vineyard is now coterminous with the whole world. Its tenants are ourselves and people of practically every race under the sun. And to us in this twentieth century the parable comes speaking its Word of God.

It speaks first to us, members of Christ's church, in judgment. We are God's tenants. To us, as to old Israel, God looks for the fruits of faith and love and obedience. Us he expects to make known the gospel of his redeeming grace to the world.

Dare we say that we are producing these fruits and making God's forgiving love to sinners known to all people?

Nor is it hard to hear the parable speaking to us in challenge. "Having yet therefore one son, his well-beloved, he sent him last." Christ is God's last appeal to us rebellious men.

"Here in my son and his cross," God says, "I have revealed my deepest purposes of mercy and love. Will you not turn and heed him and obey him?"

So, when a person faces the question "What shall I do with Christ?" it is God himself challenging us to decide for or against him.

Finally, the parable speaks to us in hope. "They will reverence my son."

And, be it soon or be it late, in the end people will. For Christ is the heir of all that God has made and is yet to come into his own. God's purpose (Paul tells us) is that people shall be "joint heirs" with Christ, "the eldest among a large family of brothers" (Rom. 8:29).

For the present, people may make havoc of God's vineyard, but they will not do so forever. For, unless Christ and his apostles are deceivers and liars, we look for a time when he who now reigns at his Father's right hand will, openly and triumphantly, come into his full inheritance, and the Lord of the vineyard will hold a final accounting.

Happy the people who on that day will be judged faithful tenants in their Master's vineyard!

Questions for discussion

1. Read Isaiah 5:1-7, and find reasons for Christ's additions and alterations to the prophet's song of the Lord's vineyard.
2. What does this parable, almost incidentally, teach us about Christ's person and his place in the ways of God with people?
3. The church, which is the new Israel, has inherited old Israel's vocation. In what ways is it failing today to produce the fruits which God expects?

Next week: *The good Samaritan*

Published by permission of Life and work

Meditation

Easter carol

Very early in the morning
let the heart fill silently
with the radiance of joy:
Christ is risen
Hallelujah!

With the lifting of the sun
and dawn's anthem of little birds
let the singing carol forth:
Christ is risen
Hallelujah!

And with the whole being
let the shining of the light
join with the singing of the song
and let the echoes go on echoing:
Christ is risen
Hallelujah!

And let it be so, forever.

Elizabeth Searle Lamb

Contents

Did you see, have you heard about the Palm Sunday parade? 247
Resurrection: Here and now 250
News 252
Record 256
Letters 257
Blood: The gift of life 259
God's faithless tenants 260
Easter carol 261
the cyrenian 262
Song of life 262

CONTRIBUTORS

Darrell Fast is pastor of the Toronto United Mennonite Church, 72 Orchard Park Boulevard, Toronto, Ont. M4L 3E2.

David Augsburger preached the sermon in this issue when he was speaker on the Mennonite Hour. He is now assistant professor of pastoral care and counseling at Northern Baptist Seminary, Oakbrook, Ill.

Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association.

The three poets in this issue are Elizabeth Searle Lamb, 3418 West 37th St., Topeka, Kans. 66614; Elfrieda Schroeder, B.P. 195, Kikwit par Kinshasa, Republique du Zaire; and Rosella Miller, 455 Warner, Cincinnati, Ohio 45219.

CREDITS

Cover, Chris Sheridan, RNS; 248, Chuck Isaacs, Carlisle, Pa. 46526, and RNS; 249, Rohn Engh, Star Prairie, Wisc. 54026, 252, The Interpreter, the Colorado State Prison magazine; 254, GCNS; 257, Joe Giacalone, RNS; 262, Louis Alexander, RNS; "Easter carol," page 261, is reprinted by permission from Daily Meditation.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

the cyrenian

Rosella Miller

he drags his burden
up the hill
stumbles and falls

seeing me, a soldier
calls loudly
"carry it for him"

not from kindness
but reluctance
to nail a criminal
unconscious to the wood

his body reeks
of rejection and death
did pilate call him
king of the jews?

his eyes
touch my face
silently waiting

gone is my contempt
and ignorance
i tremble in lifting
his cross

Song of life

Elfrieda Schroeder

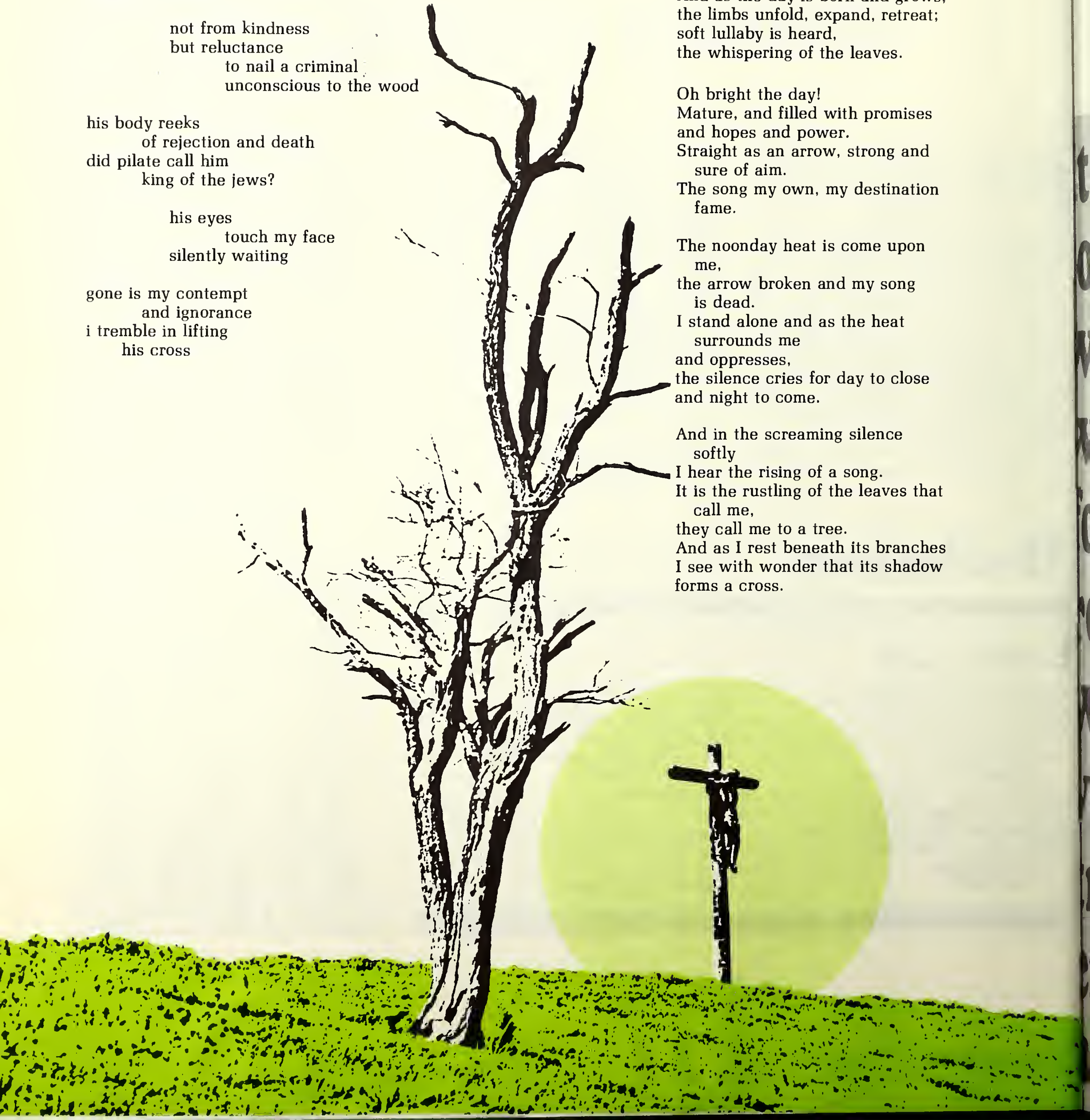
The arms that cradle me
the love that shelters me—
the world is small, just three,
but in the morning dawn appear
a cradle and a tree.

Horizons pushing back
the world so strange but good.
And as the day is born and grows,
the limbs unfold, expand, retreat;
soft lullaby is heard,
the whispering of the leaves.

Oh bright the day!
Mature, and filled with promises
and hopes and power.
Straight as an arrow, strong and
sure of aim.
The song my own, my destination
fame.

The noonday heat is come upon
me,
the arrow broken and my song
is dead.
I stand alone and as the heat
surrounds me
and oppresses,
the silence cries for day to close
and night to come.

And in the screaming silence
softly
I hear the rising of a song.
It is the rustling of the leaves that
call me,
they call me to a tree.
And as I rest beneath its branches
I see with wonder that its shadow
forms a cross.



The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:16 APRIL 20, 1976

t is easy enough to tell the poor
o accept their poverty as God's
vill when you yourself have
varm clothes and plenty of
ood and medical care and a
oof over your heads and no
worry about the rent. But if
ou want them to believe you—
ry to share some of their pov-
rty and see if you can accept it
s God's will yourself!

Thomas Merton

What if they sent us a missionary because we're rich?

Doris Longacre

What would the job be like for a missionary to us? Where would such a person come from? How would his or her mission board plan the strategy? What should this missionary do first?

As churches of the United States and Canada, we send people to other areas of the world to help the poor. What if our sister churches in poorer countries sent missionaries or service workers to help us with the problem of wealth?

To be poor means you have a problem, at least if you are poor enough to be hungry. People agree that everyone should have enough to eat. But to be rich is also a problem. By "rich" I mean living on a typical North American middle-class standard. To be that rich is a problem because each North American uses between thirty and 200 times as many increasingly scarce resources (food, water, farmland, fuel, and other natural resources) as do persons in the world's poorer countries. At least half of these resources are imported by us from countries less wealthy than our own.

At that rate there can never be enough to go around. By the time children reach kindergarten age, they can understand that this is not fair. Least of all can Christians accept it as fair.

The New Testament speaks often of the rich and poor. Mary, the mother of Jesus who was herself a poor woman, rejoiced in the coming of the Savior by proclaiming that God "has filled the hungry with good things, and the rich he has sent empty away" (Lk. 1:53).

Jesus, in beginning his ministry, opened with these word, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor" (Lk. 4:18).

Later Jesus illustrated with the camel and needle's eye and with the rich man and Lazarus that coming into the kingdom with wealth is not so easy. The rich-poor theme was not forgotten by writers in the early church. The Book of James is particularly harsh with the rich.

Spreading the good news—the gospel—means helping the poor. It also means helping the rich, or those who are using more than their share. Jesus also brought news for us.

What would the job be like for a missionary to us? Where would such a person come from? How would his or her mission board plan the strategy, the method? What should this missionary do first? These are intriguing questions, especially if we think about how someone could help us by using methods similar to those we use in our own mission activity.

1

If the church in Indonesia or Zaire or Brazil decided to send us a missionary, he or she would probably live in our country on a standard of living similar to what they were used to in the sending country. That is what most of our workers do in overseas locations. Yes, there are adaptations, there are attempts to "live like the people." But often we still end up with the biggest house in a village, with one of the few cars in town, and with more meat on the table. Usually we feel guilty about this, but some aspects of our example are good.

For example, the way the missionary family plants its garden can be instructive. They teach by boiling drinking water and mashing green and yellow vegetables for the baby, by moving food preparation up off the floor of the kitchen. Living models teach more quickly than words. This is why it is so important that mis-

One thing is certain. Missionaries sent to the wealthy would need prayer and continual encouragement from their home churches.

sionaries live within the communities they serve. Our missionaries show people what a not-so-poor standard of living looks like. A missionary coming to help us would need to show by example how a less wealthy way of living can work.

2

A good missionary to the poor tries to understand life in the country to which he or she is sent. The worker reads and listens to get inside the culture, to discover what people are thinking and what forces shape their lives. First a missionary becomes a real friend. Then it may be possible to help people make judgments about which traditions are hopelessly enslaving and which should be kept and built upon in a growing Christian life.

Someone sent to challenge our wealth would have to understand our traditions, our way of thinking, and the fact that we are caught in the system of wealth just as are the poor in the seemingly endless cycle of poverty. Coming from another culture with different ways of looking at things, possibly a missionary could help us unravel the cords that bind us.

3

A missionary to the rich would have to be prepared for rejection. Some of our missionaries have been martyred. Others have had the welcome mat withdrawn. Some of the things we need to be told would hurt and confuse.

Here is an example. An Asian Mennonite couple who recently arrived in North America talked to me about their reactions to our wealth. They were disturbed when a Mennonite family whom they were visiting talked of their plans to sell their house and build a bigger one because grandparents are coming to live with them. The family already lives in a large three-bedroom house with living room, basement family room, and according to the Asian couple, "two dining rooms!" (breakfast area and formal dining room, no doubt). The American Mennonite family is already breaking with the usual pattern by inviting parents to live with them. The Asian Mennonite couple feels they haven't gotten to first base on the question of wealth.

4

In helping the poor, an important first step is encouraging people to look at their problems with hope instead of apathy and despair. How hard this is for people who have been hungry all their lives! But it has to happen before people can solve their problems.

We who have been rich all our lives also need a message of hope. Someone with experience has to tell us that there are responsible ways of living that are satisfying and joyful. We need to believe that we can change.

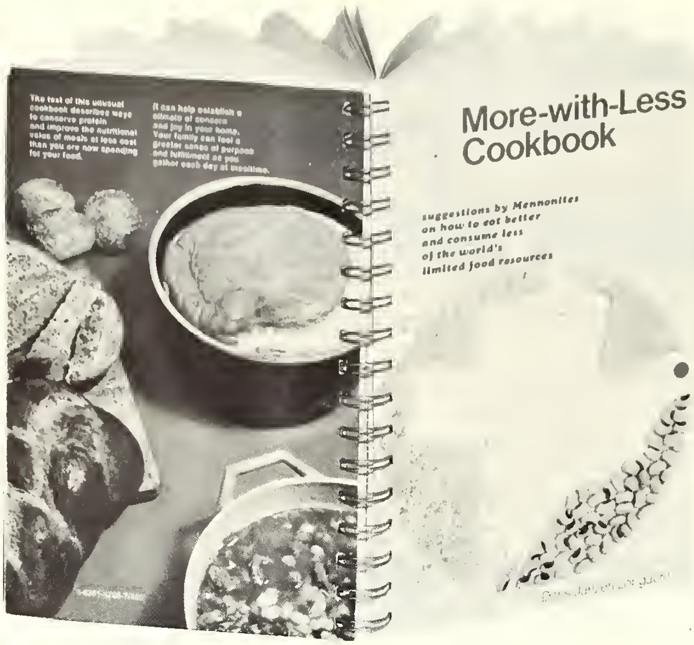
Jesus said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." But he didn't leave us there. Jesus finished with "What is impossible with men is possible with God" (Lk. 18:24-27). Someone from our sister churches in other parts of the world could help us put flesh and blood into those possibilities.

5

A good missionary sets goals and faithfully works towards them. These goals are based on needs. The central goal of mission work is sharing the good news of the kingdom. Within that framework, missionaries ask people to identify their needs. To which needs must the gospel address itself? When that question is answered, the missionary is ready to go to work.

Therefore, some missionaries teach, some establish churches, some dig wells, some translate Bibles, some show a better way to feed babies, some make peace. "There are many gifts, but one Spirit" (1 Cor. 12:4). Can we see dealing with wealth as one of our needs and look for a gift in the worldwide fellowship of believers for meeting it?

Surely there are lessons to learn in helping the rich that we never think of in working with the poor. Maybe it would require completely new strategies. But one thing is certain. Missionaries sent to the wealthy would need prayer and continual encouragement from their home churches. With that kind of support, the Holy Spirit would tell them what to do.



The text of this unusual cookbook describes ways to conserve protein and improve the nutritional value of meals at less cost than you are now spending for your food.

It can help establish a climate of concern and joy in your home. Your family can feel a greater sense of purpose and fulfillment as you gather each day at mealtime.

More-with-less:

A book that can revolutionize your eating habits

More-with-less cookbook, *by Doris Longacre (Herald Press, Scottdale, Pa., April 3, 1976, 320 pp., $4.95) is reviewed by Gwen Schlichting, director of the Canadian Conference's resource center, Winnipeg, and a young homemaker who loves to cook.*

The *More-with-less cookbook* is quite innocent in appearance. It contains introductory materials, a philosophy for responsible eating, about 500 recipes compiled in more or less the usual chapters, some useful tables, and an index.

But if you take this cookbook seriously, it will revolutionize your eating habits. It will free you from ignorance and irresponsible attitudes and gently persuade you towards a joyful response of faithful stewardship.

This book is one result of MCC's current focus on the world food crisis. Hints, recipes, and inspirational materials were solicited from readers of Mennonite and Brethren in Christ periodicals. The cookbook is a carefully edited compilation of these materials and represents a successful attempt to raise consciousness and to give assistance in finding a faithful response to that crisis.

It is now about three months since I carried a preview copy of the *More-with-less cookbook* into my kitchen. With more than a little excitement (new recipes are to me like new toys to a child), I turned directly to the recipes. Day after day I enthusiastically prepared breads and casseroles and desserts for the unsuspecting palate of my husband. We found the dishes to be interesting, nutritious, and tasty. But this is also true of recipes which had previously been in my repertoire. So why print another cookbook?

By this time, I had made some discoveries about the book. I noted, first of all, that it is not a "meatless" cookbook and does not proclaim the merits of a vegetarian diet. I found it interesting that one entire chapter is devoted to recipes for cooking protein-rich legumes. I was pleased to see many recipes which require little preparation time and that they are conveniently marked, *TS*. Also, I noted that few of the recipes call for commercially processed foods. I was beginning to sense the significance of this book.

Then I began to read the material presented at the beginning of each chapter of recipes, and I discovered a wealth of information which both shocked and inspired me to really get into the philoso-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

phy behind this innocent-looking cookbook. So I began at page one to discover what Doris Janzen Longacre and hundreds of other Mennonite cooks have to say.

In developing a point of view, the author discusses world food supply and North American eating habits. There is not enough food to go around. Overpopulation and rising affluence are two reasons for the shortage.

How do we affluent North Americans eat? Each of us consumes five times more grain per year than someone living in a poor country. Much of this is consumed indirectly (and therefore inefficiently) in meat, eggs, milk, and alcoholic beverages.

We eat much more protein, calories, and sugar than is necessary for good health. We demand the tender cuts of grain-fed beef rather than range-grown meat which has more protein, fewer calories, and less high-cholesterol fat and can be efficiently raised on land unsuited for other purposes.

We succumb to advertising and buy food for convenience and variety rather than for nutritional value. We allow ourselves to believe that only white bread will do. Tomatoes are a necessity in winter, and sugar-coated cereal is fun to eat. But what about the vitamins lost in processing, and what about the effect on our health of the 1,800 chemicals routinely added to manufactured food? And we complicate our lives by transforming what could be simple fellowship meals into extravagant food displays.

How can we change our food habits? The author describes the change as "an act of faith." Like that of the disciples when 5,000 people were fed with a small lunch, our act of faith must be to share and trust God to do the rest. What does this mean in practical terms? By keeping informed on world food needs and solutions and also by studying what the Bible teaches, we can keep a strong commitment. We must anticipate that change will come slowly and we must be sincere in our reasons for change. If we are living in a family situation, it helps to include children in the planning. And we must learn how to celebrate by affirming faith and relationships as the basis for celebrating, with food playing a complementary role.

"More with less" means eating better but consuming less of the world's limited food resources. This means we must reduce our need for heavily grain-fed meat, for the superprocessed, and for the sugary, so we can release resources for others.

The book contains a studied analysis of human protein requirements, of the various foods with protein content, and also indicates which foods complement each other and are therefore best eaten together to insure full utilization of protein content. What becomes evident is that protein requirements can easily be met with a combination of breads, cereals, and beans. Meat isn't the only source. The extended chapters in breads and legumes demonstrate that it is possible to serve protein in many delicious ways.

We can reduce our need for the superprocessed foods by learning how to make tastier basic sauces, salad dressings, breakfast cereals, and even cheese. The book shows us how.

Ms. Longacre makes a strong plea for the reduction of sugar consumption. Sugar has no food value and causes or aggravates tooth decay, obesity, vitamin deficiency, and diabetes. It is an effective plea because it is accompanied by a chapter on desserts which gives much practical advice on how to cut down on sugar consumption. Land now used for the production of sugar should be freed to produce crops with nutritional value.

"More with less" means eating better with less wasting. When we eat too much meat, or when we rely entirely on meat for our protein requirement, we are wasting. When we allow food to spoil in the cupboard or refrigerator, we are wasting. When we buy in small quantities with elaborate wrappings, we are wasting. The book contains many suggestions on how to avoid wasting. Particularly helpful are the hints found in "gathering up the fragments," a section found at the end of each chapter.

"More with less" means eating better at a lower financial cost. The reader of this book is encouraged to buy in quantity, to buy only staples, to grow a garden and preserve food, to use soybeans and other more economical sources of protein, to make soup and sauces, to do without soda pop and other items of little or no food value, and so on. This frees money to be used for other ways to share resources with the hungry.

"More with less" means eating better with less fuss. With encouragement to save time and energy with organized food planning, to simplify meals by building them around one theme, and to test creativity in terms of how much can be accomplished with the few basic ingredients which happen to be on hand, the reader is led towards the joy of simplicity.

My ambition is to cook meals (in as little time as possible) which are economical, nutritious, creative, and responsible in the light of the world food crisis. If that's your aim, too, the *More-with-less cookbook* should be on your kitchen counter. The significance of this book does not lie in the individual recipes, although each provides an intriguing glimpse into the kitchen of a Mennonite cook in North America or abroad. Its uniqueness lies in the fact that the recipes, together with the other components of the book, provide a sensitive and comprehensive guide for change.

I have a few words of caution. I found the cookbook's recipes for yeast breads all called for considerably more flour than I could work in. To really gain what the book has to offer, you should carefully study it from beginning to end. And finally, be prepared for a change towards the joy of responsible eating!

Indian programs ask, Where are the workers?

No moratorium on Indian ministries workers has been declared, but in both Canada and the U.S., Mennonite programs with native people are experiencing a shortage of personnel.

In the Native Ministries program of the Conference of Mennonites in Canada and in the Indian ministries section of the Commission on Home Ministries (CHM) of the General Conference Mennonite Church, workers are resigning faster than new ones can be recruited.

"It's a puzzler," said Fred Unruh of St. Catharines, Ontario, chairperson of the Native Ministries board, "but no new people are waiting in the wings."

In Oklahoma, all four Indian congregations had pastors at the beginning of 1975. At the end of the year, there were officially none. However, the Seiling church is considering ordaining one of its members to serve as a nonsalaried pastor. Former pastor Clifford Koehn still visits Seiling one night a week for a Bible study.

In addition, the four churches are jointly sponsoring a Mennonite Voluntary Service unit, whose first members, Richard and Carol Dalke of Hutchinson, Kansas, arrived at the beginning of April.

At least part of the reason some of the Oklahoma pastors left was a decision, initiated by some Indian leaders in Oklahoma and approved by CHM, to phase out traditional full-time salaried pastors in favor of an "enabler" or "resource person" who would help all four congregations develop local leadership teams.

The new policy, received with varying degrees of enthusiasm among the Oklahoma churches, has left the churches without leadership in some cases because the former pastors are gone and the new "enabler" has not yet been found by CHM.

"This has been a bit threatening to the Indian churches," admitted Malcolm Wenger of Newton, Kansas, CHM's secretary for Indian ministries. "The only picture of church leadership we've given them has been the full-time salaried individual. But most of these groups, like many rural churches, are not large enough to support such a person."

The expectations created in a hundred years of mission work do not change quickly. One Indian woman whose congregation was without a pastor admonished Mr. Wenger, "You took my church away."

Local leadership has developed in some places: Oraibi, Arizona, for example. Several years ago two leaders were chosen for the congregation. One of them, Karl Johnson, still continues, providing his own financial support.

It has taken a number of years for the group to change its expectations of the pastor and begin to help him with some of the ministerial tasks, said Mr. Wenger.

The two Arizona churches with pastors have local Hopi leadership; the Moencopi pastorate is vacant.

In Montana, Willis Busenitz and Joe Walks Along are serving at Busby and Lame Deer, respectively. Ike Shoulderblade is helping part-time at Ashland, but the congregation is looking for a pastor.

Prospects for new personnel do not look good, Mr. Wenger said. "Experienced pastors feel Indian work is very specialized, while younger persons feel they need some traditional pastoral experience before taking an Indian congregation."

He speculated that the shortage of applicants might be the result of the fact that CHM has not asked for non-Indian workers in Arizona, Oklahoma, and Montana for a number of years—until now.

At one point, seven of eleven churches had Indian leadership.

"We're going in the other direction now," said Mr. Wenger. "As older Indian pastors are retiring, younger Indian leadership has not developed to replace them."

The Native Ministries program in Manitoba has had similar difficulties in filling vacancies. The couples working at Pauingassi and Little Grand Rapids resigned a year ago and replacements were not sent in, although they might have been if they had been available.

Roland and Cheryl Fisch left Hole River six months early because of a threat against Roland's life by a person in the community. The threat was interpreted as serious, although the person was considered emotionally upset at the time and not representative of the feelings of others in the community. The Native Ministries board is in dialog with the leadership of the community to determine what future role, if any, the board might have in Hole River.

Abe and Ruth Hoeppner have recently terminated at the Bloodvein Indian reserve for health reasons. Native Ministries had envisioned switching over to native leadership in the church in 1977, but now that transfer will have to happen a year earlier.

"What is God telling us with all these terminations?" asked Mr. Unruh.

One of the things he may be trying to say, Mr. Unruh commented, is that it is time to give leadership to native persons. This has happened in a good way at Pauingassi, where four men are serving as a leadership team.

Not all Native Ministries projects are short of leaders. In Winnipeg a new project is the recent purchase of a reception house to serve out-of-town medical patients and Native Ministries staff when they come to town. Jake and Trudy Unrau will staff the home.

Clarence Nepinak, a native person, is in charge of crafts sales and some recreational activities at the YOU center in Winnipeg; however, the center is looking for a director. A task force has recommended that the center continue, although its strong involvement in competitive athletics has been terminated.

Henry Neufeld, who with his wife, Elna, worked for many years in Pauingassi, is an itinerant minister to many northern communities. He also makes tape recordings of Bible studies in the Salteaux language.

In North Battleford, Saskatchewan, two new community service projects are developing: a thrift shop downtown and a day-care center in the basement of the North Battleford Mennonite Church. The church's pastor, David Neufeld, is on the Native Ministries staff half-time.

Another new development is the appointment of Neill and Edith von Gunten to a ministry to three Lake Winnipeg communities: Matheson Island, Loon Straits, and Pine Dock. However, the Von Guntens will live in an "urban base" at Riverton, about seventy miles south. Such a drive-in arrangement provides the advantage of placing workers in a community where schools and other community services are accessible. For other more isolated locations, Native inistries may have to recruit workers ho do not have school-age children, r. Unruh said.

In both the Canadian Conference and eneral Conference programs, indigenous leadership in Indian churches is the deal. But the current reality is their eed for non-Indian personnel to fill the aps, guide programs, and smooth the vay for an eventual transfer of leadership to native people. *Lois Barrett and arry Kehler*

hild-care mail floods ICC Washington office

ennonite communities, like other hurch groups, have been targeted with irculars that sound an alarm regarding he dangers awaiting American families f a child-care bill in Congress should be assed.

The Washington office of MCC Peace ection has received more constituent nquiries by mail and long distance phone alls on the Child and Family Services ct (S 626 and HR 2966, identical bills ending in the Senate and House) than on ny other issue since its opening nearly ight years ago.

Understandably, parents are disturbed hen reading the information piece. If he content of the circular were true, amilies would be victimized by government at its worst. But the unsigned, unidentified propaganda sheet is a total abrication and falsehood.

Letters are flowing into the offices of he authors of the bill running as high as 7,000 a day, almost all of them opposing the legislation on the basis of the erroneous circular. Virtually the same bill was passed overwhelmingly in 1971, only to be vetoed by President Nixon.

The bill is designed to help both children and parents, particularly those parents who are working or cannot, for a variety of reasons, care for their children during working hours. It provides full-time or part-time child care. The programs are entirely voluntary.

Ironically, most of those writing letters of opposition have not read the bill itself, or even another interpretation of the bill. Writing to members of Congress on the basis of gross distortions such as appear in this circular can undermine the credibility of the writer when he/she seeks to communicate on another issue.

Those desiring the complete text and an analysis of the Child and Family Services Act may write the MCC Peace Section Washington Office, 100 Maryland Ave., NE, Washington, D. C. 20002. *Delton Franz*

Barry Hieb, left, medical director of the Cochran Gardens Health Center in St. Louis, examines a patient.

Churches support St. Louis clinic

Out of the block partnerships established five years ago between several St. Louis churches and residents of an inner-city housing project grew awareness of the health needs of the more than 2,000 people in Cochran Gardens Apartments.

The residents, packed into eleven buildings, were mostly children (59 percent under eighteen). With the average family having almost five members and less than $4,000 annual income, most people had little money for medicine or doctor's fees or transportation. Medical offices and hospitals were strange places where one was not sure whether to trust the personnel.

The response to these needs was the Cochran Gardens Health Center, located in an apartment on the ground floor of the housing project. It is now funded mostly with grants from churches (including some poverty-project money from the Commission on Home Ministries of the General Conference Mennonite Church).

The health center, staffed by a salaried nurse and receptionist and a number of part-time volunteer physicians, serves about 130 patients a month—most of them children—for a token fee of $1.00 per visit, free if necessary.

"The center is not meant to be an emergency facility; it's a medical clinic," said Barry Hieb, medical director for the center and a member of the St. Louis Mennonite Fellowship. He, like the other physicians involved with the center, volunteers evenings for specific clinics in such areas as general medicine, pediatrics, dermatology, orthopedics, obstetrics and gynecology, and opthamology and optometry.

The clinic does physical examinations, has a weight-reducing class, and offers counseling in family planning.

"We want to help people escape from the cycle of increasingly large families," said Mr. Hieb. "They've got to work on the idea of deciding the size family they want."

A supplemental food program for pregnant women and infants is being set up; there is a possibility of adding dental care to the program; and a monthly lecture series on health topics is planned.

With some donated equipment and medicines, free rent, and free services from physicians, the clinic budget runs about $18,000 a year.

Three or four Cochran Gardens residents sit on the board of the health center, and it is hoped that the entire board can eventually be turned over to the residents, Mr. Hieb said.

Hunger pangs become signals to pray

Mildred Martens

"I had made up my mind which direction the church should go, but since last night I don't know; I want God's will to be done."

"The week has been great! Love and unity in the fellowship are more important than bricks and mortar."

"The pleasures of eating are fleeting, but the pleasures of fasting are lasting."

These quotes were expressed at the end of our week of prayer and fasting at Hesston Inter-Mennonite Fellowship, Hesston, Kansas.

On Sunday mornings our fellowship has had wall-to-wall people seated in aisles, on the stage, in the annex, in the small overflow area, and, on occasion, in the basement. Our structure comfortably seats 150 persons and the average attendance has been 239 during the fall and winter months of 1975-76. Eight years ago our fellowship had 37 charter members plus children. Today our church family includes approximately 190 plus many Hesston College students. Of these, 91 are official members.

During our annual congregational meeting at the end of 1975, discussion concerning the crowded conditions concluded in budgeting a specified amount for a building fund. One brother challenged our fellowship to a series of prayer sessions to seek God's will regarding our facility needs.

That challenge was the spark which ignited our Search for Discernment Week February 23-29. During that week approximately fifty people came to the church between 6:00 and 7:30 p.m. for a short meditation, an explanation of a prayer topic, sharing, and prayer in six different groups. The supper hour was designated with the hope that those who felt led to fast would do so. Pastor Waldo Miller encouraged us to read Isaiah 58 daily. Each evening a different option for prayer was to be considered:

Monday—a new building on the present location;
Tuesday—remodel present structure;
Wednesday—leave present structure as is;
Thursday—sell, and build elsewhere;
Friday—start a sister church;
Saturday—other options, including having two services each Sunday morning.

The experience of fasting was new to most of us, thus we fasted in varying degrees. Some omitted supper and evening snacks, others had a daily diet of liquids only—some for a few days and others doing this all week. All were encouraged to fast in the manner they felt God was directing. Strength came in knowing others were also fasting and that one's stomach was not the only one with hunger pangs. Those became signals to pray and read God's Word instead of eat. Isaiah 58 became a satisfying coffee break for some.

On the 28th, Sunday afternoon, we gathered for a time of sharing and reflection on the happenings of the past week. Following are excerpts of shared insights gained from the week's experience.

—The whole experience, untried here before, was overwhelming!

—A surprisingly large number of people participated.

—We must remember the "church" is not a building; it is persons.

—This was a time of learning to wait on the Lord and to exercise my very small faith.

—The *joy* of the Lord was my strength.

—An openness, a closeness to fellow Christians and more love and unity were felt during this week.

—We are not to set aside just a short time for fasting now; but our whole life needs to become a fast (a discipline) for the Lord.

—One sister had a dream, bringing forth the idea of "unity."

—Much searching and learning to love each other and discern God's will was experienced.

—Seek ye first the kingdom of God, and the "church building" will be added unto you.

—We need to be more concerned with our temples of God (our bodies) than a temple for worship.

—This week has been more of a revival experience than if an invited evangelist had come to preach fire and brimstone, thus leaving us with only guilt feelings, not necessarily love and unity.

—The first three days our thoughts were centered on a building, but the last evenings we forgot about a structure and spent time praising God and meditating on *his* will for us.

—Maybe this is just the beginning of the Lord speaking to us. Would we be willing to do this again in the future?

—Is the building our real need or is the mission of our fellowship the real need? (Do we have the right relationship with people in Hesston and around the world? Are we really concerned about those outside the four walls of this building?)

After the discussion we ate a simple lunch together. We were asked to list immediate and future planning ideas which we felt God had revealed to us. The results were tabulated as follows:

1. Several indicated interest in starting a sister congregation, possibly utilizing our present facility for this.
2. When conditions become too crowded, some of our members will sit in the basement area. This arrangement will be used until spring, since during summer months the situation usually changes. People go on vacations and most of the college students are no longer with us.
3. Since quite a number suggested two services on Sunday mornings, this might be considered on a trial basis.
4. By next fall, if a sister congregation should materialize; our needs might be somewhat different.

In conclusion, this experience of prayer and fasting brought about personal renewal plus a greater love and unity.

Soviet Baptists to visit North American Mennonites

A five-member delegation from the All Union Council of Evangelical Christians-Baptists (AUCECB) in the Soviet Union will spend the last half of May visiting Mennonite communities in North America at the invitation of MCC.

The delegation, to be headed by AUCECB executive secretary Alexei Bychkov, includes a Mennonite, T. Kviring (Quiring), and P. Shatrov, G. Pavlenko, and W. Mitskevich. Many Mennonite churches in the Soviet Union are members of the AUCECB.

Instead of speaking at a number of large public meetings, the delegation will participate in small-group seminars in four locations: a seminar on peace and social concerns in Akron, Pennsylvania; on Christian education and ministerial training in Goshen and Elkhart, Indiana; on music and drama in the church in Winnipeg, Manitoba; and on the nature and mission of the church in Kitchener, Ontario.

Two members of the delegation will also visit Vancouver, British Columbia.

Words & deeds

First Church in Calgary, Alberta, hosted fifty-one delegates from General Conference, Mennonite Brethren, and other churches in the province for a church choir conductors' workshop recently. Resource persons were Helen Litz, director of the Mennonite Children's Choir in Winnipeg, and John Pauls, consultant for the Department of Education in Alberta. The workshop ended with a Sunday afternoon concert.

The U.S. Mennonite Brethren Board of Reference and Counsel has decided against placing men in the military chaplaincy because that might harm the church's historic position on peace and conscientious objection. "Where Mennonite Brethren men want to enter the chaplaincy, we ask them to seek other endorsement," the board said. "As a board we encourage the option of a Christian ministry as civilians to military personnel."

Voluntary service units from the Northwest United States sponsored by four different agencies met for a joint retreat March 25-28 at Salem, Oregon. The forty participants included members of nine units under the programs of the General Conference Mennonite Church, Mennonite Church, Brethren in Christ Church, and Mennonite Central Committee. "It is important for various programs to get to know each other," said Dale Suderman, associate MVS director for the General Conference and one of the resource persons for the retreat. "We plan to have future meetings like this in the Northwest region."

Selected members from the Mennonite Collegiate Choir, composed of the combined choirs of Bethel and Tabor colleges, will perform at Kennedy Center, Washington, D.C., on July 12. That date has been designated Kansas Day in the Bicentennial Parade of American Music. The repertoire for the concert consists entirely of music by Kansas composers, present or former residents. These composers include J. Harold Moyer, head of the music department at Bethel College; Jonah C. Kliewer, Tabor choir director; Eugene Butler of Overland Park, Kansas; and Kirke Mechem and Gail Kubik, now residing in California.

The Champaign-Urbana, Illinois, voluntary service unit moved into its own house recently. The unit, which had previously rented a double apartment, is jointly administered by Mennonite Voluntary Service (General Conference) and Mennonite Board of Missions (Mennonite Church).

The Houston Mennonite Church, Houston, Texas, a member of the Western District Conference (General Conference), has applied for membership in the South Central Conference (Mennonite Church) as well. The South Central Conference annual session will meet July 16-18 and will act on the recommendation of its executive committee.

Churches plan presence at Habitat forum

The U.N. Conference on Human Settlements—"Habitat"—will draw representatives of 140 governments to Vancouver, British Columbia, May 31 to June 11. Many view this as a showcase for demonstrating, through the use of films and other means, how they have solved the problems of urban living.

Concurrently, nongovernmental organizations accredited to the U.N. Economic and Social Council are holding their own Habitat forum. In five converted airplane hangars at Jericho Beach, they are scheduling panel discussions and debates on how to improve the living conditions of the most deprived groups in both developing and developed countries.

About twelve church bodies have registered as observers at the U.N. meeting. And three major U.S. denominations have indicated they will bring sizable groups of ethnic community developers to this "world's fair on human settlement."

The World Council of Churches has agreed to coordinate arrangements for bringing fifty people from Asia, Africa, and Latin America to Vancouver. They will come from twenty-five or thirty cities where church-related action groups are challenging the process of government planning without the participation of the people most affected, criticizing government policies that resettle urban squatters far from any means of livelihood, developing new approaches to urban housing, and questioning the effects of multistoried housing on family and community life.

The churches will give the platform to these third worlders each afternoon to share their experiences and discuss the church's contribution to human settlement issues.

Persons planning to attend Habitat may notify Louis Hodge of the Office of Community Development, United Methodist Church, 475 Riverside Drive, New York City. Local arrangements for church visitors are being handled by Terry Anderson, professor of social ethics at Vancouver School of Theology.

Peace groups testify on war taxes

A Roman Catholic professor of theology joined by Mennonite, Brethren, and Quaker representatives, testified on the World Peace Tax Fund Act (WPTF) before members of the U.S. House ways and means committee in March.

The WPTF bill, HR 4897, sponsored by twenty-three members of the House of Representatives, would allow taxpayers who are consciously opposed to participation in war to elect to have their income, estate, or gift tax payments spent for nonmilitary purposes.

In addition to the statement presented at the ways and means committee hearing by Richard T. McSorley, speaking on behalf of Pax Christi and the Catholic Peace Fellowship, a statement by the Mennonite Central Committee Peace Section in support of the bill was submitted.

"The debate among us as Mennonites is on the question of whether we must, in order to faithfully follow the way of peace taught by our Lord Jesus Christ, break the law by refusing to pay part or all of our federal taxes since a high proportion is used for war," the Peace Section statement said.

"We do not want to break any laws, but some of us feel compelled to do so on the tax matter because of a growing conviction that in our modern time we are not living out our conscientious objection to war if we pay federal taxes used for military purposes. We urge you [the ways and means committee] to provide a way for us and for many others of similar convictions to obey both the law and our convictions by enacting the World Peace Tax Fund Act."

The congressional hearing coincided with the first annual meeting of the newly formed National Council for a World Peace Tax Fund. Four Mennonites are members of the council, made up of peace church members, Methodists, Catholics, and other Christian pacifists.

Elected as officers of the National Council for a World Peace Tax Fund were Delton Franz (Mennonite), chairperson; Raoul Kulberg (Quaker), vice-chairperson; and Ralph Smeltzer (Church of the Brethren), treasurer.

Record

Workers

Curtis Birky, a student at Goshen College, will become Illinois youth worker for both the Mennonite Church and General Conference Mennonite Church this spring.

Jerry J. Griffin, chaplain of Bethel Deaconess Hospital and Home, Newton, Kans., has been named president-elect of the Mennonite Health Assembly.

Jake Giesbrecht, General Conference missionary in Saraipali, India, began a three-months furlough in Waldheim, Saskatchewan, on Mar. 12, just before the death of his father. His wife, *Dorothy*, was to join him in April.

Wanda McDowell has been named director of the nursing program and professor of nursing at Bluffton (Ohio) College, effective Sept. 1. Ms. McDowell will assist Bluffton College in the initial planning and program development for an accredited baccalaureate nursing program although the program is still in the planning stages and the college is not yet prepared to accept applications. Ms. McDowell received her BSc, MA and PhD degrees from Ohio State University and the nursing diploma from St. Luke's Hospital School of Nursing, Cleveland. She currently serves as a consultant in nursing to the United States Public Health Service.

McDowell

Maria Penner

Martin Penner

Reimer

Martin and Maria Rempel Penner, Sargent Ave. Church, Winnipeg, have begun a three-months furlough. Last December the Penners completed a twenty-seven-months MCC assignment in northeast Brazil. Now they have left for a three-year assignment in the Chaco of Paraguay. Martin will work in agriculture extension and Maria in public health nursing. Both have attended Canadian Mennonite Bible College.

Glen Reimer, Glendale Church, Lynden, Wash., has begun a two-year term of voluntary service with Mennonite Board of Missions, Elkhart, Ind. Glen is working as a van driver with Mission Services in London, Ont. He attended Bellingham Technical School for one year. Before entering service he was employed at an upholstery shop in Bellingham. Glen is the son of Mr. and Mrs. Winfred Reimer of Bellingham, Wash.

Calendar

Canadian

Apr. 30-May 1—Alberta Women's Mission Conference, Grande Prairie, Alta.; Justina Heese, speaker

May 2—Commencement exercises, Canadian Mennonite Bible College, Winnipeg, Man.

Eastern

Apr. 24—Program series, Germantown Church, Philadelphia, Pa.; topic, "Black, white, and Indian relations"; Hubert Brown, Emma LaRoque, resource persons

Western

Apr. 24-25—Men's retreat, Camp Mennoscah

THREE SECRETARIAL POSITIONS OPEN

at General Conference Mennonite Church central offices, Newton, Kansas

Mennonite Voluntary Service. Duties include coordinating plans, schedules, and production of publicity and recruitment materials for three administrators and personnel office. Start in August.

Division of Administration. General secretarial work with bookkeeping interest required. Start no later than June 1.

General Board. Duties include typing from dictating machine, filing, keeping track of projects, and assisting in production of brochures. Start between May 1 and June 15.

All applicants should be available for at least two years. Secretarial training and experience preferred. Contact:
Personnel Office
General Conference
Mennonite Church
Box 347, Newton,
Kansas 67114
An equal opportunity employer

Conference minister required

The Conference of Mennonites in Manitoba invites applications or inquiries for the position of a conference minister, to commence August 1, 1976. The applicant will be responsible to serve in a pastoral role to church leaders and to counsel and initiate some programs with ministers and deacons. He will report to the executive. A knowledge of the German and English languages is preferred. Salary is negotiable.

Applications available on request. Please forward personal resume with application to:

Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: John F. Wiebe, Conference Administrator

Letters

Form a Christian party

Dear Editor: Imagine a growth of 23,745 n one year in a certain church brotherhood. How many other churches in the United States have gained that in 1975?

It is not getting better in this United States; it is getting worse. Why? Because instead of all Christians in the United States joining hands into one united group, they are divided into groups, either Democrats, Republicans, ndependent, or something else.

Is it not time for all Christians to form a group, party, or whatever other name decided on, and be in a position to elect the president, vice-president, senators, representatives, and all elected government officials? Are there enough Christians in the United States to swing an election? I say yes.

In last Sunday's *Parade* an article appeared that gave the names of many groups working for that goal. In my opinion 50 percent of nonchurchgoers would join our ranks. Our group would definitely demand that all nominees for any office must be born-again Christians.

From the taxpayers' viewpoint, there are so many expenses at present for presidential elections it is astounding. The cost to the taxpayer for the government to give each candidate large amounts of money to campaign with is enormous. In this morning's *U.S. news and world report* it states that over $6,000,000 is required for guards to protect each candidate. A Christian group, organization, or whatever name is decided upon will eliminate that. It is my opinion all church periodicals could change that.

The program can succeed only with the help of Christians in the United States and your help will be needed in more ways than one. *Allen J. Burkhart, 215 West 10th St., Newton, Kans. 67114* Mar. 12

Open letter to MCC on aid to Vietnam

Dear Editor: Should Mennonites aid Vietnam? The people, yes; the government, no. Some have withheld, and I considered withholding, taxes from the U.S., although its militarism (and government of checks and balances) is geographically in retreat. Should we freely aid a supposedly exhausted government, which, however, faces no internal popular checks on its attacks against Thailand or control of Laos, and whose main sponsor, the USSR, is forcefully expanding by far the world's greatest present (and still ruthless) empire? Would we feel a Christian obligation to help a Hitler because our country had previously fought against the German people?

We can do this, I believe, only if we have a generous but nationalistic obsession with our own nation's sins. Or is it even generous? We are criticizing not ourselves, Christians living on land stolen by others from the Indians, but those people over in Washington, who defend some dictatorships against a bigger one but are (like us?) not now trying to seize land. Calls to repentance are still needed for the U.S. and Canada but also, at least as much, for precisely those countries whose own people are gagged.

It is an intellectual epidemic to confuse liberalism with aid to the suppressors of liberty. We intellectuals and liberals (some professors, editors, preachers, social workers, writers, etc.) may claim to be open-minded, but we are just as slow to admit our own group's typical mistakes as anyone else. Wanting to be prophets, we may be the last to see some trends.

The story of the Good Samaritan does not teach us to hate criminal individuals or nations, but it does teach us to care for their victims. If the government of Vietnam just won't let us help individual victims of both sides of the war or even see what *they* do with our aid, there are plenty of sufferers among the forgotten native Americans or the refugees from most of eastern Europe, Vietnam, Cambodia, Chile, Cuba, Angola, etc. Is secrecy better in Hanoi than in Washington? Let us give our limited aid to those who will not consequently divert more energy into conquest and tyranny. U.S. support for rulers like General Franco has always disheartened me. How should I feel now about my own church seemingly doing a similar thing, even if not directly with weapons?

I do recognize the Christian impulses and the desire to maintain contact in the push for aid to Vietnam, but have these other points been thoroughly discussed in our congregations?

Now on a partly different but related point: the cold war and arms race are not primarily the fault of the West, unless we look at symptoms more than causes, but they divert enormous resources from dealing with such problems as starvation. Criticism of Communist and other dictatorships would at least make them a little more cautious. Sometimes it even brings obvious results, such as the release of tortured political prisoners. We should stop ignoring this. We haven't minced words with our own governments, but we seem timid and totally tongue-tied toward the Kremlin tyrants. Our present unused freedom to speak to them may not last. On political prisoners and torture check with Amnesty International, 53 Theobald's Road, London WC1X 8SP, England. *Ronald L. Rich (Professor of Chemistry ICU), Mitaka, Tokyo 181, Japan* Mar. 13

Good blending of GC-MB-OM

Dear Editor: Concerning the letter, "GC-MB barriers are high" (March 2 issue): May I commend to all readers the spirit of the fellowship here at Warden. One of the most precious days in my over thirty years of pastoring was September 17, 1972. A group of young people were prepared for baptism. Some wanted immersion. Some wanted to be baptized in the sanctuary. We have no inside provision for immersion. So some were baptized in the morning service. Essentially the same congregation was present when the rest were baptized in a farm pond in the afternoon. All have accepted each other. Each was granted the desire of his own heart. None has ever since implied, as far as I know, that their mode was better in the sight of God.

Another good experience was at our Thanksgiving union worship service, 1971, when *The Mennonite hymnary* was used for congregational singing in a Roman Catholic sanctuary. In my limited knowledge and observation each of the above experiences was a first in Mennonite church history. But I would sincerely hope it is also happening elsewhere. Here the Lord has given a good blending of GC-MB-OM and others. Praise the Lord! *Frank Horst, Box 766, Warden, Wash. 98857* Mar. 8

House church or infiltration

Dear Editor: This is a reply to the letter by Edgar Epp (March 2 issue).

The Church of the Savior, Washington, D.C., has a practice whereby they will occasionally commission certain members who have reached a specified level of maturity to infiltrate a certain congregation of one of the mainline denominations.

The first option I would propose for the Epps would be for their home GC church to commission them to infiltrate the MB congregation at Victoria, British Columbia. I would further suggest that in making this type of application for membership the Epps reserve the right to hold and express any convictions they may presently hold regarding the biblical mode of baptism, conversion, or radical Christian discipleship, as well as the whole concept of a believers' church according to Anabaptist tradition, or any other concept they may presently hold regarding the application of Christian principles to the life of our present-day society.

A second option I could recommend for the Epps would be to operate a house church in their own home. If Victoria, British Columbia, is a typical city, there must also be in it those people who have written off the institutional church but might still welcome, or at least be willing to try, a smaller fellowship in which the sharing of inner frustrations and experiences is possible. Could it be that some GC people who are hiding in your city might let themselves be found by such an experiment?

Finally I, for one, appreciate immensely the manner in which this problem was verbalized or brought to the attention of both conferences. It might be more noble to build bridges than fences. *Louis A. Janzen, North Newton, Kans. 67114*
Mar. 17

The waiting Father

Dear Editor: The article entitled, "The waiting Father," by A. M. Hunter (March 9 issue) reminded me that only once in my lifetime have I heard anyone suggest a different title for this parable of Jesus which tells of the father and his two sons. The occasion was a sermon with the message entitled, "The prodigal father."

Since then I have often wondered why this parable happened to be so grossly mistitled, for the central figure is the father, who represents God, our Father. Relative to this parable these attributes of God come to mind: generosity, abundance, liberality, goodness, bountiful, large-hearted, provident, and even extravagance, for God gives in excess, and he gave even before we thought of giving.

To give a simple title to the parable with such range as this one—to encompass all the qualities and characteristics of the father, as well as each of the two sons—is next to an impossibility. It is not an impossibility, however, to change the title so it will advance and declare the qualities and attributes of God, our Father. *A. Theodore Mueller, Route 1, Box 307, Cape Girardeau, Mo. 63701*
Mar. 16

Don't want hot/cold war

Dear Editor: I plead for forgiveness for not "practicing what I preach" in a recent letter to the editor (January 20 issue) for labels are not in Christian love and can cause a cold or hot war among today's religious organizations such as we see in our world. *Joe Eck, Route 3, Inman, Kans. 67546*

Waltzing over the abyss

Dear Ms. Barrett: I have read and reread "Waltzing over the abyss," by Melvin D. Schmidt (March 2 issue)—and underlined it, too. We have recently been studying the Book of Mark and this story is fresh in my mind. The interpretation of that difficult story holds much meaning for me.

Likewise the article "Why Jesus taught in parables" by A. M. Hunter (March 2 issue) has been most helpful. *Ardis L. Zerger, 23302 Hollander, Dearborn, Mich. 48128* Mar. 16

New peace equation

Dear Larry: I'd like to comment on the excellent piece by Don Blosser, "Sharing a jail cell with Paul" (March 9 issue).

Don comments that we must take seriously Ephesians 6:12 that "sharing a jail cell with one of the saints of God for standing up to the principalities and powers may not be fun, but it just may be the shape of faithfulness for our generation in the proclamation of the gospel."

Don is right on, and I notice that he has the willingness to make a dynamic new equation of our peace witness. By participating with the Berrigans and Ladon Sheats in a nonviolent direct action at the White House, I feel, Don has given us a much-needed new direction. By his actions Don has said that we must equate peace with an active pursuit of social justice. I'm glad to see this equation being made.

For too long now I feel that we in the Mennonite camp have made two erroneous equations: (1) peace equals peace of soul, personal conversion divorced from discipleship in the social sphere, and (2) peace equals noninvolvement, the approach of *die Stille im Lande*, an approach which does have some prophetic relevance but can become too self-indulgent (as witnessed by our extreme ethnocentricity).

Don, thank you for realizing and following out this equation of peace. I feel we as a North American Christian Mennonite community are fighting common diseases. May we all become doctors before it is too late! *Robert V. Peters, Route 1, Waterloo, Ontario N2J 4G8*
Mar. 16

The gospel in a nutshell

Dear Larry: I want to thank you and W. Frederic Sprunger for "The gospel in a nutshell" (March 9 issue). I used this article in the service of our local jail ministry. It was so good to be able to use my own church paper to bring a beautiful evangelistic service.

I wouldn't have strength to take any other kind. It is as Paul says in Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth. . . ." *Jesse D. Krehbiel, 535 North Carrie, McPherson, Kans. 67460* Mar. 16

Study vacation seminar at Camp Colorado

War taxes, civil religion, militarism, nuclear environmental dangers, and life-style are some of the issues to be studied at this one-week seminar July 25-31.

The seminar is open to all persons (families and singles) who wish to participate in discussion, study, reflection, and recreation on vital peace issues. This is one activity of the peace/action team that will be based in Arvada, Colorado, this summer.

For more information about the seminar, contact Bob Hill, 5927 Miller St., Arvada, Colorado 80004.

Pastor wanted. The Homewood Mennonite Church invites applications for a pastor of a congregation in a rural setting. Membership approximately 85. Please apply with particulars regarding education and experience, as well as questions, to: Homewood Mennonite Church, c/o Mr. Elmer Wiebe, Box 72, Homewood, Manitoba R0G 0Y0.

East meets West

When trained agriculturists from Poland
brush shoulders with Mennonite farmers in North America
a lot can happen.
Worlds stretch,
barriers break,
questions fly
as hosts and apprentices
learn to celebrate differences,
bend to new patterns of thought and work,
share faith and values.
Open your world
to a Mennonite Central Committee exchange visitor.
A creative way to build community.

Mennonite Central Committee
21 S. 12th Street
Akron, Pennsylvania 17501

Mennonite Central Committee (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

THE PARABLES FOR TODAY

The wrong question

A. M. Hunter

According to P. G. Wodehouse, a parable is a Bible story which at first sounds like a pleasant yarn but keeps something up its sleeve which suddenly pops up and leaves you flat—as "flat" as that lawyer must have felt who provoked from Jesus the story of the Good Samaritan.

The lawyer was a doctor of the Law, an expert in the Law of Moses (God's revelation of his nature and will made to old Israel). To understand the verbal exchanges between him and Jesus, we should know that, before this, doctors of the Law had summed up the whole Law by putting together two commands from it: (1) Deuteronomy 6:5: "You shall love the Lord your God with all your heart," and (2) "You shall love your neighbor as yourself."

Thus, when the lawyer "tried out" Jesus with the question: "Master, what shall I do to inherit eternal life?" it wasn't because he longed to know the answer—he knew it already—but because he wished to cross-examine Jesus as an authority on the Law.

On the spot. Little did the examiner guess how he himself was about to be examined. The Jews, you should note, regarded the word *neighbor* as a term of limited liability. They could never admit that when the Law told them to "love their neighbor," "neighbor" included dogs of Gentiles or half-breed heretics like Samaritans.

So, when the lawyer asked Jesus: "What must I do to inherit eternal life?" Jesus answered him with another question: "What is the Law's answer to your question?"

The lawyer replied, "You shall love the Lord your God with all your heart, and your neighbor as yourself." "Right answer," replied Jesus. "Do this and you are on the way to eternal life!"

It was then that the lawyer felt emboldened to put the question he was really spoiling to ask Jesus, "And who, pray, is my neighbor? Where do I draw the line?"

It was a theological debate the man wanted. Jesus declined the invitation. Instead, he told a story not to answer the lawyer's question but to show him that his was the *wrong* question. The right question is not "Whom may I *consider* my neighbor?" but "To whom can I *be* a neighbor?"

And the right answer to this one is: "Any human being whose need serves a claim on my help."

Now to the story. First, we see the lone traveler making his way along the so-called Path of Blood, those seventeen miles of dangerous road that slope down from Jerusalem to Jericho.

Suddenly the robbers swoop, beat up their man, strip him of his valuables, and vanish as quickly as they came.

A little later, along come two pillars of the Jewish church—a priest and one of the minor clergy, a Levite. They can't help seeing the wounded man, but not a finger do they lift to help him. We are not told why. Perhaps they feared the robbers might reappear and clobber them also. Perhaps they feared that, if they stayed to help, they would be late for their sacred duties.

What we do know is that—human nature being what it is—we often find reasons for evading a distasteful duty when faced by it. So off go priest and Levite on their famous wide detour: "They passed by on the other side."

Then, along comes the hero of the story, and of all persons he is a Samaritan—a half-breed heretic with whom no self-respecting Jew would have anything to do. (John 4: "The Jews have no dealings with Samaritans.")

One look at the victim is enough. Dismounting, the Samaritan applies first aid, wine and oil to disinfect the wounds, bandages to bind them up. Then, hoisting the man on his own beast, off he sets for the nearest hostelry to care for the man that night.

Next morning he produces what in our money would be the equivalent of two tens.

"Look after him," he says to the hotel keeper, "and if you spend any more on him, I'll reimburse you on my way back."

The story told, Jesus asks the final question: "Which of these three men proved neighbor to the man who fell among the robbers?"

The lawyer gives the only possible answer, "Why, the one who showed kindness to him."

"Then," said Jesus, "go and do as he did."

With the exception of the prodigal son, no story of Jesus has so left its mark on our thinking and language. Nowadays we even have a body of selfless people called "the Samaritans" dedicated to helping people in dire distress of body and mind.

But have we fully understood the meaning of Christ's story? Am I wrong in supposing that we usually think of it as the story of the man who did his good deed?

But isn't the real point of Christ's story this, that one's neighbor may well be the man we least expect? "How can I love my neighbor if I don't know who he is?" said the lawyer. Jesus answers: "Real love never asks questions like this. It knows no bounds of race. It only asks for opportunities of going into action."

When you think of the story this way, does it not cease to be just the story of the man who did his good deed and become a damning indictment of all racial and religious superiority?

"Who is my neighbor?" To that question Jesus still answers, "Wrong question!" The right question is, "To whom can I be a neighbor?"

But he does not stop there. To all of us who profess to follow him today, he says, "Go and do what the Samaritan did to all the unfortunates whatever their creed or color, who meet you on life's Path of Blood."

One point more. In the early church the scholars were wont to identify the Good Samaritan with Christ himself. Today, with our better understanding of the parable, we are quick to object that this is bad exegesis, or biblical interpretation. A parable is not an allegory. To identify Christ with the Good Samaritan is to allegorize it, and this is not permissible, exegetically.

Fair enough! But if this old interpretation is not *exegetically* right, is it not *evangelically* true? For did not the teller of the parable himself become the Good Samaritan of us all when, by his cross, he gave us healing for our hurt and brought us life by his death?

If this is true—and it is the very heart of the Christian gospel—are not you and I under solemn obligation to honor and serve the hidden Christ who meets us (as he tells us in the parable of the last judgment) in all his stricken brothers?

If you visit Palestine today your guide will point out to you the Inn of the Good Samaritan on the Jericho road. But the Jericho road isn't merely in Israel. Now it is everywhere. Sooner or later you and I find ourselves on it, confronted by a stricken brother (or sister). And to us, as to the lawyer, comes the command of Christ, "Go and do as he did."

Questions for discussion

1. Can you recall any other parables in the Bible which at first sound like pleasant yarns but keep something up their sleeves which suddenly pops up and leaves you flat?

2. Try to translate the characters in this parable into modern terms, and apply the teaching of the story to the problem of racial discrimination.

3. T. S. Eliot speaks of people today as "dispersed on ribbon roads and no man knows or cares who his neighbor is." What can we Christians do to remedy this unchristian situation?

Next week: *The ten talents*

Published by permission of Life and work

Contents

What if they sent us a missionary because we're rich? 264
More-with-less: A book that can revolutionize your eating habits 266
News 268
Record 272
Letters 273
The wrong question 276
Looking at the deaconess movement again 278

CONTRIBUTORS

Doris Longacre, Akron, Pa. 17501, works with MCC's food and rural development department. She edited the book which is reviewed in this issue on pages 266-67.

Mildred Martens, 406 North Weaver, Hesston, Kans. 67062, is a member of the spiritual ministries committee of the Hesston Inter-Mennonite Fellowship and a Sunday school teacher there.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Looking at the deaconess movement again

Stuffed away in the attic of the Mennonite consciousness is the deaconess movement. Fifteen deaconesses associated with the Bethel Deaconess Hospital and Home in Newton, Kansas, are still living, but the community is not growing. The last two deaconesses joined in 1954, and those remaining are in their sixties, seventies, and eighties.

This group of single women living together began in 1908, primarily supported by the churches in the Western District Conference. Inspired by the European Lutheran deaconess movement of the nineteenth century—a kind of Protestant religious order—the Mennonite deaconess organization attracted no more than sixty-six women over the course of fifty years—almost all in hospital work in Newton; in Mountain Lake, Minnesota; and in Beatrice, Nebraska. The remaining sisters keep up their Monday evening meeting for prayer, decision making, and mutual spiritual encouragement.

Although it is doubtful the deaconess structure can be reduplicated in its present form, it is more than a quaint relic of another age. Some of its aspects need a modern-day revival: only in the deaconess movement were Mennonite women in the early part of this century given a place of responsibility and respect within the church—on their home turf rather than the mission field.

The comparisons with missionary work have been open. "All deaconesses are missionaries," said Sister Lena Mae Smith. "It was the Christian work that attracted us to the deaconesses. We didn't become nurses just to go out and earn money."

Deaconesses did become involved in a few areas outside of the hospital. They started the public health nursing and school nursing programs in Newton. They operated a school of nursing. One—Sister Hilda—was a "church deaconess" for a short time in Berne, Indiana, serving as assistant to the pastor.

But over the years, the deaconess image was that of a nurse. With little direct effort to recruit new deaconesses, there came to be no "sisters on probation."

For a few years in the 1950s, the General Conference's Board of Christian Service attempted to revive the idealism of the deaconess movement in an organization called Women in Church Vocations. Members would be scattered, would be allowed to marry, would not be required to dress uniformly, would serve in a variety of church-related occupations, and would meet once a year for fellowship. Only a handful were ever commissioned under the new organization.

"Times have changed," said Sister Dora Richert. "People don't want to tie themselves down. Many of the student nurses found the deaconess life too binding."

"People's thinking is always short-term, not a lifetime commitment," Sister Lena Mae agreed. "Our whole society's different. Everybody's so independent. A woman has to look out for herself. She's not doing it in groups as we used to."

Ironically, just as the deaconess movement seems destined for extinction, some of its values are taking hold again among Mennonites.

First of all, the individualism of North American society is more and more under attack. Christian communal groups are springing up like dandelions in April. People are becoming more willing to give and receive encouragement and criticism within their house church or intentional community.

Secondly, more people are recognizing that single persons are not half-persons, but have valuable gifts to offer the church. In a day when singleness has become a liability in getting a church-related job, the deaconess movement reminds us that not only does Christ call single people, but singles may be better suited to some tasks than married people are.

Finally, the current women's movement has been prodding the church to revive its ancient tradition of giving women respected and responsible positions in the church. We who began affirming women's gifts in Christian ministry in the 1970s are not the first to do so. Others, including deaconesses, have gone before us.

These three values of the deaconess movement need to be drawn together in the Mennonite church today. The deaconess movement of fifty years ago need not be exactly duplicated, but we have much to learn from it. We must create a structure in the Mennonite church where women are systematically encouraged to use their gifts in church vocations and, most important, are given a support group to help them do it. Can we build the model together? LB

The Mennonite
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:17 APRIL 27, 1976

Where were you in 1776?

Robert Kreider

Where were you in 1776? In Philadelphia at Carpenter's Hall Thomas Jefferson, Benjamin Franklin, and fifty-four others had signed the Declaration of Independence. But where were you—not you, of course, but your great-great-great-great-grandparents—plus or minus one or two "greats"? Let us pretend that they are living now.

Malcolm Wenger relates a conversation with an elderly Hopi brother, who vividly described to him a conflict at Oraibi in 1680 in which two priests were killed: Father Joseph and Father Augustin. For this Hopi brother, those events were as real as an event happening only yesterday. The elderly Hopi said, "And we buried them, but I won't tell you where because I don't want to get in trouble."

Six generations back each of us has sixty-four ancestors and seven generations back, 128—unless there has been some intermarriage, as there likely was. Among Mennonites, and in fact among most Americans, few of our ancestors were here in 1776.

In the thirteen colonies in 1776 probably no more than 4,000 Mennonites could be found and none in present-day Canada. This compares to 300,000 Mennonites in North America today. In fact in the thirteen colonies in 1776 lived fewer than 2½ million people—about the size of the present population of Kansas. Almost all of those 4,000 Mennonites lived within seventy-five miles of Carpenter's Hall. Two-thirds of the localities in the United States of present-day General Conference congregations would in 1776 have been in Spanish-claimed territory.

If your name is *Lawrence Hart*, your Cheyenne ancestors in 1776 might still be living in the timbered country around Lake Superior. They lived in earth lodge villages and grew corn, beans, and squash and hunted on the side. About this time the horse was introduced into their culture, and gradually they migrated westward across the Red River toward

Where were you in 1776?

the Black Hills. From a gardening people the Cheyenne became a nomadic, hunting people. With their newly acquired skills of horsemanship, they pursued the bison. The Great Plains teemed with 75 million of them. Lawrence's people did not have family names in 1776. Later his father's family name would be "Peak of Heart," which was then shortened to "Hart." Without benefit of the Minutemen at Concord Bridge or Thomas Jefferson at Carpenter's Hall, Lawrence's people knew a great deal in 1776 about freedom and community and the ways of peacefully resolving conflicts.

My family ancestors—bearing names like Brubaker, Shellenberger, Kreider, Ebersole—were in Lancaster County, Pennsylvania, in 1776. They were farming near Lancaster City, trying to avoid conscription into the militia and enjoying wartime profits. Lancaster County was a breadbasket for the Continental armies, which explains why George Washington positioned his army at Valley Forge astride his major supply route to Lancaster fifty miles to the west. Some of my wife *Lois's* ancestors were here in 1776—such as the Gehmans and the Lamberts. Her father's people were Amish families like Sommer, Unzicker, Nofziger, and Kennel, who were still in Alsace and the Palatinate in 1776 and would make the trip to Central Illinois in the 1830s.

In Oraibi, Arizona, the oldest continuously settled community in present United States, were living the Hopi ancestors of *Daniel Schirmer, Karl Johnson*, and *Don Talayesva*—all members of our congregations today. On the very day of the Declaration of Independence a Franciscan missionary, Francisco Garces, stopped in Oraibi as he was exploring a route from Santa Fe to Monterey, the Spanish capital in California. Daniel's ancestors told these explorers that they were willing to be friends but had no interest in becoming Christians. Another 150 years would pass before they would take that step.

If you are *S. F. Pannabecker*, whose history of the General Conference, *Open doors*, has just come from the press, your Dutch ancestor Pannenbakker (tile burners) in 1776 would have been in Pennsylvania already for seventy to eighty years. One of the Pannabeckers, Hendrick, had been a surveyor for William Penn. His father had seen his parents martyred in Holland. Along with S. F.'s martyr ancestors was a non-Mennonite, William Tuttle Ploughman, who fought with the revolutionary forces in the Battle of Long Island. Others, the Cobers, left for Ontario after the Revolution—perhaps Loyalists.

S. F. Pannabecker's wife, *Sylvia Tschantz*, comes of a pure stream of Swiss Mennonites from the Emmental Valley of Canton Berne: the Tschantzes, Geigers, Baumgartners, and Steiners. Fifty years would pass before they, too, migrated from the Emmental, Jeangisboden in the Jura, and Belfort in France to Wayne County, Ohio.

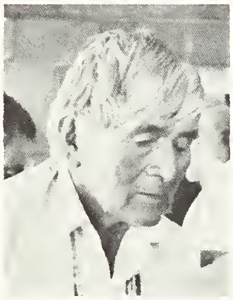
If you are *Elaine Sommers Rich* of International Christian University, Tokyo, your great-great . . . grandfather Peter Drushel was a blacksmith who shod a horse for George Washington but would not fight the Redcoats. He asked: "Why should I fight the British? Has not Englishman William Penn given me land and has not King George given me freedom?"

If you are *Andrew Shelly*, most of your forefathers were in Pennsylvania in 1776. The Shellys were originally from England, but fled under the persecution of the Catholic Queen Mary in the mid-1500s to Holland. From there they went to Switzerland and later to the Palatinate. One Abraham Shelly came to America in 1722 and purchased fifty acres of land from William Penn and his brother. Andrew's wife, *Viola*, is another of the Swiss variety—Lehman, Flueckiger, Sprunger, and Neuenschwander—all of whom were in the Jura or the Emmenthal of Switzerland in 1776.

If you are *Herbert Fretz* of the seminary, your ancestors—Fretz, Funk, Rittenhouse, and Rickert—were all nestled into Bucks County, Pennsylvania, in 1776 where Herb would be born 150 years later. An ancestor, Henry Funk, had translated the *Martyrs' mirror* from the Dutch into German a generation before 1776 to help keep alive the flame of nonresistance. Those 1776 Fretzes and Rittenhouses were harassed by Revolutionary soldiers who came on their farmsteads to seize hunting rifles, riding horses,

Lawrence Hart

Robert and Lois Kreider



Daniel Schirmer
Don Talayesva

S. F. and Sylvia Pannabecker

Elaine Sommers Rich

Viola and Andrew Shelly

milk cows. After the Revolution one, John Fretz, emigrated with the Kratzes, Rittenhouses, and Kulps to Canada to get away from this revolutionary land.

If you are Herb's wife, *Helen*, you stem from Habegger, Hirschy, Lehman, Luginbuhl families who were farming the steep hillsides of the lovely Jura and Neuchatel regions of western Switzerland and along the French border at Florimont. Fifty years would pass before these Swiss families would migrate to the newly incorporated states of Ohio and Indiana, west of the Allegheny Mountains.

If you are *Frank Ward*, pastor of the Rainbow Boulevard Mennonite Church, Kansas City, you would have one ancestor, a Rosshirt, who was one of George Washington's soldiers at Valley Forge. Frank's wife, *Margaret*, comes from Hawaii. Her people in 1776 were somewhere in Japan—a society closed to the outside world.

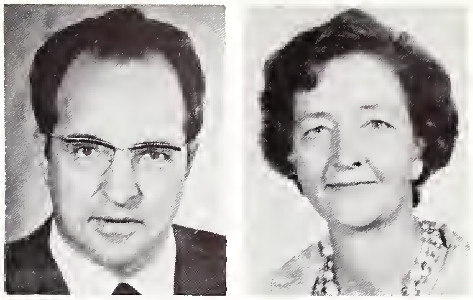
Gary Veendorp, one of the editors of the *Mennonite weekly review*, comes from a long line of Dutch farmers, who lived in Friesland. The Veendorps, Halbesmas, and Van der Goots remained in the Netherlands after many fellow Mennonites had migrated in the 1600s and 1700s to West Prussia.

If you are *Don Steelberg*, pastor now at Wadsworth, Ohio, your Swedish peasant ancestors would not have a family name until 1818 when a Johan Erick signed papers as Johan Erick Stahlberg. As a boy he had been known as Hane's son, or Johan Hanson, a serf of the Countess De Ger. The Steelbergs would wait 120 years before coming to America. Don's mother's people were the Tacketts of West Virginia hillbilly country stock, whose English-Scotch origins are lost in the anonymity of the little people who came to America. Don's wife, *Elsie*, is of the Enns family who were living in West Prussia under the rule of Frederick the Great, who four years before had sliced off for himself this rich agricultural region in the First Partition of Poland. In Russia they came to be a wealthy brewing-distilling family, all their wealth going down the drain in the Revolution, her father escaping to America by way of Turkey.

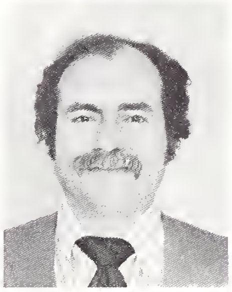
If you are *Erland Waltner*, president of the seminary, your ancestor Johannes Waldner, Hutterian chronicler of the *Kleine Geschichtsbuch*, was trekking eastward in the 1770s over high mountain passes from Wallachia in Rumania where their people had lived for 146 years. The Jesuits were persecuting these people, who shared communally all their possessions. The war which absorbed everyone's concerns was not the American Revolution but the lingering Russo-Turkish War. By 1776 the twenty-seven-year-old Waldner and his twenty-four-year-old wife had arrived in South Russia at Wishinka—which was then far out on the wild eastern frontier of Europe. There they found thousands of acres of virgin land and a friendly protector, the Russian General Count Rumyantsov. Other of Erland's Swiss ancestors—the Muellers and Grabers—were still in Alsace in France or South Germany. Instead of going west to America, these people of Swiss origin would choose to go east and live for a century in czarist Russia before migrating to South Dakota.

Winifred, Erland's wife, comes of stock who found their way to America by a different route. The Schlossers in 1776 could be found in Lord Baltimore's former colony of Maryland, but the Ogrens and the Andersons would still be in Sweden near Stockholm.

If you are *Howard Raid*, president of the Central District, many of your 1776 ancestors were Lutherans rather than Mennonites from Germany: the Roeths in Swabia, the Kollers near Zweibrucken, the Sanders in Braunschweig, and the Rings near Grundstadt. Among Howard's ancestors, were two Latchers who were galley slaves of the Venetians—condemned to such servitude because of the tenacious Anabaptist convictions. Howard's wife, *Pauline*, comes of Krehbiels (one line going back to the Grebels of Zurich) and Galles who were in the Mennonite region of the Palatinate in South Germany in 1776: Weierhof, Uffhofen, and Altleinigen. Pauline's people would wait at least sixty more years before joining those hundreds of Swiss Mennonites who had been stopping off for a while in the Palatinate and then moving on to America.



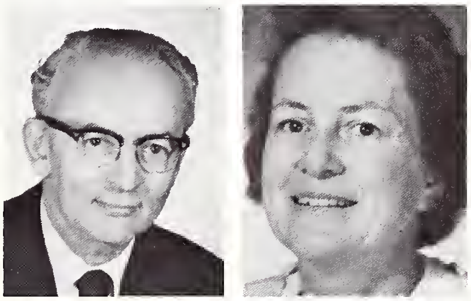
Herbert and
Helen Fretz



Frank Ward

Don and Elsie
Steelberg

Where

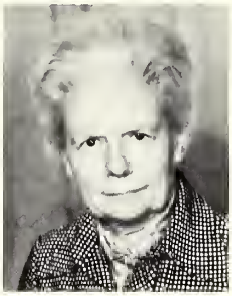


Erland and
Winifred Waltner

Pauline and Howard Raid

.were you in 1776?

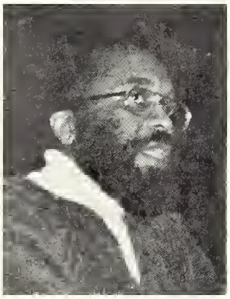
Where were you in 1776?



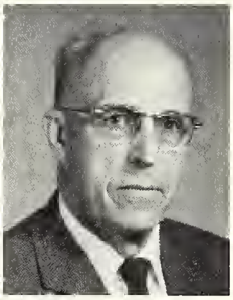
Hector and
Mary Valencia

Ardys Becker

Vincent Harding



Harry Yoder



Lois Barrett

William Keeney

If you are *Hector Valencia* of the Commission on Overseas Mission, your ancestors would all be in America in 1776 but in another part of the New World: Colombia. The Valencia, Fernandez, Vasquez, and Paramo families were all descendents of the conquistadors from Spain. In 1776 the king of Spain controlled—some areas firmly and some not so firmly—all of the New World from the Tierra del Fuego in the south to what is now Reedley, Freeman, and Newton in the north. Some 170 years would pass before a Spanish-speaking Hector would marry a Low-German-speaking *Mary Becker*, whose Frey, Lange, and Wedel ancestors on the Vistula River in 1776 would not have known of the fabulous culture of Cartagena, Bogota, and Medellin.

If you are *Ardys Preheim Becker* (Mrs. Palmer Becker), your ancestor David Moses Preheim, a gallant artisan and soldier of fortune was wandering eastward across Europe from Holland and would intercept the Mennonites in Volhynia, fall in love with a Mennonite girl, win her hand, and introduce a new name into the roster of Mennonite family names.

If you are *Vincent Harding*, your ancestors, living on the island of Barbados in the Caribbean in 1776, your people probably had been serving as slaves in the New World for as long as a hundred years. Some of our black brothers and sisters might in 1776 have been en route to the American colonies on slaving ships packed and chained together row on row. Others might still have been free sons and daughters of the West African savannah and forest. Among the 1776 ancestors of our black friends would, of course, have been white slave owners who sired children they never legally acknowledged—but who are among our Mennonite ancestors. When freedom was celebrated on July 4, 1776, a half million residents in the colonies were not free. They were black and slaves.

If you are *Harry Yoder*, your Amish Yoder forefather was in the Palatinate in 1776. Another ancestor Christian Schmucker had fled Switzerland for Pennsylvania in 1752 to escape military service, but with the coming of the American Revolution, he was cast into prison for refusing to serve in the colonial militia. Harry's other ancestors, the McConaughy and Frier families, living in Ireland in 1776, may have never heard of nonresistance and even less of conscientious objection to war. Harry's wife, *Jean*, comes from the family line of Martin, who were sailors from the Isle of Skye, off the coast of Scotland. Of her ancestors of 1776 Jean quotes Robert Burns: "My ancient but ignoble blood has flowed through scoundrels since the flood." And so perhaps for us all.

If you are *Lois Barrett*, associate editor of *The Mennonite*, you have an ancestor Andrew Fisher from Pennsylvania who fought in the Revolutionary army and disowned his daughter who married a Stump (a Mennonite?). Other ancestors—Barrett, Wilson, and Moody—were in England or Ireland in 1776, their feelings about the American rebellion lost in the twilight of the past.

If you are *William Keeney*, the Mennonite historian, you will find in 1776 the Keeneys in Wales or England and the Pringles in Scotland. A Brown ancestor, owner-founder of Brown's Ferry across the Monongahela River in western Pennsylvania, was involved in the Revolutionary War.

If you are *Elbert Koontz*, the Koontz family was still in Germany in 1776. None of these ancestors were Mennonite. The Robersons, Van Winels, Roses, Adams, and Brownings were all in the American colonies in 1776—some fighting in the Revolutionary War, some slave owners. These ancestors would have an heir 150 years later who would marry *Ruth*, the daughter of P. R. Schroeder, who came of a line of Low German-speaking Mennonites who were farming below sea level in 1776 on the lowlands of West Prussia.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

Elbert and Ruth would have a son, *Ted*, who in 1976 would be the director of the MCC Peace Section—from slave owner and soldier to peacemaker in seven generations.

If you are *Elmer Neufeld*, our General Conference president, or *Heinz Janzen*, conference general secretary, your people—the Neufelds, Doerksens, Toewses, and Thiessens or the Janzens, Dirks, Reimers, and Dycks—would all have been in the West Prussia of Frederick the Great in 1776, where they would be tilling the rich soil of the Vistula Delta and would be keeping back the waters of the Baltic. Although their church leaders were struggling constantly to retain their military exemptions, they probably had given little thought in 1776 to the possibility of migrating to lands of freedom to the east in Russia or to the west in North America. Who then in Elbing or Tiegenhof had ever heard of the Chortitza or the Molotschna or Kansas or Nebraska or the Dakotas? Meanwhile, the West German Mennonites hoped that this new benevolent, but autocratic king, Frederick, would understand and protect the harassed Mennonites, whom everyone acknowledged were excellent farmers. Like most pushed-around peoples in 1776, they were looking less for eloquent declarations of democratic principles than for respectful monarchs who would be strong enough to keep their promises. When King Frederick was honored by his new subjects at Marienburg Castle in 1774 the Mennonites contributed to the feast two fat oxen, 400 pounds of butter, one hundred ducks and hens, and twenty cheeses.

If you are *Richard Ratzlaff*, pastor, or *Harold Ratzlaff*, missionary, or if you are one of the eighteen General Conference pastors named Sawatsky or if your family name is Tilitsky or Rogalsky or Shepanski, your story in 1776 was similar to that of the Neufelds and the Janzens in West Prussia. It may have been that a Polish youth named Sawatsky (son of Sawat) married a Low German Mennonite girl and thus a Polish name was grafted into the Mennonite tree.

Where were we in 1776? Few of us were at Carpenters Hall or Concord Bridge or Valley Forge. Some of us may have been there. In 1776 we were in many places: some free men and women tilling corn on the mesa at Oraibi. . .some chained to the lower decks on a slave ship. . .some selling potatoes to the British soldiers in Philadelphia. . .at least one a Jewish merchant in the Rhineland. . .some trudging into the wilderness of South Russia. . . some scything barley between Lancaster and Elizabethtown. . .some in jails in Switzerland. . .some hoeing squash in a clearing of the forest near Lake Superior. . . .

What shall one conclude from this story?

Mennonites are a diverse people. This is true of most Americans. In 1776 they spoke a dozen languages and dialects; in 1976 they speak a hundred languages and dialects. In 1776 they lived under a variety of governments; in 1976, even more. God has a way of taking scattered, diverse peoples and making them one people, his own. God's people were not in 1776 nor are they in 1976 only English-speaking, Stars-and-Stripes-saluting, Star-Spangled-Banner-singing people. This is a time to celebrate our American diversity and especially the richly varied and intertwined strands of our Mennonite peoplehood.

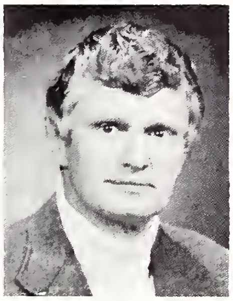
This is a time to talk of peoplehood. What does Peter mean when he writes that "you are a peculiar people. . . which in time past were not a people, but now are the people of God"? I suspect that the peoplehood of which Peter speaks is not locked into Roman citizenship or American citizenship or Canadian citizenship. Paul may be speaking similar thoughts when he writes: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

This story of 1776 suggests again that Mennonites have been a sojourner people—strangers and pilgrims. Are we called to a style of obedience to which Abraham was called? "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations whose builder and maker is God."

Where were you in 1776? Where are we in 1976? More important—where are we going?

Elbert and Ruth Koontz

Ted Koontz



Elmer Neufeld

Heinz Janzen

Harold Ratzlaff

Where were you in 1776?

News

Priorities set for Mexico mission

In their first joint session of in-depth study and planning in eighteen years of General Conference involvement in Mexico, the General Conference Mennonite Church mission unit, local church workers, and representatives of the Commission on Overseas Mission met for a Goals, Priorities, and Strategy Conference March 31-April 3 in Chihuahua, Mexico.

Goals were set in training of local leadership, primary and secondary education, medical work, and new outreach to both Spanish-speaking and German-speaking people.

The General Conference, since the days of Mennonite Central Committee involvement in 1947-57, has been involved in providing leadership and material assistance to segments of the Mennonite settlers. The Commission on Overseas Mission and the mission unit mutually felt the need to call a session to reflect upon the work accomplished and directions to take them into the 1980s. Brief papers on the history of the various phases of the Mexico work had been prepared by missionaries Daniel Peters, Jacob Heinrichs, Tina Fehr, Helen Ens, and Henry Ens.

Early involvement took place mainly with the Mennonites that came directly from Russia, but when the goals of participation could no longer be agreed upon, the ministry shifted in 1963 to work almost entirely with those who left the Old Colony Mennonite Church for better education and a spiritual life emphasis or with those who were excommunicated for failure to keep certain rules, such as owning automobiles.

Howard Habegger, COM executive secretary, and Hector Valencia, COM secretary for Latin America, together with commission member Margaret Ewert came to give direction and counsel in this conference.

One priority set by the twenty-eight participants was the work in the Swift Current Colony, a group whose Old Colony leaders moved out of the country three years ago. A new congregation is being formed in the Swift Current Colony, and a committee has already been organized. Seventy to a hundred people presently meet in a private home. This group has purchased a ten-acre plot and is looking for a pastoral couple. A church-school building is to be constructed this summer.

Another immediate priority was leadership training. Many young people and adults have received only minimal education in the village schools and now wish they had more. The request has come for a mobile leadership training institute that would upgrade that education. For some, this would mean learning to read adequately. The institute would equip others to be Sunday school teachers or church leaders.

The GPS conference set a goal of filling all Sunday school teaching positions and key local church committee positions with trained local leaders by 1980. Mr. Habegger estimated that six to ten U.S. or Canadian personnel would be needed to start the new programs. The remainder of the positions would be filled by those in Mexico.

The conference also listed work among the Spanish people as a clear priority. A new work is to be established in Chihuahua, the capital of the state, which has become a connecting city for tourists, students, labor, and shoppers. The priorities also called for an expansion of the already established work in the industrial town of Anahuac, fifteen minutes from Cuauhtemoc where a Mennonite church is located. Tina Fehr and Helen Ens have started a Sunday afternoon witness in Anahuac. Work in both Anahuac and Chihuahua is dependent on Spanish-speaking persons.

The serious deterioration of the schools in the villages has prompted General Conference personnel to respond to the need for an upgraded education program for children. Today these four conference-subsidized schools have an enrollment of 234. High priority was given to securing an adequate secondary school. This calls for another teacher and more students to meet government requirements.

The medical task force at the GPS conference recommended that a registered nurse be secured who would know Spanish and work entirely in training nurses in Cuauhtemoc. The request also came for two long-term nurses to assist Margaret Dueck in the clinic at Nuevo Namiquipa. Both German and Spanish language skills are needed.

This working conference sought to project a realistic vision for the Lord's work without being only visionary. *Aaron J Epp, Cuauhtemoc, Mexico*

Participants at the Mexico GPS meeting included, from left, Dan Peters, David Friesen, Anita Reimer, and Milton Ewert.

Panel on northern flooding reports recommendations

The panel of inquiry into the Manitoba Hydro development project on the Nelson-Churchill River systems in northern Manitoba has recommended that the Manitoba Government establish a permanent body which would "investigate and advise upon" all projects which would have injurious impacts upon the environment, persons, or groups of people.

An investigating body as recommended by the seven-member panel "should be able to prevent a repetition of the deplorable situation which developed in the present case, where distrust, confusion, frustration, and downright anger have been very apparent, and not wholly on one side. These feelings have rendered sensible negotiations extremely difficult. All parties must do their utmost to ensure that such a situation does not arise again."

The recommendation was one of seven made in the panel's report to the Interchurch Task Force on Northern Flooding, which sponsored hearings last September inquiring into the Manitoba Hydro project.

As explained by task force chairman Jack McLachlan at a press conference in Winnipeg March 30, the hearings were called because the government had not held public hearings on the $4 billion project and "we were appalled at the way Hydro moved."

There has been considerable controversy over the project for the past seven or eight years because of its effects on the environment. In 1969, the provincial government held hearings to determine the effect of the project on South Indian Lake, a community of non-Treaty Indians and Metis who were to be moved to a new location because the project called for raising the level of Southern Indian Lake by about thirty-five feet. The following year the increase was reduced to about ten feet by a change in engineering plans, but the project received the go-ahead from the Manitoba Government.

In 1974 the leaders of eight northern communities, alarmed at the effect of Hydro's project on shorelines, traplines, game preserves, bird sanctuaries, and river navigation, elected representatives to a Northern Flood Committee which pressed for more information about the project. The committee asked for, and received, federal government support in preventing planned flooding of Indian Reserve lands at Nelson House, a community west of Thompson.

The Interchurch Task Force, a committee made up of representatives of the Roman Catholic, Anglican, United, and Mennonite churches has given the committee moral, verbal, and written support. Staging the hearings has been the task force's major effort on behalf of the Native people who are apprehensive about the project and object to the way Hydro has proceeded with it.

The report of the panel included a recommendation to abandon the Churchill River Diversion, the part of the Hydro project which is having the most effect in disrupting the Indian way of life, although the panel did not recommend complete abandonment of the project, partly because abandonment would place a burden of debt on Manitoba citizens of $150 per person each year for interest alone.

Aid shipped to Vietnam; volunteers leaving

Fifty tons of milk powder and almost a ton of Vietnamese-style clothing sent to Saigon, Vietnam, from the Mennonite Central Committee warehouse in Clearbrook, British Columbia, arrived safely on December 30, 1975, reported the MCC volunteers who remain in Vietnam. One has left recently, and the other two are expected to leave shortly.

The Red Cross, for whom the shipment was designated, expressed their sincere thanks to MCC for the milk and clothing.

A second shipment which will include 32.5 tons of beef chunks, soap, bedding, health kits, and sewing kits is currently being prepared at the MCC warehouse in Ephrata, Pennsylvania, for shipping to Haiphong, Vietnam, this spring. A third shipment of powdered eggs, bedding, and soap is scheduled to leave the MCC Clearbrook warehouse for Vietnam this spring.

These shipments are part of a $1 million effort to aid in war reconstruction in Vietnam during 1976 approved by the MCC members in January. The aid, to be sent in the form of material goods, is designated for organizations such as the Red Cross or for specific institutions such as hospitals.

MCC currently has two volunteers, Max Ediger of Liberal, Kansas, and Yoshihiro Ichikawa of Sapporo, Japan, in Vietnam. James Klassen of Newton, Kansas, the third volunteer who continued to live in Saigon after the change in government last spring, obtained his exit visa and left Vietnam for Bangkok, Thailand, April 6.

Mr. Klassen plans to spend some time in Bangkok and in Vientiane, Laos, before returning to the United States. Mr. Ediger and Mr. Ichikawa are also expected to leave Vietnam shortly.

The three applied for exit visas when MCC learned that the Vietnamese Government regarded them simply as foreigners continuing to live in Vietnam rather than official representatives of MCC.

No abortions, counsels Mennonite Church

The health and welfare committee of Mennonite Board of Missions, Elkhart, Indiana, has revised its statement on abortion, which says, in part: "Until such time as a more selective approach is recognized (by the U.S. Supreme Court) we counsel those hospitals with which we are affiliated to disallow selective (on demand) abortions."

The action, taken recently in Cincinnati, Ohio, updates the committee's 1973 statement recognizing the 1975 Mennonite Church General Assembly statement on abortion and taking into account the present Supreme Court position that a hospital which performs an abortion for any reason must perform them for all reasons (during the first three months of pregnancy). One point in the committee's 1973 statement said, "Our own judgment is that there is no absolute answer for all cases (of abortion)."

While the committee's former statement recognized procedures "whereby selective abortions might be performed," the committee recognized that that position is not now a legally viable one for hospitals in light of the 1973 Supreme Court decision favoring elective—"on demand"—abortions. The new action, in effect, counsels hospitals to disallow any abortions under current circumstances.

The text of the Cincinnati action was sent to board chairmen, administrators, and staff in the nine Mennonite Church-administered hospitals.

The role of the health and welfare committee in managing hospitals, retirement and nursing homes, and child welfare services precludes handing down definitive policy statements—"That's up to the local management board," said Luke Birky, secretary for health and welfare.

An immediate application of the updated counsel on abortion involved communication with the Valley View Hospital at Glenwood Springs, Colorado, concerning abortions performed on demand by one of the physicians.

MBs join AIMM work in southern Africa

The Mennonite Brethren Board of Missions and Services (BOMAS) has voted to appoint a member-at-large to the board of Africa Inter-Mennonite Mission (AIMM).

BOMAS has already given its staff approval to explore possibilities for a joint ministry to independent churches in southern Africa with other Mennonite groups already on the scene.

In response to this interest, an ad hoc committee of AIMM and BOMAS staff and board members met in Hillsboro, Kansas, December 10, 1975, to discuss a possible format for joint ministry. This committee drew up a tentative memo of understanding, which was approved by the AIMM executive on January 31 and by BOMAS during its annual sessions March 22-26.

In keeping with the terms of the memo of understanding, BOMAS has named John Kliewer of Marion, South Dakota, as a member-at-large to the AIMM board with full privileges of voice and vote. Recruitment, processing, and support of MB missionary personnel to serve with AIMM in southern Africa are the responsibility of BOMAS; appointment and specific assignment are the responsibility of AIMM. Although overseas MB personnel will relate and be responsible to the AIMM office at Elkhart, Indiana, they will relate to BOMAS office at Hillsboro, Kansas, while they are on furloughs.

This brings to five the number of Mennonite church bodies which relate administratively to AIMM and share its ministry in Africa. Traditionally three groups were primarily involved in AIMM (which until 1971 was known as Congo Inland Mission). They are the General Conference Mennonite Church, the Evangelical Mennonite Brethren Church, and the Evangelical Mennonite Church. In 1975 the Evangelical Mennonite Conference, with headquarters in Steinbach, Manitoba, responded to an invitation from the AIMM board and named Ben Friesen as a member-at-large. Mr. Friesen attended last October's board meeting of AIMM in Newton, Kansas, as the first official representative of his conference on the AIMM board.

AIMM sent its first personnel to southern Africa in January 1972, when Allen and Marabeth Busenitz were secunded as youth workers to the Lesotho Evangelical Church. In January 1975, Ed and Irene Weaver became the first personnel of the mission to be sent to Botswana. In that country the focus is a Bible teaching ministry to independent church leadership.

It is anticipated that the first MB missionaries will be appointed to that ministry in Botswana under AIMM auspices this fall.

In addition to its work in southern Africa, AIMM has missionaries in Zaire in central Africa. The MB board also has missionaries in Zaire; however, the new cooperative arrangement for MB personnel under AIMM applies only to southern Africa.

Words & deeds

Community projects as well as individual children and families will be added to MCC's sponsorship program. Under the new sponsorship arrangement, called Community Project Assistance, a North American sponsor will be one of a number of persons who will provide major financial aid for a project to help residents of a third world community. Persons choosing to become involved in community project sponsorships will receive the same information about their project as sponsors of students or families. Each person or group helping to sponsor the refugee kindergartens in Jordan, for example, will initially receive information on the project and a picture of one of the three kindergartens in action. During recent years there have been more persons interested in sponsorships than children or families available to sponsor.

More than 1,300 persons were enrolled full-time in eleven Keystone Bible Institutes during the 1975-76 season. The emphases were Bible book studies and civil religion. Courses in marriage enrichment, biblical ecology, church music, and world hunger were also offered. Thirty-eight instructors served.

Another European Mennonite Regional Conference (MERK) has been proposed for May 19-22, 1977, in Elspeet, The Netherlands. The planning commission for the first such conference, which met last July in Bienenberg, Switzerland, suggested a second conference at a January meeting in Amsterdam. A second conference must be approved by the various Mennonite groups in Europe. The Vereinigung der Deutschen Mennonitengemeinden (the north German Mennonite churches) gave its approval in March. The suggested theme is "Jesus calls us—to faith, to a new life, to discipleship."

Fifty-nine persons are enrolled in the newest Paul-Timothy class sponsored by the home ministries department of the Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania. This is the seventh consecutive class in the Lancaster, Pennsylvania area. The two-year Paul-Timothy program, which include three weekend seminars each year, asks participants to discuss one book per month in connection with their Bible study. Paul-Timothy groups usually include a minister or experienced teacher and one or more persons who are disciples in training.

Several reports of the deaths or severe illnesses of reform Baptists in Soviet labor camps have recently reached the West. The Keston (England) College News Service reported that the deaths and illnesses happened in mysterious circumstances, and that a number of them occurred in 1975. Relatives of some of the prisoners claim they had been given drugs which caused paralysis, loss of speech, or other loss of mental abilities. Dead are Ivan Vasilievich Biblenko, Trofim Yemelyanovich Bondar, Vasily Genrikhovich Ediger, and Ivan Moiseevich Ostapenko. Seriously ill are Vasily Ivanovich Shcherbina, Pyotr Ivanovich Tkachenko, Ilya Alexeevich Mashnitsky, and Olga Georgievna Nikors.

As the South Korean Government rounded up church and political figures responsible for an antigovernment declaration, church leaders in Seoul promised to continue the struggle for Korean democracy, even if it means mass arrests, according to *Japan Christian activity news*. Three Korean politicians and nine Christian leaders signed a hard-hitting "Declaration for Democratic National Salvation" read at a special public ecumenical service in Seoul's Myongdong Roman Catholic cathedral March 1. Beginning with Lee Oo Jung, president of Korean Church Women United, who read the declaration during the service, authorities detained about thirty people for questioning. Some twenty have since been indicted. The declaration attacked President Park's government under which "human rights are being trampled and we are being deprived of our freedom." It also said the "tragic division of our land for thirty years has given an excuse for dictatorships in both North and South and has caused the withering of the spiritual and material resources which should have been mobilized for national prosperity, the people's happiness, and creative development."

Purchase of military equipment opposed

A letter counseling the Canadian Government against a billion-dollar purchase of military equipment from the Lockheed Aircraft Corporation has been approved by the MCC (Canada) executive committee as its official statement.

Written by William Janzen, director of MCC (Canada)'s Ottawa office, the letter was sent to Prime Minister Trudeau and James Richardson, minister of national defense.

"Because of its effect on our economy, its questionable place in our national priorities, its seeming contradiction to the clearly enunciated policy of economic restraint, its proximity to international scandal, its announcement immediately after a well-publicized visit from the secretary of defense of the United States, and the very limited public discussion that it received, it would seem to us that the government has a responsibility to make a fuller public explanation than we have seen to date," the letter said.

Second single adult retreat planned

Single adults are being invited to a retreat sponsored by the Commission on Education of the General Conference Mennonite Church July 1-4 at Camp Colorado near Sedalia, Colorado.

The retreat is intended to bring single men and women (never married, divorced, separated, and widowed) together with ministers and some married persons to discuss the relationships of single adults with the church. A similar meeting for single adults was held last summer.

Resource persons include Martha Smith, assistant pastor of the Oak Grove Mennonite Church, Smithville, Ohio, who will give three biblical presentations on singleness; Sara Claassen, former missionary in Uruguay and recent music student in Germany, who will be in charge of music for the retreat; and a panel, consisting of Paul and MaryAnne Boschmann (Vancouver, British Columbia), Maynard Janzen and Herta Funk (Newton, Kansas), Lois Barrett (Wichita, Kansas), and Peter Ediger (Arvada, Colorado).

Reservations for the retreat should be sent by June 15 to Herta Funk, Box 347, Newton, Kansas 67114. Fee for lodging, meals, and other retreat expenses is $35 per person, payable at the camp. Registration will begin at 3:00 p.m., Thursday, and the retreat will conclude at 1:00 p.m., Sunday.

Congregation sends two for Indian work

When the First Mennonite Church in Hutchinson, Kansas, sent Richard and Carol Dalke to get involved in the General Conference Mennonite Church's Indian work in western Oklahoma, they did more than say, "Good-bye and God bless."

The church's commitment began about a year ago after Lawrence Hart, an Indian church leader from Clinton, Oklahoma, spoke in the congregation. At the next congregational annual meeting, the church decided to find a couple for the work in western Oklahoma and to provide all their financial support.

Now that the Dalkes have been found and commissioned, the church is hoping, through the Dalkes, to build some personal relationships with the Indian churches, said Richard Ratzlaff, pastor of the Hutchinson congregation.

One group in the church is talking about going to Oklahoma for a weekend powwow—going down as friends, not just for a work project, he said. Dalkes plan to send a monthly letter back to the church.

The next part of the Hutchinson church's commitment will be to contact at least five other congregations in the Kansas area to encourage them to undertake a similar project.

Carol Dalke

Ric Dalke

The Dalkes moved to Seiling, Oklahoma, at the first of April and will be involved in community work with the four Indian Mennonite churches in Seiling, Canton, Hammon, and Clinton. Their term of service under the Mennonite Voluntary Service program and the Indian ministries program of the Commission on Home Ministries (General Conference) is two years.

Ric Dalke, who is a member of the First Mennonite Church in Hutchinson, is a graduate of Hutchinson Junior College (AA) and Bethel College, North Newton, Kansas, with a BA in social work.

Carol Shaffer Dalke, a member of the United Methodist Church in Dighton, Kansas, graduated from Hutchinson Junior College (AA) and Kansas State University in Manhattan.

The Hutchinson church is also involved in sponsoring a Mennonite Voluntary Service unit in Hutchinson, which has volunteers in day care, prison work, and ambulance work.

Leonard Wiebe will assume church planting position

Wiebe

Leonard Wiebe, pastor of Faith Mennonite Church in Newton, Kansas, has been appointed secretary for church planting for the General Conference's Commission on Home Ministries.

Mr. Wiebe will take up his new one-sixth-time appointment on July 1 while continuing as pastor of the Faith Church five-sixths-time.

A pastoral team—consisting of Dorothea Janzen, pastoral care coordinator; Lester Janzen, worship service coordinator; and Kathryn Penner, administrative secretary—will take over a portion of Mr. Wiebe's present duties at the Faith Church.

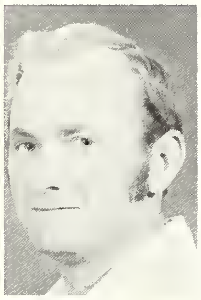
Mr. Wiebe's assignment under the Commission on Home Ministries (CHM) will include serving as convenor and coordinator of a team of six persons who will investigate possibilities for, help establish, and nurture new fellowships and congregations. Plans call for one such person in each district or area conference.

Mr. Wiebe, a native of Whitewater, Kansas, has had experience in starting a new congregation in Fort Wayne, Indiana, where he was pastor in 1960-74. He is a graduate of Bethel College (BA), Mennonite Biblical Seminary (BD), and Union Theological Seminary in New York (MST). He presently serves as chairperson of the Western District Conference's home missions committee and chairperson of the church planting reference council of the General Conference.

Record

Workers

John and Selma Heinrichs Hiebert, Steinbach (Man.) Church, have begun a two-year term of voluntary service with MCC in North Battleford, Sask. John is working as coordinator of the Mennonite Community Closet, and Selma is involved at a day-care center. Selma graduated from Winkler Bible Institute. John has studied at Elim Bible Institute and Red River Community College.


J. Hiebert

S. Hiebert

Merle and Dorothy Schwartz, Normal, Ill., have interrupted their retirement to spend another year as medical missionaries in Zaire under Africa Inter-Mennonite Mission. The Schwartzes, who spent 1941-74 in Zaire, left Mar. 30 for Kalonda, Zaire. Merle will be filling in until *Dennis Ries*, a physician newly under appointment to Africa Inter-Mennonite Mission, completes French-language study and a course in tropical medicine in Brussels, Belgium.

D. Schwartz

M. Schwartz

Calendar

Canadian

May 2—Commencement exercises, Canadian Mennonite Bible College, Winnipeg, Man.

Eastern

May 2—Two performances of a combined choir from Franconia and Eastern District Conference churches, Zion Church, Souderton, Pa.

Western

May 2—Adult choir festival, Memorial Hall, Bethel College, North Newton, Kans.

Erb

Habegger

Ministers

Paul Erb is serving as youth minister at both the Calvary Church, Washington, Ill., and the Metamora (Ill.) Mennonite Church.

Ed Goerzen has resigned as pastor of the United Mennonite Church, Mission, B.C., effective in August. His future plans are unknown.

David Habegger, pastor of the Hively Ave. Church, Elkhart, Ind., will begin work Sept. 1 helping set up new fellowship groups in Wichita, Kans. His assignment is with the Western District home missions committee. He has been minister of the Hively Ave. Church for nine years and, during part of that time, was director of admissions for Mennonite Biblical Seminary.

Conference minister required

The Conference of Mennonites in Manitoba invites applications or inquiries for the position of a conference minister, to commence August 1, 1976. The applicant will be responsible to serve in a pastoral role to church leaders and to counsel and initiate some programs with ministers and deacons. He will report to the executive. A knowledge of the German and English languages is preferred. Salary is negotiable.

Applications available on request. Please forward personal resume with application to:

Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: John F. Wiebe, Conference Administrator

Executive director required by Eden Mental Health Centre (Winkler, Manitoba).

LET US DO GOOD UNTO ALL MEN

Location—Winkler is a progressive agricultural community seventy miles southwest of Winnipeg. Population approximately 4,000.

The Centre—Eden Mental Health Centre is a modern fifty-bed mental health centre with an active community-outpatient program backed up by professional resources of all related disciplines.

Qualifications—The desirable person should possess skills in human relations, public relations, program formulation, and coordination. Experience and training in health-care administration would be a definite asset. The applicant should be available to fill the position effective July 1.

Salary—To commensurate with qualifications and experience.

Application—Apply in writing, giving a complete resume of experience and qualifications, to: H. Klassen, Chairman, 171 Donwood Drive, Winnipeg, Manitoba R1G 0V9.

Letters

Leadership, women pastors

Dear Larry: Leland Harder and I have dialogued briefly on the question he raised about my statement before the seminary board referring to the role of women in the church (Letters, April 13 issue).

It is altogether possible that the context in which I have been making this statement was not adequately understood. In fact, I am not sure that I specifically elaborated on the context at the time when I made that statement. I have focused sharply in my position on the leadership of our conference and the responsibility which it exercises. I am constantly in conversation with pastors and pastor-search committees of congregations as well as various levels of district and General Conference leadership. It is my impression that many people in leadership positions will indicate no personal objection to a wider role of women in church leadership, but when I ask them to recommend a qualified woman in a given situation, they invariably find good reasons, many of them traditional, for not suggesting a woman in that particular situation. In a number of instances I have felt persons were not prepared to take the risk and the possible misunderstanding that might come if they laid themselves and their names on the line for the sake of the woman candidate. I recognize that some of this is nuances and hesitation rather than clear and articulate statement of position.

I personally am taking the position that I need to present a qualified woman candidate for a given pastorate alongside of the names of other candidates in order to help pastor-search committees to become aware and to accept the fact that this is right and proper and that woman leadership must be judged on the basis of gifts in the same manner as male leadership. I know this is not the way some people read the Bible, but this is the message of the New Testament in spite of the isolated statements to the contrary which I feel reflect an imperfect grasp of the gospel rather than a directive that the churches through the centuries should follow.

I do not hear enough of our church leaders making the kind of statements which I have just made. I feel this reflects a lack of homework in which we personally are hung up with the dilemma that Scripture presents and which we traditionally have accepted and therefore we are hesitant to make convincing statements or give clear leadership in the area of the role of women in church leadership.

Leland, I'm sure, is correct in stating that the survey indicates a greater readiness on the part of leadership than the membership to accept the role of women. My point is that the leadership has a larger responsibility than to indicate that they are ready to accept the role of women. They have the responsibility to preach and teach publicly and privately the good news as it relates to the gifts God has entrusted to women of our fellowship. This is the import of the quotation which was attributed to me.

I might add that I do give the names of women candidates to pastor-search committees whenever the gifts called for by the congregation would be equally met by a woman and when the particular congregation is one in which a woman candidate has expressed interest or possible preference. The first response I receive is usually not one of opposition but of openness and of further inquiry. To me this is a clue that our lay people, even in leadership positions, may be more relaxed about the possibility of women pastors than the present church and conference leadership.

I'm not sure that all of this is a helpful response to Leland's concern, but it simply reflects where I am and the way I am interpreting the gospel in relation to the role of women and what I am doing about it as director of Ministerial Leadership Services.

The statement attributed to me in the final paragraph of the article is so completely contrary to what I said that I failed to recognize the words at first glance. I was to have said that women seminarians have not become "people at peace with themselves." I have made statements to the student seminary body concerning the role of women in the church, and I doubt that anyone could imagine me making the above statement. However, I did say that, in counseling with women seminarians that feel called to the pastoral ministry, I encourage them to do their "homework" so that they can be "people at peace with themselves" so they can be strong and mature in their responses to people who criticize and are unprepared to accept the woman in the role of the pastor. I am doing what I can to change this attitude, but I cannot protect them from the kind of criticism which is still abroad in the church. *Jacob T. Friesen, Ministerial Leadership Services, 3003 Benham Ave., Elkhart, Ind. 46514* Mar. 17

View aging positively

Dear Editor: I appreciated your March 16 issue with its emphasis on senior citizens. The editorial, "Free to enjoy life for life's sake," was especially helpful. The writer attempts to dispel the pessimism with which many people look upon retirement years.

I personally react negatively to articles and poems with heavy emphasis on the physical aspects of the aging process. When I reach retirement, I hope to be able to accept the inevitable physical changes that take place. I do not feel that frequent references to my wrinkles or faded beauty or slowing gait contribute to the optimistic outlook that is so desirable in an aging person.

I look forward to retirement when I can truly enjoy life for life's sake. In the meantime I pray that I will remain sensitive to those who need help in rediscovering the beauty of life.

"Requiem for a neighbor" (also March 16 issue) was beautiful! *Mrs. Pearl Bartel, 1937 Manor Ridge Drive, Lancaster, Pa. 17603* Mar. 21

Telling it like it is

Dear Editor: I would like to congratulate Don Blosser for his excellent article, "On sharing a jail cell with Paul" (March 9 issue). I agree with his views completely. In my opinion he's telling it like it is, and he is giving us much to think about. *Mrs. LeRoy Moyer, 195 Morwood Road, Harleysville, Pa. 19438* Mar. 21

Casting pearls before swine

Dear Editor: I understand that our MCC is planning to do relief work in Vietnam. I am greatly opposed to it at this time for the following reasons:

First, the Communists use every available means and opportunity for their own selfish purpose and the propagating of their atheistic communistic propaganda.

Second, even if they would allow our own personnel to distribute our relief supplies, we would have to do it with closed mouths. We would not be able to witness to our Savior's great love.

Third, they then could, and without question would, use the money which we save them by feeding their poor to print and distribute their "poisonous venom" propaganda to other free nations. And they would also build more destructive weapons to enslave other free countries.

Jesus taught us in Mark 14:3-9 that there is a time and place to use our money as opportunity presents itself. I believe we should use our precious pearls, the little money we have available ("little" in comparison to world needs), where it will do the most good. In free countries we can tell the people about our wonderful Savior at the same time as we distribute relief.

Paul told us in Galatians 6:10 to help them of our own household of faith first, before we help our enemies. When we have helped them and still have resources left, then I would be in favor of helping our enemies, too.

If you think the Communists are not the enemies of Christianity and the free world, then I wish you had been with us in 1967 when my wife and I and fifteen other Americans traveled behind the Iron Curtain for three weeks in Russia, Poland, Hungary, and East Germany. The Russians picked us up at an airport in Belgium with their own plane and flew us to Moscow direct. . . . They showed us some of their best.

The last day we were there they called us in for a meeting at the Kremlin with several of the big chiefs. They seated themselves and us around a big table. We had an interpreter between us. They started asking us questions such as: Now that you've seen part of our great nation, we would like to have some comments. They didn't get much of a response so they asked us where we felt they could improve.

In our group were two Mennonites, some Lutherans, Catholics, Reformed, Presbyterians, and some non-church members. But we were all agreed on this one thing: the Soviet Union's way of life, their freedom, their achievements, progress, and standard of living were a far cry from our American standard of living and accomplishments. We all concluded that our Indian and black population in America was living on a much higher standard than the best Soviet citizens, except for some of the Soviet's big chiefs.

We pointed out some things where they could make improvements, but we were all rather reluctant to say too much even if we felt like it.

So let's rather help the needy in our free nations. If we don't, then before they will starve they will turn to Communism and become enslaved like the Vietnamese. *Floyd Graber, Freeman, S.D. 57029* Mar. 23

Speaking freely

Dear Editor: Enclosed is a copy of an article by Susan Hiebert which appeared in the *Winnipeg free press* (March 20 issue) under the title "Speaking freely."

I was happy to see someone with the courage and ability to say so well what some of us have felt for some time. It seems that often those with views different than the majority remain silent "for the sake of unity." I feel this "unity" is at best shallow and at worst a sham for what Christian unity is all about. Hopefully the majority will hear what Susan has to say about crusades and think about her critique. She is probably showing more concern for the church and evangelism than those who resort to crusades. *Clarence Giesbrecht, 900 Grosvenor, Winnipeg, Man.* Mar. 25

Editor's note: An abridged version of Ms. Hiebert's article follows:

About evangelistic crusades

"Evangelistic crusades are insulting.

"They are meant to be, judging by the content of the speeches given by crusaders.

"'Come to the front of the church, or auditorium, or arena, and I will make you whole.'

"Forget it.

"Religion has to have more dignity than that. If God is the God of the Bible, with all the attributes prescribed to him within its pages, or the God of the universe which any unlettered pagan can comprehend, he doesn't need any sweaty man behind a pulpit to shout at me to repent.

"Especially when the man doesn't even know me. . . .

"Crusade evangelism is so full of platitudes, half-truths, egotism, and just plain materialistic greed, it makes the mind stagger that enough people can be found to go along with the effort to make it the success it is in Canada.

"Why would I want someone whom I have never seen, will likely never see again, [to] fly into my city or town and tell me that I am a sinner?

"The evangelist acts like a rescuer with an urgent mission, and implies that the local church leadership is irresponsible and incapable. 'I have come,' he says, 'to save your sinners for you.'

"I was taught to believe that salvation is an ongoing process, which begins the first moment you are made aware of the presence or existence of God.

"It occurs every moment of your day from that time on and ends with death and the mercy of God on your soul. There is no hysterical moment when you are saved.

"The time in your life when you make a conscious decision to accept a Christian life-style is not to be confused with a moment of instant salvation.

"The grandstanding tactics of the evangelist are anything but worshipful or spontaneous. They are well-calculated, prepared steps designed to focus attention on the evangelist and his crusade, with pamphlets, props, and helpers all geared to advertise, not God, but the evangelist. . . .

"Evangelistic crusades are a spiritual rip-off. They do to the soul what frozen television dinners do to the body. Anyone who has lived on them for any length of time knows the results are not good health.

"The evangelists have a powerful grip on church society. They create an atmosphere of guilt, making it almost impossible to speak out against their crusades without denouncing God.

"Well, dear stumping, exhorting, faraway brothers, I have thought it through very carefully. I have sat through the ministrations of the best of you, and instead of bringing me peace with my brother and healing to my soul, you turn me off.

"And please don't tell me it's because I'm a sinner and need to come forward and unburden my soul to you. It's because when you are behind the pulpit your egos are so big and fat you obscure the face of God and insult his dignity."

Pastor wanted. The Homewood Mennonite Church invites applications for a pastor of a congregation in a rural setting. Membership approximately 85. Please apply with particulars regarding education and experience, as well as questions, to: Homewood Mennonite Church, c/o Mr. Elmer Wiebe, Box 72, Homewood, Manitoba R0G 0Y0.

Review

Power to persuade / Guide to children's TV

Leroy Kennel

Power to persuade—Mass media and the news, *by Robert Cirino (Bantam Books, 1974, $1.25)*

Who really decides what news one sees, hears, and reads? Author Cirino, a secondary school teacher, points the finger at each of us. Our personal responsibility is greatly enhanced with over 150 case studies of newsmakers and newsmaking, illustrating the decisions that affect our right to know. The reader is taken inside the crucial decision-making process and shown reporters, editors, broadcasters, advertisers, and government officials in action. We are then invited to match our judgment against theirs.

Power to persuade covers such issues as censorship, bias, public interest, objectivity, advertising, programming, equal time, hiring and firing, balance, headlines, photography, etc. This resource facilitates our becoming a more aware "information consumer."

Mr. Cirino sees objectivity in news as impossible. What counts therefore is the kind of bias and quality of information that consumers are receiving. Good intentions are never enough since they can not guarantee purity of food, quality of products, safety of cars. Only a maximum of data and responsibility for interpretation work for such benefits and products.

Similarly censorship—that deliberate act of withholding information for moral or political reasons—can be combated with a pluralism of messages. If among those who produce, control, and disseminate information enough diversity exists to create a counterbalancing effect, democracy prevails.

Fairness exists, too, when, for example, enough representative viewpoints on the political spectrum have equal opportunity to convince the public that their facts, interpretations, and ideas are responsible. Equal opportunity, however, is the rub. Even the American "fairness doctrine" has its limitations, since it is not applicable to newspapers or magazines and because it leaves it to the journalists and media executives themselves to make the decisions that constitute the equal opportunity. As with censorship and objectivity, fairness occurs in the mix—the clash of ideas in the marketplace.

Achieving the mix appears easy enough—creating a situation whereby each representative view is guaranteed the same amount of money, technology, and control over access to the media. The dollar factor for buying time and the inevitable problems of conflicting interests and views annul the guarantee. Would a governmental agency so legislate as to insure a more "diverse and even antagonistic" press? Not likely, since those who pay the piper (taxes) inevitably wish to play the tune and will complain if their viewpoints are not given "fair" treatment.

The only Red Cross truck in sight, according to the author, is that of the public's designing a public broadcasting system that will offer a robust marketplace of ideas that the commercial system has been unable to provide. Some twenty-one questions are listed whereby the reader can help to bring to pass an alternative system. Mr. Cirino's hope lies in our recognition that good decisions are based on adequate "information products" plus the tools to recognize that information. He illustrates well what is called for. His book is itself a model of explicating rather than that of compliance: alternatives are given, information provided, comparisons made, decisions to act responsibly urged.

Power to persuade contours the biblical command to love in such ways that people are exorcised from fear and manipulation by becoming free through an enlarged repertoire of information and insight that in turn makes for the best possible decision. Media can be indeed like a thief that comes to steal or like the Good Shepherd who comes to provide and fulfill. Mass media news could become the most religious "program" because of its provision of data that enhance humanity. If we are not getting all that we should, it is up to us to use our power to persuade the media to fulfill our right to know.

The family guide to children's television—What to watch, what to miss, what to change, and how to do it, *by Evelyn Kays, (Pantheon, 1974, $2.95)*

The guidance of Actions for Children's Television together with the cooperation of the American Academy of Pediatrics have brought us this guide for all children, parents, and programs. Ms. Kay's discussion and Edward Frascino's perceptive illustrations give us a probing resource on how one need not abandon a child to the TV set.

Younger children are particularly vulnerable to TV violence and sexual aggression. Often they have but two choices: to suppress actively their feelings or play them out ineffectually. Physical violence and/or tension are inevitable when children's fantasies and fears are mobilized and they then have no way to give healthy expression to them.

The small child is unable to make the distinction between what is real and true to life and what is not. Those under four lack that control which senses first and then decides truthfulness.

The ideal involvement is for adults to watch television with the child. Such presence and concern affects the isolation experience of individual viewing. The small child needs to know where the parent is so that if there is personal disturbance by what is watched or if there is desire for explanation, it can happen. Parents (teachers and churches) need to sit down and listen, trying to understand the concerns that have been stirred up. This author asserts that if more than one hour a day is spent before the TV set alone by those under six that signs of depletion and mental exhaustion occur.

This *Guide* also offers an understanding of the "media business" and articulates "desirable program guidelines." Such criteria include programs that: give information or entertainment related to real-life situations; provide wholesome adventure, humor, fantasy, and suspense; add to one's understanding and appreciation of oneself, others, and the world; promote democratic values; stimulate constructive activities; have artistic qualities; and use commercials that are filled with courtesy and good taste.

Even as the TV repairman can help us get better fine tuning, parents and teachers are offered in this book guidelines for finer tuning—involvement with the media.

THE PARABLES FOR TODAY

A. M. Hunter

Buried treasure

When you and I speak of a "talent," we use the word as Milton did in the famous sonnet on his blindness:

> "And that one talent which is
> death to hide,
> Lodg'd with me useless."

"Talent" means a natural gift, in Milton's case a gift for writing sublime poetry. But in New Testament times a "talent" was a unit of coinage and meant a lot of money, in present-day values at least $10,000. We have to think, then, of the first servant in the story being given $50,000, the second $20,000, and the third $10,000. But precise amounts do not matter, for the story is about *faithfulness* rather than finance, and we would do well to rename it, as C. H. Dodd, does, "Money in trust."

For safety. A wealthy man (Jesus says), about to go abroad, entrusted his three servants with the monies already mentioned, expecting them, in his absence, to put them to good use.

On returning from his travels he proceeded to settle accounts with them. Two servants, who had doubled their capital, not only were rewarded with their master's "Well done, good and trusty servant," but got big promotions.

The third confessed that, fearing to risk his master's money, he had buried it for safety in the ground. Now he restored to his master the exact sum he had received. But if he expected commendation, he was rudely undeceived.

"You lazy rascal!" said his master. "You put me down, didn't you, for a man who drives a hard bargain. You ought to have put my money on deposit in the bank, and I would have got it back now with interest." So the "lazy rascal" was relieved of the $10,000 which was then given to his more enterprising colleagues.

What is the point of this parable? That we all have a varying endowment of natural gifts and that if we don't use them, we are liable to lose them? This is true enough, but hardly the original meaning.

All Jesus' parables bore upon a definite historical situation—the coming of God's kingdom, or reign, in his ministry—and were usually aimed at particular groups of his contemporaries. Remember also that Jesus saw his ministry as the supreme crisis in God's age-long dealings with his ancient people, Israel. This story is one of several somber parables in which he warned Israel and her rulers of the divine judgment overhanging them.

The other thing to note is that our parable has three characters and that the spotlight falls on the third one—in this case "the lazy rascal" who had done nothing with the money entrusted to him.

For whom does he stand? He stands for the religious leaders of Israel. God had entrusted them with his Word—his unique revelation of himself and his will for them in the Law and the Prophets—and they had "fallen down" on their trust.

They had hoarded away that saving knowledge of God which should have been "a light to lighten the Gentiles and the glory of his people Israel." What was meant for humankind they had kept to themselves. Such hoarding was tantamount to defrauding God of his own, and for this they would have to answer. As in fact they did, a generation later, when Jerusalem fell to Roman arms and the temple was destroyed.

But, you say, all this is ancient history. What, if anything, has the parable to say to us Christians today? The answer is not in doubt. The church of Christ now stands where old Israel once stood, faced by the same Lord, confronted by the same divine demands. And the question which the Lord puts to us is this: "What have you done with the spiritual wealth I entrusted to you for all people?"

A rebuke. The gospel, Paul tells us (Rom. 1:16), "is the power of God for salvation to every one who has faith." Have we always been faithful stewards of that spiritual power? Have we proclaimed the gospel in its apostolic fullness and grandeur, or have we watered it down to meet the temper of the times, so muting its challenge and robbing it of its power? Have we been true heralds of God's grace in Christ to the "lost" men and women of our day, or have we allowed our preoccupation with our own petty ecclesiastical concerns to block the clear witness which Christians ought to be making to a sin-sick and fear-ridden world?

But the challenge of the parable can be even more personal and individual. All members of Christ's body, which is the church, have, as Paul tells us, their own special charismas, or spiritual gifts, for the upbuilding of the church or the spread of the gospel. Are they using it to the full or, by sloth and timidity, failing the God who made them and, in Christ, died to redeem them?

Such is the central thrust of Christ's parable for us today. It is a rebuke to all slothful and "safety-first" Christians.

David Read tells us of a fellow prisoner in a German camp in the last war. Like the rest of the prisoners, he regularly received blocks of chocolate in parcels from home. And for the last three months of the war he stored away every slab of chocolate. Suddenly came the order to move. Off went the man to secure his precious chocolate, only to find it a heap of inedible mold.

There are Christians like this man, conservators of the worst kind. For in Christianity there is bad conservatism as well as good. It is good to conserve the historic gospel of God's grace in Christ for sinners, of which the New Testament is the record. But it is a bad conservatism which leads Christians timorously and selfishly to hug to themselves the spiritual treasure which they have received and refuse the hazards involved in sharing it with others.

Your wrongly conservative Christians would like, in a dangerous world, to wrap up the gospel. "Better far," they argue, 'to preserve the gospel than risk exposing it to what Walter Lippmann has called the acids of modernity.'" Or they say, 'Charity begins at home. Therefore let us try to keep Canada and the United States Christian rather than indulge in the luxury of foreign missions."

So they scurry down the funk hole of a dead orthodoxy on the plea of defending the faith and never expose the gospel to the bigger world where, in spite of many enemies, the bright wind of God's Spirit is blowing bracingly and cathartically.

On the other hand, your rightly conservative Christians are they who realize that if we do not use, we lose—like the man in Christ's story; that if we don't expand and adventure in the Christian cause, we betray the gospel which is God's good news in Christ for all people.

Only as we are ready to run risks by taking God at his living Word in Christ and "launching out into the deep," can God get his chance to prove that his good news is true, and it is his power for saving every sinful person who puts his trust in him.

Questions for discussion

1. We tend to sympathize with the one-talent man. Why, in Christ's view, is our sympathy misplaced?
2. "It is not in our choice to spread the gospel or not. It is our death if we do not" (P. T. Forsyth). Is the church, in your view, sufficiently awake to the challenge of mission, at home and overseas?
3. It has been said that the true Christian ought to have, so to speak, a stake in all political parties. In what sense is this true?

Next week: *The last judgment*

Published by permission of Life and work

Contents

Where were you in 1776? 279
News 284
Record 288
Letters 289
Power to persuade/Guide to children's TV 291
Buried treasure 292
Flags in church 294

CONTRIBUTORS

Robert Kreider is a historian and archivist on the faculty at Bethel College, North Newton, Kans. 67117. This week's article is the second of several he will be writing this year on the bicentennial theme. His first, "A hymn of affection for a land and a people," appeared in the January 13 issue.

Jesse N. Smucker was the editor of The Mennonite for eleven years (1950-61). He now lives in Goshen, Ind.

Leroy Kennel serves on the faculty of the Church of the Brethren seminary, Bethany, in Oakbrook, Ill. He has special interest and training in the area of communications.

CREDITS

284, Henry Ens.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805

Flags in church

J. N. Smucker

An editorial flashback

Many of our own churches display the American flag in their church sanctuary. As a rule this flag has made its entrance into the church during the stress of war.

The so-called Christian flag, first displayed over fifty years ago, has usually also been brought into the church as a sort of balance to the national flag, and no doubt, to ease somewhat the conscience of the church for displaying the national flag.

There is always the troublesome question of the "place of honor" when the two flags are shown. It has been established that the flag of highest honor should be shown to the right of the audience if the flags are on the same floor level of the audience or to the right of the speaker if the flags are both on the platform.

This presents a dilemma. The recent session of Congress passed a resolution saying that the national flag must have the place of honor if shown with any other flag. But to the sensitive Christian it is quite unacceptable to display the Christian flag as inferior to the national flag, thereby stating by symbol that the sovereignty of the nation is above the sovereignty of God. Yet to give the national flag second place is now forbidden by the law of the land. Some churches feel they have a neat solution to this problem; they place the Christian flag to the right of the pastor in the pulpit, and the national flag to the right of the congregation on the floor level. Thus they accomplish the amazing feat of rendering equal honor to both God and Caesar!

But the majority of churches using both flags do not even seem to be troubled; they give the national flag the honor over the Christian flag, thereby saying silently but yet eloquently that people must not be too insistent about putting God first but give primary allegiance to the state.

There is a rather simple solution to these problems: Why not take both flags out of the sanctuary!?

The so-called Christian flag has no real authority, was not adopted universally by the church, and fulfills no real function. It could well be removed without in any way distracting from the real spirit of worship.

The national flag could also be removed with no disrespect to our country. It has its place on government property and buildings, schools, national shrines, or secular meeting places. But the church is not the property of the state—it belongs to God. It is not just a public meeting place; it is set apart for the worship of Almighty God who is far above every nation on the face of the earth. His domain is worldwide and not limited to any one country. His fellowship of believers reaches across all national boundaries, and all peoples alike should feel at home in his sanctuary. The nation is not supreme over the church. The Christian owes his first loyalty to God. We should pray for, honor, and respect our nation, but to do so it is not necessary to place the flag in our centers of spiritual worship.

As followers of the simple life we should keep our worship simple. Both flags can be removed from the church without disrespect to either one. Our country's flag has its place; but its place is scarcely in the sanctuary which is set aside for the worship of the universal God, who is the supreme sovereign over all.

This is a question that various church groups or ministers' conferences could well discuss and give very careful consideration.

Reprinted from the December 1, 1953, issue of The Mennonite.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:18 MAY 4, 1976

Keep the lines open

Morris Chalfant

Do not be distressed, writes Morris Chalfant, if your loved ones have a tendency to talk too much in the home. It is much worse to have someone in the family who will not talk. The only thing more distressing is to have one who will not listen.

"There are no persons so far away," said Robert Louis Stevenson, "as those who are both married and estranged, so that they seem out of earshot, or to have no common tongue."

Hugo A. Bordeaux, executive director of the Marriage Counseling Service, Baltimore, Maryland, said: "All over America, husbands and wives cannot talk to each other. This, I am convinced, is our No. 1 marriage problem. . . ." Charles E. Wahl, chief of psychosomatic medicine at the UCLA School of Medicine, said: "Failure to communicate is by far the most frequent circumstance in a disturbed marriage."

Husbands cannot speak of financial worries and hide their insecurities behind "manly" silence. Wives conceal spur-of-the-moment purchases or veil convictions they are no longer loved or found attractive.

Couples, once excellent companions, have learned to rope off areas of their lives, into a kind of "marital no-man's land." Trespassing into it ends up in a quarrel. Conversation declines to "truce" subjects such as weather, television, latest gossip. Problems go unsolved and magnify. A new, "sympathetic" person is found to talk to. The marriage dissolves into misery and sometimes into divorce.

This inability to converse—it might even be called a conspiracy of silence—shows up in eighty-five out of every one hundred couples visiting marriage counselors. Frequently it is their only problem. Thousands of others go directly to divorce courts without counseling.

There is probably not a marriage in North America entirely free of "communication" problems.

Sincere communication is one of the greatest needs in our Christian homes. Communication is a release from tensions. It is the oil that reduces the friction between those we love and us. Communication solves problems by bringing them out into the open. One man exclaimed: "What do you mean, we don't communicate? We fight all the time!" This is not communication. Shouting and screaming at each other only adds to the confusion in our homes.

Are you humble enough and sincere enough to admit that even you are not 100 percent right all the time? Never discuss a problem when you are in a nasty mood. Make a note of it and bring it up after you have prayed about it and thought it over carefully. You may say, "We never could discuss our problems at that rate. We are always in a nasty mood." If you do not learn to talk and to listen after you have cooled off, your family will cease to participate in any kind of communication with you. This, like everything else in the Christian home, must be done in the power of the Holy Spirit and in love. 1 Corinthians 13:4: "This love of which I speak is slow to lose patience; it looks for a way of being constructive" (Phillips).

Talking things over in the home will relieve pressure. Most of us know that a steam boiler has to have a safety valve. This is to relieve the pressure.

Communication is the safety valve in the home of Christians. You have heard it said that, "It takes two years to teach a child to talk and about seventy years to shut him up." Do not complain if your loved ones have a tendency to talk too much in the home. It is much worse to have someone in your family who will not talk. The only thing more distressing is to have one who will not listen.

This problem of clogged communication lines can arise in any family relationship—between marriage partners, parents and children, young couples and in-laws—including Christian families.

Sexual relations, discipline of children, social activities, religion, management of income, mutual friends—all are potential problem areas for the married couple. Those who remain happily married learn to communicate and to respect each other's viewpoint. But many fail to work out a mutual agreement, so they separate or live together in misery.

If the communication lines in your marriage are tangled or down completely, don't despair. Just as a journey of a thousand miles begins with a single step, so restoration of meaningful communication can begin with a small move. Kindness and courtesy (the kind you enjoyed during courtship) can work wonders. Listening receptively when the other is talking, instead of "turning him/her off" is an encouragement to more communication. Even sharing a moment of friendly silence can open lines that seemed hopelessly clogged.

In a Christian household the time of fellowship around God's Word and in prayer can open the door to communication about problems of mutual concern. It is easier to discuss together what you have just discussed in each other's presence with God.

Success in marriage involves many elements, but a good two-way communication pattern is one of the most vital. Keep the lines open.

To my husband on Mother's Day

Ruth Naylor

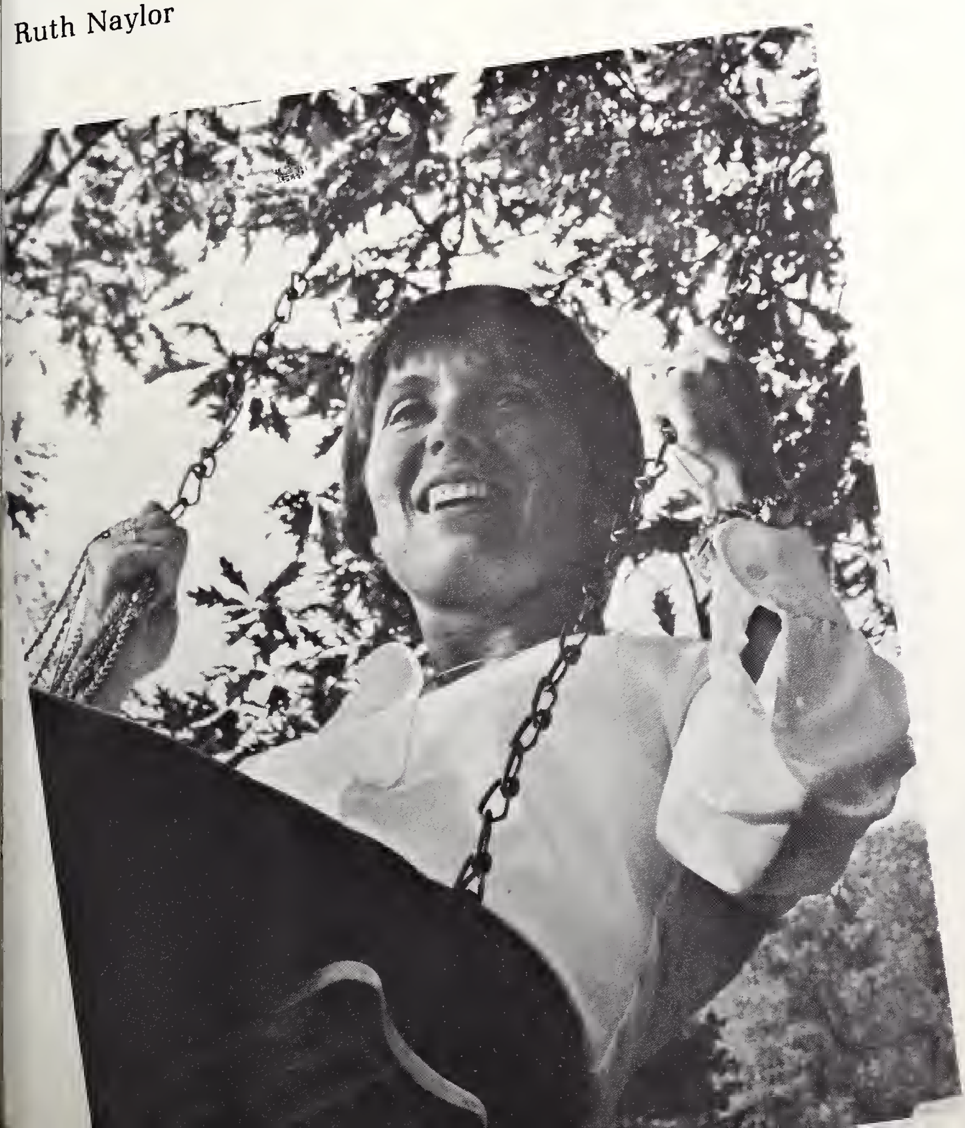
I saw your plight.
There was regret
Written clearly
In your eyes.

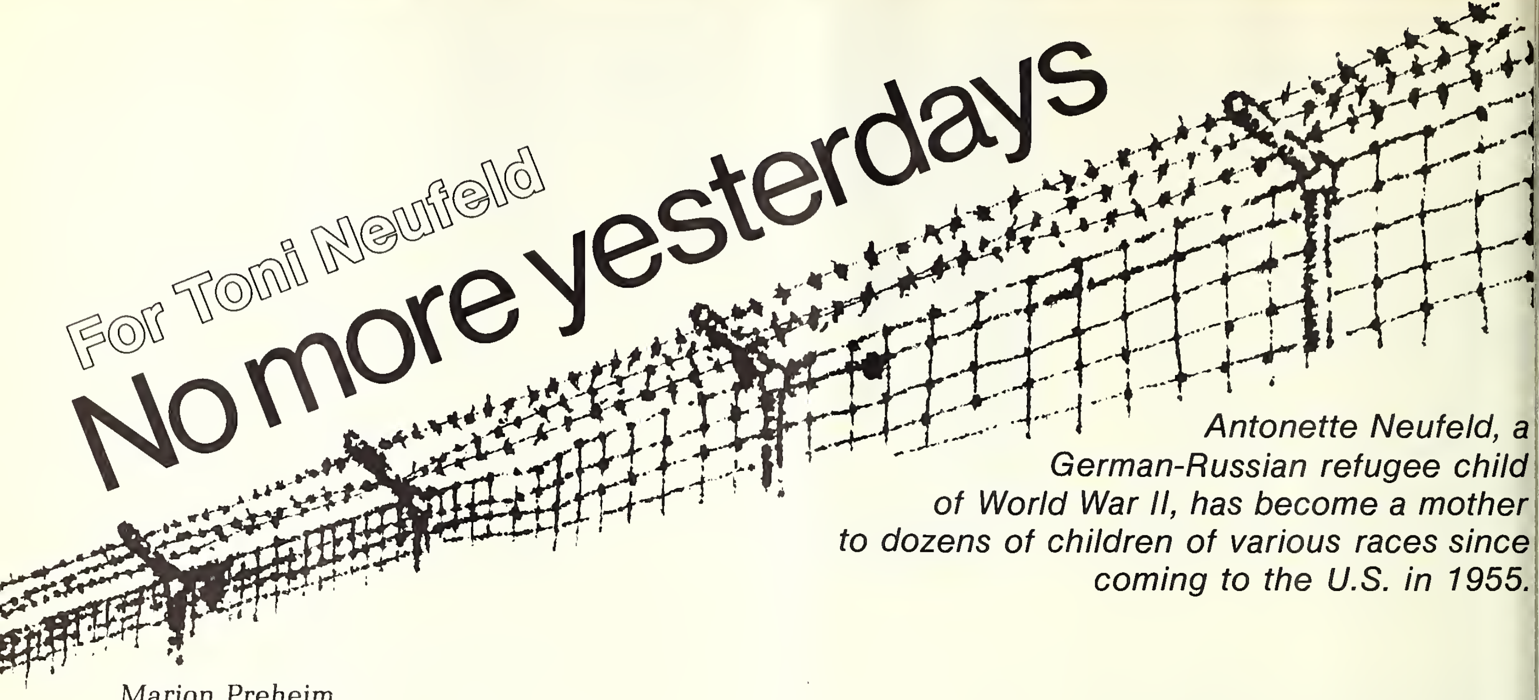
You had neglected
The usual gift—
Thoughtfully wrapped
For my special day.
I noticed, of course,
Out of habit perhaps,
But it was
A little thing.

My thoughts
Soon forgot
The paper
The string,
And my soul
Thanked our God
For the greater gifts
You bring.
The warmth of your love,
The strength of your being
On which I
Constantly lean.

Even more
I remember today
That it was
You
Who helped me
Fulfill the promise
Of motherhood
Within myself,
Gift
Above all gifts
For me—
A woman.

Ribbons and wrappings?
Nice—
But then
So temporal.
It is not
Dollars spent
That proves
Your love.
Grant instead,
To both
The children
And me,
The continued
Gift of yourself,
Your time,
And your caring.
Being a man,
You may never
Wholly
Understand—
But much of my joy
In motherhood
Depends on
You.





For Toni Neufeld

No more yesterdays

Antonette Neufeld, a German-Russian refugee child of World War II, has become a mother to dozens of children of various races since coming to the U.S. in 1955.

Marion Preheim

Toni Neufeld lives in our town of Akron, Pennsylvania. Over the years I have lived here, I have watched with interest as she takes child after child into her home to care for them. Knowing she was a Russian refugee during World War II, I wondered what in her past made her the caring person she is.

Toni, short for Antonette, was born in Osterwick, a town in the part of south Russia called the Ukraine. During World War II, the Ukraine lay between the Russian and German lines.

One morning, when Toni was eight, the Russian soldiers woke everyone up and told them to flee towards the Black Sea. Toni's family consisted of her mother, grandmother, an infant brother, a sister who was two, and brothers who were three and five.

Toni's father had died when she was four months old. Her mother had married again, but the Russian army conscripted her stepfather. This left the mother and grandmother to care for the family.

When the order came to flee, the two women loaded all their possessions onto a wagon and started off. En route the baby and the three-year-old brother died from hunger and cold. Many others died along the way from starvation, disease, shootings, and the early spring cold.

The Russian army managed to push the Germans back, and the refugees returned home. In a short time, however, the Germans came back without warning. The family became prisoners. Soldiers moved into Toni's house. The German soldiers had difficulty pronouncing Antonette's Russian nickname of Tanya, so they dubbed her Toni. The name stuck.

To Germany. The German army decided that any prisoners who were German citizens should be sent to Germany. "They shipped us in boxcars," Toni recalls. "We were for weeks in those boxcars. That was horrible living. Every once in a while an American plane would shoot at the train. Tracks would be torn up and we would have to wait until they were repaired."

When they got to Germany, they lived in a prison camp. The army forced Toni's mother to work in a bomb factory along with others whom they kept under heavy guard. So Toni's mother was away at work all day.

While in the camp, tragedy struck another child in the Klassen family. (They had all taken the name Klassen, the grandmother's name, to facilitate paperwork done by officials.) Toni's sister died, perhaps due to malnutrition.

The family went to see where the German soldiers had buried the child. The cemetery impressed young Toni. It had fine, large monuments with beaded flower arrangements dotting the graves here and there. They walked through the tombstones and Toni wondered where in this fine place her sister would be.

They walked past a row of pine trees thickly planted to form a hedge. Behind it were little earthen mounds. Then it hit them. Her sister had been buried with the criminals, the prisoners, the outcasts. Toni never has forgotten the impact of that moment and the question of why they would treat a baby like a criminal.

Towards the end of the war, knowing they were facing defeat, the Germans freed the Russian German prisoners. Toni's mother found a job taking tickets on a train. People were living in whatever shelter they could find. The Klassens moved into the train station, separating themselves from the other family living there by hanging up a blanket. While her mother worked, she expected Toni to care for her younger brother.

The air raids continued. During one raid, Toni noticed her brother was not with them. Grandmother wanted Toni to stay in safety, but Toni felt responsible for him. She ran out into the street to look for him. She had no idea where he was.

A gas-masked patrol stopped Toni and insisted she get into the nearest basement. When she resisted, he forcibly put her into one. Toni spied a small window just big enough for her to crawl through. Once out, she ran toward the downtown section, still having no idea where her brother might be.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans 67114.

The bombing stopped and she began making her way back home, stepping over fresh debris and dead bodies. She passed the houses where she had gone into the basement. They were bombed flat. All the people in the basement where she had been were dead. "The Lord must have preserved me for something," Toni says.

She arrived back home without her brother, distraught from that and all the destruction she had seen. All of a sudden she heard someone crawling in the room. Out from under the bed, where he had been sleeping all the time, came her brother.

To France. After the war was over, the Russians gathered the Mennonites from all over Germany, planning to send them to Siberia. They considered them traitors for having been in Germany. "My grandmother was terribly afraid of Siberia," Toni said. "Her brother had died there, and she had heard gruesome stories that had filtered back from Mennonites taken to Siberia."

Toni's mother had met a Frenchman who wanted to marry her. He convinced her that he could help her flee. They got married, and Toni's new stepfather gained the cooperation of the Russian guards.

The Russians allowed only adults to have passes to leave the camp. This was to ensure that prisoners would come back because of their children. The Frenchman secured passes for Toni's mother and grandmother. The guard at the gate helped him hide the children in the trunk of a car. Toni had a wheel laid on her back to hide her. They abandoned the car at the railroad station and started the journey towards France.

It was not easy to get out of divided Germany. They went from place to place trying to get closer to France.

The army often made people move from the temporary shelters they found. That was how Toni and her mother became separated from the grandmother and younger brother. They returned one day from working on official papers to find them gone. They hunted for them in vain. At last, it seemed best to go on to France and trace them later.

They made it into France. The Frenchman lived right across the border. As soon as they arrived, however, his parents told them they could not stay. The police were after him because he had served in the German army. They packed some food and took some blankets, but did not really have enough of either. They slept in the woods. The late November chill had come. Toni remembers waking up mornings with her coat collar frozen stiff.

The police actually were tracking them and after eight days found them and took them to jail. All they could think of was now they would be sent back to Germany and then to Siberia.

The police released Toni and her mother, but not the Frenchman. They took Toni's mother, pregnant and sick from exposure, to a hospital and Toni to the orphanage attached to it.

Soon Toni, fourteen by now, was helping in the orphanage. She had helped her first stepfather in the orphanage he ran in Russia before he was drafted. A pattern of caring for children began early and continued all through Toni's early years.

They remained there about six months. Her mother worked in the hospital when she was well and had her baby there. The Frenchman wrote Toni's mother, giving her the name of a lawyer to help get him out of prison. The lawyer gave them money to go to Orleans, France, where Toni's mother found work on a farm. Toni found a job with a schoolteacher who promised to tutor her in the evenings since she was too old to enter French schools. The teacher lived sixty miles away from where her mother worked.

Two years went by. Toni's mother had asked the Red Cross to try to locate the grandmother and brother. They found them in a Polish camp. They joined Toni's mother on the farm.

In 1948, at the age of seventeen, Toni came home for a Christmas vacation. While there, she began spitting up blood. She learned from the doctor that the hemorrhaging was caused by tuberculosis. He said she must have had it for years and predicted she would live only a week. He sent her to a French Government sanitarium where she stayed a year and recovered.

Her mother moved to work on a farm in Alsace Lorraine, a job she got by advertising in a Mennonite newspaper, *Der Bote*. Toni and her grandmother stayed in Nancy, France. The brother went with her mother. Toni found work in a children's home run by the Mennonite Central Committee.

To the U.S. At the MCC children's home, Toni met Adam R. Martin, a Mennonite from Hagerstown, Maryland. He was in Europe on business. He talked to her through an interpreter. After hearing her story, he suggested that Toni should come to the United States to live. Toni said she could not go because she had to help support her mother and brother.

After traveling some in Europe, Mr. Martin stopped by again. Toni's mother and brother were visiting her at this time. Mr. Martin suggested he would sponsor the whole family. He promised to begin processing the necessary papers.

The MCC children's home, a temporary measure taken right after the war, closed. So Toni went to work at Mont des Oiseaux, another children's home operated by MCC. She worked there two years, still hoping they could go to the United States.

Then the French Government took over Mont des Oiseaux. Since Toni was an alien who had illegally entered the country, she was not allowed to work there. She had by then made her diploma for work in children's homes and was greatly disappointed at her dismissal.

She found a job in a snail-processing plant. One day the boss told her to come to the office the next afternoon. Toni was sure they were going to fire her. She cried, but it turned out that the owner

Toni and Hans Peter Neufeld's family: (standing) Thanh, Hans Peter, Lisa, Toni, and Carmen, (kneeling) Timothy, and Philip. Missing from the picture is Carla, who is a student at Goshen College.

"Only through the love of God could I have done this," says Toni. She credits her grandmother with keeping the faith for her throughout all the terrible experiences of the war and postwar years in Russia, Germany, and France. Grandmother kept saying despite all odds that God was with them.

wanted her to help his daughter care for her new baby. He had seen on her work application that she had a diploma for work with children.

Thus she went to Strasbourg, France. The family had a maid, so all she did was care for the baby. She came to like her new home so much that she began encouraging her mother to go to the States without her.

This interlude gave Toni time to think about her life. It had been rough. "I wondered where God was when all the terrible things happened around us," Toni said. "Grandma would say that God opens doors, but I saw only obstacles. As soon as we would get situated somewhere, we had to move."

She began going to church. Overcoming her doubts, she decided to "get right with God." All through their refugee life Grandma had told them Bible stories. They had no Bible to read.

"Grandma was reaping what she had sown all through those years," Toni says. "She told us that God always kept us in his care. We had suffered, but he was with us. I decided to get baptized when I was twenty-one, an adult."

Toni felt settled. She had a good job and a boyfriend. She didn't want to trade that to face another language, a new country, and the possibility of being shifted around again if she chose to go to America.

Her mother persisted in trying to get the needed papers. When Toni was baptized, she changed her name from Klassen to her original last name of Philin. This meant her mother had to do more paperwork for her if she was to go along to America. Inside, Toni said she would not go, but she went to Paris to process some papers just to humor her mother.

Finally the papers were ready. Toni's boyfriend suggested she go for six months to help her mother get settled. They arrived in Hagerstown, Maryland, in 1955. They arrived, but no one was there to meet them. They sat and waited, not able to speak English and fearing that no one would care for them.

The Martins, one of their cosponsors, came at what they thought was the right time. An hour's time change had caused the mix-up. They settled them in an apartment and helped them establish themselves in the community. The other cosponsors, the Mark Petres, helped, too.

It was in that area that Toni met Hans Peter Neufeld, who had come over from Germany in 1951. He was in the area in 1-W, serving in a tuberculosis sanitarium. They were married and eventually moved to Akron, Pennsylvania. Hans developed skill as a carpenter and now has his own construction business.

In Akron. Toni and Hans had four children. But tragedy seemed to stalk Toni even in America. When their oldest son, Peter, was in fourth grade, he became ill and soon had to have brain surgery. Toni took care of him. He became so light she could easily carry him around.

One day while she was bathing him, he complained of being cold. "It won't be cold in heaven," she told him. She asked if he would like to go to heaven and Peter said he was ready. That afternoon he passed away.

As the children grew, Toni began to think of how she might serve others. She felt some could go overseas or serve in other parts of our country, but she would need to find some way to serve out of her home.

Then she remembered that Mark and Ada Petre, two of their cosponsors, had two foster children. "That struck me," Toni said. "I wondered how anyone could love someone not in their own family." Then she realized that deep down that was what she wanted to do. She contacted the Lancaster County Family and Children's Service and soon had a small baby to care for.

That was the first step on the road to taking forty foster children, mostly babies, but some elementary and teenage ones, too. They adopted one of their biracial foster children, which meant they then came under the Lancaster County Children's Bureau. They later adopted a Puerto Rican girl.

In 1969 the Children's Bureau elected Toni to serve on its board. She was instrumental in 1973 in starting a Foster Parents Association in the county. She serves as vice-president for this organization and is also one of five regional advisors.

Since 1970 Toni has also been involved in the Fresh Air program. She has taken in so many children through this program that she has lost count. She serves as a resource for persons who are having difficulty adjusting to their Fresh Air child. From time to time Toni has had to take others' Fresh Air children into her home when they felt they could not cope with them.

Since 1972 she has regularly baby-sat a child, taking her at the age of six months when the mother needed to work.

And still Toni and Hans have room for more, especially when that appeal comes from a refugee. In July 1975 they added a fourteen-year-old Vietnamese girl to their family when she needed a home for an indefinite period of time. She is an orphan who was located at Indiantown Gap, Pennsylvania.

After hearing Toni's story, I could see the pattern that led her to care for children as much as she does. But another person could have turned inward, turned to caring only for themselves after having been deprived of so much.

But Toni does not like to think it's because of what's she's done. "Only through the love of God could I have done this," she says. "As a human being, by myself, I couldn't have loved these children. He has been our sounding board when we have problems. He is our source."

Toni credits her grandmother with keeping the faith for her throughout all those terrible experiences, for she kept saying despite all odds that God was with them. And now Toni is showing a host of children that God is with them, that they need have no more yesterdays when no one cared for them.

News

India hospital promotes family planning

The Mennonite hospital in Jagdeeshpur, India, was the site of a governmental family planning camp recently, performing 262 vasectomies and tubectomies (tubal ligations) in seventeen working days.

Anne Penner, a nurse assigned to the Sewa Bhawan hospital by the Commission on Overseas Mission of the General Conference Mennonite Church, said the camp was conducted January 19 to February 6 with medical personnel from the hospital and from the District Public Health and Family Planning Department.

All but sixteen of the patients were women, since most vasectomies for men are performed in villages and do not require any postoperative care. The hospital facilities were taxed to the limit, Ms. Penner said, and tubectomy patients were housed in a partially completed building after their second postoperative day. They slept on mattresses on the floor or on straw when the hospital ran out of mattresses furnished by the Health Department.

On the final day of the camp, several regional and district government health officials and a television crew from Delhi came to Jagdeeshpur. The TV team, headed by Mr. Raju of the central government Health Ministry, took film at the hospital which is to be used for a television documentary and for the Satellite Instructional Television Experiment, Ms. Penner said.

The Sewa Bhawan hospital has had the highest number of tubectomy operations of any of the mission hospitals in the state of Madhya Pradesh during 1970, 1973, and 1974.

Men and women who agree to sterilization are not charged, but are given cash by the government—$2.00 for a vasectomy, $7.00 for a tubectomy—as part of a nationwide family planning campaign. In some parts of the country, sterilization has become mandatory for parents who already have a specified number of children.

Karan Singh, national minister for health and family planning, said recently in *India news*, a government publication, that last year more than 50 percent of the sterilizations were done on women.

Ms. Penner said the Sewa Bhawan hospital in Jagdeeshpur has also been active on the other side of family planning. In March, for example, the hospital rejoined the cut tubes of a man who had had a vasectomy some time ago after two children. Later one of the children died, and he and his wife wanted another child.

Women line up to register for sterilization operations in a family planning camp at Sewa Bhawan hospital, Jagdeeshpur, India. E. S. K. Arthur, director of the hospital, stands at right.

Church growth consultation planned

The pastor and two lay persons from each congregation in the General Conference Mennonite Church are being invited to a church growth consultation November 8-10 in Bluffton, Ohio.

Modeled after a similar consultation called by the Conference of Mennonites in Canada last November in Calgary, Alberta, this year's consultation is sponsored by the Commission on Home Ministries of the General Conference Mennonite Church.

"We feel there is a readiness and interest in the conference to take a new look at what it might mean for the Mennonite church to grow," said Floyd Bartel, secretary for congregational mission.

He said Mennonite church membership in North America has virtually leveled off in the last ten years, which means the church is actually losing about a thousand young people every year. Church membership growth is not even keeping up with the birthrate.

Purposes of the consultation include educating church leaders on church growth research, raising awareness of ways churches can grow in both numbers and depth, and providing a forum for discussion of church growth issues.

Speakers will include David Schroeder of Canadian Mennonite Bible College in Winnipeg and C. Peter Wagner and John Wimber of the Fuller Evangelistic Association, Pasadena, California. Mr. Schroeder will make three biblical presentations, while Mr. Wagner and Mr. Wimber will discuss church growth principles.

"We want to emphasize growth in quality as well as quantity," explained Mr. Bartel. "But if all we do is grow in quality, we widen the gap between ourselves and our neighbors. The most effective recruiters of new members are the newest converts because they still have the largest number of friends who are not Christians."

Historic peace churches: 41 years later

Forty-one years ago, in 1935, when war hung heavily in the air in Europe again, seventy-eight Brethren, Friends, and Mennonites met in Newton, Kansas, for three days to talk about their peace positions and to make decisions about how they might cooperate in the event of conscription.

It turned out to be a historic occasion, although the churches' periodicals paid the conference little heed. Out of that meeting grew a united witness on peace and a cooperative approach to administering the Civilian Public Service program. Some of the stereotyped views which the groups had of each other diminished somewhat as a result of the encounter.

This spring, on April 10, the five colleges in Kansas which are related to the three peace churches jointly sponsored an anniversary consultation at Bethel College, North Newton, to recall the important 1935 meeting. About seventy-five people registered for the event. The Church of the Brethren and the Mennonites each had about thirty people there. The Friends had ten, and several were there from other denominations.

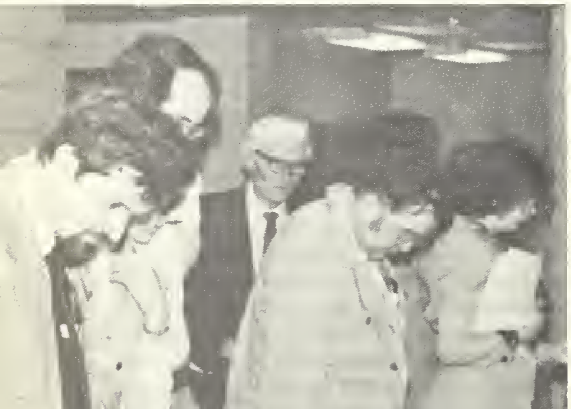
When the daylong consultation was over, William Keeney of the Bethel College faculty and a longtime member of the MCC Peace Section, caught the feelings of many of the conferees when he said that the consultation had been too short to do much more than become acquainted with each other. They didn't come up with a statement of findings—nor had they intended to. The members of the three groups agreed, however, that they needed to get together more often than once every forty years. The Church of the Brethren representatives at the meeting said they would seek to convene another peace church get-together this summer when their denomination meets in Wichita. The further suggestion was made that similar meetings might be called when the Friends and Mennonites have large similar meetings in Wichita during the next few years.

The consultation looked both backwards and forwards. Providing the look ahead was Lamar Gibble, the Church of the Brethren's staff person on international issues and peace. He listed the following "critical pressure points" which will need attention during the coming decades: the inequitable distribution of the world's goods, mass violence and the stockpiling of weaponry, the absence of fundamental human rights for many people, and the need for better stewardship of the earth.

Where and how should the historic peace churches provide their witness? Mr. Gibble suggested that one arena should be the American political and economic system, with Washington, D.C., as a focal point. A second arena, he said, should be in the family of churches to which the peace churches relate—the National Council of Churches and the World Council of Churches, as well as the National Association of Evangelicals. "The conciliar arena," he said, "is sometimes more open to hear us than we think."

Robert Kreider, whose dream it had been to bring the historic peace church people back together again, opened the consultation with "a look at 1935 from the perspective of 1976." He noted that the importance of the 1935 meeting had caught the three groups somewhat off guard because they had had so little contact with each other up to that time. The Mennonites dragged their feet on the meeting for awhile. "But war," he quoted someone else as having said, "brings out the best in Mennonites."

Larry Kehler



Participants at the Iowa Peace Church Conference look over the literature table.

Iowa peace churches gather

More than 150 persons from Iowa peace churches met Saturday, March 20, at William Penn College, Oskaloosa, Iowa, to discuss peacemaking. The purpose of the conference, sponsored by Mennonites, Quakers, and Church of the Brethren, was to introduce materials and ideas that congregations could use in promoting peace.

Donald D. Kaufman of Newton, Kansas, gave the keynote address: "Our taxes buy wars? The peace church heritage." He traced the history of the three denominations' struggles over whether Christians can pay for war when they refuse to participate in it. Some early church leaders in America advocated not offending the government and thus paying all taxes. In other groups, especially among Friends, members were disciplined for supporting war in any way.

Workshop groups discussed such questions as, How can we teach peacemaking in our congregations? What consciousness-raising techniques are effective in our communities? How does the Christian relate to the bicentennial celebrations? Can we do anything about world hunger that will not be associated with United States imperialism? Are our families serving as a testing ground for nonviolence? How can we influence our government to spend less on the military machine and more on needs of people? What really is simple living? Have we as peace churches come to consensus on amnesty? What happens when we refuse to pay war taxes? The conference was facilitated by Keith Schrag, convenor; Alan Kieffaber, worship leader; Dan Clark, American Friends Service Committee, peace education secretary for Iowa; Eves Cadwallader, local arrangements; Berwyn Oltman; and Sherry Hutchison.

Participants expressed appreciation for the opportunity to share mutual concern and support across denominational lines. Emphasis was placed on each person's taking responsibility for peacemaking in his/her own community. The conference closed with excitement about the peace churches' common interests and with anticipation of future conversation and cooperation. *Rhoda M. Schrag, Des Moines, Iowa*

Home economists discuss food, waste concerns

"When we look at values around us, it is obvious that our values are in conflict with our survival. Our value priorities are leading us on a self-destructive course," Catherine Mumaw, chairperson of Goshen College's home economics department, told seventy-five home economists in Lancaster, Pennsylvania.

Ms. Mumaw was the keynote speaker for a one-day meeting April 19 sponsored by Mennonite and Brethren in Christ home economists in northeast United States.

"The place where home economics is hurting the most as a profession in my opinion is in the area of overconsumption and affluence," Ms. Mumaw told seminar participants, "and this is in spite of the fact that in its creed home economics has always stood for conservation of resources and human above materialistic values."

She also called for waste reduction, citing as an example her own efforts during recent years. She said that by avoiding buying cans, unnecessary packaging, and nonreturnable bottles, by composting, and by recycling she has held her garbage down to one garbage bag a year.

Words & deeds

Recent flooding and tornados as well as longer-term projects have kept Mennonite Disaster Service volunteers busy. Flooding of the Souris River in Manitoba and North Dakota has brought MDS units in that area into action to help people move to safe ground in the face of rising water. In Oklahoma, Mississippi, and Arkansas, recovery efforts are under way following tornados. The Carthage and Canton, Mississippi, projects are expected to last until the end of summer.

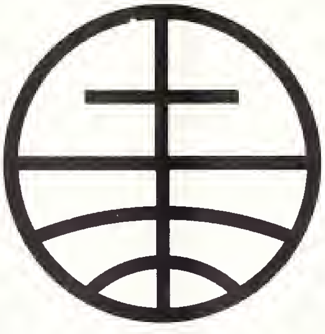
Deadline is June 1 for applications for North American poverty grants under the General Conference. Palmer Becker, executive secretary of the Commission on Home Ministries, said about $8,000 is available for projects submitted by congregations, voluntary service units, and other groups. Decisions on distribution of the funds will be made in June by a poverty reference council appointed jointly by the General Conference's commissions on Home Ministries and Education. Applications should be sent to Palmer Becker, CHM, 722 Main, Newton, Kansas 67114. Applications for other grant monies from the Schowalter Foundation and Mennonite Mutual Aid Fraternal Funds may be channeled through the General Board of the General Conference, which will recommend grants for approval to the two organizations at its August meeting. Such applications should be sent by July 23 to Heinz Janzen, 722 Main, Newton, Kansas 67114.

A seminar on "The church and the single person" is planned May 21-23 by the Center for Discipleship, Goshen (Indiana) College. Weekend activities include input on "Sexuality and singleness" from Theron Weldy of Planned Parenthood, Phoenix, Arizona; "Psychological and social aspects of being single" by Evelyn Rouner, professor of home economics, Central Michigan University; and three Bible studies by Martha Smith, assistant to the pastor at Oak Grove Church, Smithville, Ohio. The seminar will close with worship and an individual goal-setting session. Registration fee is $15.

MCC and two Quaker organizations have sent more than one million antimalaria pills to Mozambique for a three-months nationwide campaign to avert an outbreak of this disease. MCC joined the American Friends Service Committee of Philadelphia, Pennsylvania, and the Friends Service Council, London, England, to ship the nine cases of medicine by air from London to Maputo, Mozambique, where it will be distributed by the Mozambique ministry of health.

The Tucson (Arizona) Mennonite Fellowship recently held a service of commitment and dedication in which eight persons became charter members. The fellowship meets twice a week for worship and sharing, with attendance at twelve to fifteen persons. A leadership team of three couples has been commissioned by the group: James and Faith Wenger in the spiritual ministry, Don and Cathy Lichti as coordinators, and Eli and Irene Miller as outreach leaders. The fellowship is hoping to expand its contacts with students at the nearby University of Arizona. The group has been formally accepted into the Southwest Mennonite Conference (Mennonite Church), and membership in the Pacific District Conference (General Conference) is pending. Visitors and interested persons may contact: Tucson Mennonite Fellowship, 2035 Avenida del Sol, Tucson, Arizona 85710; telephone: (601) 747-5171.

A case-study volume, a compilation of source materials, and a collection of biographies are the focus of a plan to write a history of MCC's fifty-five years. Nothing comprehensive has been published about the organization for the past twenty-five years. The Institute of Mennonite Studies in Elkhart, Indiana, is administering the project.



New symbol

The Mennonite World Conference has a new symbol, approved recently by a mail vote of the presidium. Glenn Fretz of Toronto, Ontario, designed the symbol, which will be used for stationery and publications and in connection with the Tenth Assembly in Wichita, Kansas, July 25-30, 1978. The symbol combines the circle, the globe, and the cross.

Seminary students act in drama workshop

Sixteen students at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, recently experienced drama as a mode of religious expression during a two-week workshop.

Led by Loretta Yoder, associate director of the Repertory Theatre, Christian Theological Seminary, Indianapolis, Indiana, the workshop let students experience drama as a medium for expressing truth about human life. Actual participation rather than theoretical study provided the agenda. Throughout the two weeks the students planned and enacted several chapel services and other productions. The workshop included reading aloud from the Bible, plays, and other dramatic works; use of movement; and acting out skits.

Following the workshop, several students indicated a strong interest in the use of drama in various church settings.

Ms. Yoder, a member of the First Mennonite Church of Indianapolis, commented that "drama is as important as music in the church" because it enables the body, as well as the voice, to give expression to religious experience.

New church opens in Taiwan

The Li-Ming Mennonite Church was formally opened March 28 in Taichung, Taiwan. The congregation's meeting place, above, is located in a new housing development about three miles west of Taichung City. A Mandarin-speaking chapel had earlier been opened in the area by another Christian group. But the Fellowship of Mennonite Churches in Taiwan felt there was a need for a Taiwanese-speaking church in the area to complement, not compete with, the Mandarin work. The new Li-Ming ("early dawn") Church is the seventh Mennonite church in the Taichung area, the fifteenth Mennonite church in Taiwan, and the fourth to be established since fall 1972. At that time a goal was set of starting at least five new churches in Taiwan by 1980.

Director required for Faith and Life Communications

The Faith and Life Communications Committee invites applications or inquiries for the position of a director of communications for the Conference of Mennonites in Manitoba to commence August 1, 1976. The responsibilities include development and production of radio programming for the conference. The director will report to the FLC committee. Salary is negotiable.

Applications available on request. Please forward personal resume with application to:

Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: Henry Loewen, FLC Chairman

Wanted

A youth worker to commence September 1, 1976. Primary responsibilities include campus ministry and organizational and program support to local youth committees. Office location: Conference of Mennonites in Manitoba, Winnipeg.

For further particulars contact John F. Wiebe or Victor Epp at:
Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9

Application deadline: May 31, 1976.

Pastor wanted. The Homewood Mennonite Church invites applications for a pastor of a congregation in a rural setting. Membership approximately 85. Please apply with particulars regarding education and experience, as well as questions, to: Homewood Mennonite Church, c/o Mr. Elmer Wiebe, Box 72, Homewood, Manitoba R0G 0Y0.

Service program grows in Denver and Seattle

The Mennonite Voluntary Service program of the General Conference Mennonite Church is expanding with the opening of three new units this year and the reopening of another.

Additional MVS units are planned in Seattle (one) and Denver (two).

In Seattle the present MVS unit has grown to nine people. Instead of increasing its size, the MVS office and the South Seattle Mennonite Church will set up a second unit which will be involved in such areas as community action, mental health, and ecology.

In the Denver area, the MVS office and the Arvada Mennonite Church are establishing a second unit. Its members will work with persons who have developmental disabilities in Jefferson and Adams counties.

A third unit in the Denver area is being set up on the city's west side relating to the Chicano community in the neighborhood of First Mennonite Church. The first volunteers will arrive this summer to begin work with community organizations including Denver Urban Ministries (Mennonite), Brothers Redevelopment (a housing rehabilitation organization), and First and Glennon Heights Mennonite churches (MC). These two churches will have two members each on the unit's support committee along with one member from the Arvada Mennonite Church (GC).

A unit working with Indian Mennonite churches in Oklahoma has reopened, with the first two volunteers arriving April 1.

Under consideration is the opening of another MVS unit in Washington, D.C., placing volunteers on the staff of *Sojourners* magazine.

MVS staff said 103 applications were received during the first three months of 1975—a figure 20 percent higher than a year ago.

Volunteer applications from teachers decline

Although teaching opportunities in developing countries are as great as ever, the number of North American Christian teachers willing to serve with Mennonite Central Committee has decreased this year.

"We are anticipating a drop of about 50 percent from last year in the number of teachers participating in the Teachers Abroad Program orientation in August," indicated Lowell Detweiler, director of MCC personnel services.

Record

Workers

Epp

Edgar Epp, Victoria, B.C., has been appointed by MCC as a consultant on offender ministries for a two-year period. Mr. Epp, who has seventeen years experience in corrections including three years as deputy minister of corrections in British Columbia, is available as a resource person to groups and individuals in Canada and the United States who are involved in offender ministries or who wish to develop programs to help offenders. His duties may include pursuing changes in the corrections systems where required. His appointment was effective Apr. 1. Mr. Epp has previously served as a pastor and a lecturer, has been warden of Haney Correctional Center in British Columbia, and has been coordinator of community programs for the Ontario Ministry of Correctional Services. He is a member of the General Conference Mennonite Church.

Three Mennonite churchmen from overseas will come to North America this summer for a year's study at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Their study program is sponsored by the Commission on Overseas Mission. The three are *Yunas Gardia* of Saraipali, India, who will come in June; *Hiroshi Isobe* of Miyakonojo, Japan, who will come with his family in June; and *Wen Hung-Chi*, pastor of the Kuang Fu Church in Taipei, Taiwan, who will come in July.

Max Sprunger, Hively Ave. Church, Elkhart, Ind., began work Mar. 1 as director of Camp Friedenswald, Cassopolis, Mich. He was formerly grounds and maintenance manager of Aux Chandelles, a school for the retarded in Elkhart. He replaces *Russell and Ellen Welty*, who resigned effective Feb. 29.

Calendar

Canadian

May 29—MCC relief sale, New Hamburg, Ont.

Central

May 14-15—Bicentennial seminar for elementary and high school teachers, Goshen (Ind.) College; topic, "American history and Christian perspective"; Theron Slabaugh and Don Krabill, speakers

May 23—Commencement exercises, Bluffton (Ohio) College

Eastern

May 14-16—Young marrieds retreat, Spruce Lake; sponsored by East Swamp Church, Quakertown, Pa.; Mr. and Mrs. Norman Schmidt, directors

June 20-25—St. Davids Christian Writers' Conference, Eastern College, St. Davids, Pa.

Western

May 23—Commencement exercises, Bethel College, North Newton, Kans.

Study vacation seminar at Camp Colorado

War taxes, civil religion, militarism, nuclear environmental dangers, and life-style are some of the issues to be studied at this one-week seminar July 25-31.

The seminar is open to all persons (families and singles) who wish to participate in discussion, study, reflection, and recreation on vital peace issues. This is one activity of the peace/action team that will be based in Arvada, Colorado, this summer.

For more information about the seminar, contact Bob Hill, 5927 Miller St., Arvada, Colorado 80004.

Conference pastor needed

For the Conference of Mennonites of Alberta and the Conference of Mennonites of Saskatchewan

Responsibilities are pastoral rather than administrative. This person will serve as counselor to pastors and congregations.

Position vacant on July 1, 1976. The starting time is flexible.

Present conference pastor is returning to a congregational pastorate after six years of fruitful ministry.

Salary and benefits in accordance with the Canadian Conference's salary schedule.

More information available on request.

Contact:
Henry H. Funk
Box 58
Drake, Saskatchewan
S0K 1H0

Conference minister required

The Conference of Mennonites in Manitoba invites applications or inquiries for the position of a conference minister, to commence August 1, 1976. The applicant will be responsible to serve in a pastoral role to church leaders and to counsel and initiate some programs with ministers and deacons. He will report to the executive. A knowledge of the German and English languages is preferred. Salary is negotiable.

Applications available on request. Please forward personal resume with application to:

Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: John F. Wiebe, Conference Administrator

Letters

A play for posterity

Dear Editor: "Wer nimmt uns auf?" (Who will accept us?) is a play written by Olga Rempel in German, Low German, and English. (It was performed twice in Winnipeg in February.) The setting is the war years, 1937-47, in Europe. It tells of Mennonite refugees fleeing from Russia to Germany, then finally to Canada.

Besides being entertaining, with its music, humor, and drama, it gave me another insight into our heritage, and just how much our forefathers' trust in God is our heritage. We must know "who" we are to know "why" we are. I believe this would be an excellent play to pass on to posterity (e.g., students could produce it in our Mennonite schools as part of their Mennonite history courses). *Betty Fast, 979 Warsaw Ave., Winnipeg, Man. R3M 1C1* Mar. 23

Looking for the right way

Dear Editor: Please accept the following poorly expressed remarks as a communication of genuine concern from a fellow Mennonite who loves the Lord and is struggling in the midst of conflicting emphases to be a true disciple of Jesus.

I am deeply grieved that, in our efforts to give proper emphasis to the impact that the church should have on our world today, we have (in some cases, at least) gone overboard so far as to deny directly or implicitly that there is any validity in an emphasis on the "afterlife." In the same vein, there is an increasing pressure to confront political-economic-social injustices (which admittedly abound) in something akin to a political way—and a tendency to read into Holy Scripture a justification, yea a divine imperative, for what we want to do.

These are general observations and not given in response to any particular issue or article. The remainder of this letter is a direct response to the article written by Don Blosser and titled "On sharing a jail cell with Paul" (March 9 issue). The facts cited about American military spending and activities are indeed disturbing and shocking. So is the plight of the millions of starving, disease-ridden people (including many children) around the world.

And here is one of the concerns I have about such articles. We are so overexposed to information of this kind that it no longer moves us to action. Indeed, as Christians who are earnestly trying to remain sensitive to our neighbors' desperation, the abundance of such information without easy-to-follow and scripturally sound instructions for positive acts of love creates for us a painful and sometimes chronic case of frustration. We *want* to do more than we are doing. Please help us to understand the real Jesus-way to respond.

The message that comes to me through the article is that I am not fully obeying the Word of God until I get involved in applying political pressure on governments which spinelessly condone or selfishly foster and perpetrate injustices. But the Scriptures used to support such a position are, in my view, misunderstood and misapplied. Paul's action in Ephesus "affected the economy there" all right, but only as a side effect of a popular shift of confidence from powerless gods (of which group military strength and financial security are admittedly members) to Jesus Christ.

"Jesus took direct action in the temple with the money-changers." Yes, and I'm sure he is grieved at some of the activities with which we crowd real worship out of our places of worship—but I don't read of his organizing a protest march on Herod's palace.

We read so much these days about withholding war taxes, but I'm not convinced this is right—and not because there is anything right about war! Paul lived in a time when taxes were used to support a system that fed innocent people to lions in full view of a bloodthirsty crowd of spectators, yet he advised Christians in his day to submit to the authorities—no word about withholding taxes.

I agree that "the gospel is a call to personal faith, but it doesn't stop there." And I admit to be still searching—groping—for the will of God in how to be a neighbor to the millions in need as well as the depressed person down the street. The charge against Paul which landed him in his jail cell was a fabricated one, created by some of the staunch supporters of the false cult of Judaism from which Paul had been converted, who now were so angered by the growing popularity of the faith in Jesus Christ which Paul preached and which undermined their own success, that they devised several plots to put Paul out of circulation through underhanded ways. Yes, "sharing a jail cell with one of the saints of God. . .may be the shape of faithfulness for our generation in the proclamation of the gospel." But I want to be very sure that if I do suffer persecution it will be "for righteousness' sake" and not simply to "suffer as an evildoer." Please, Lord, turn on the light. *A. Jantzen, Box 101, Spragge, Ont. P0R 1K0* Mar. 26

An elixir

Dear Editors: Thank you for the work you do on *The Mennonite*. We certainly enjoy it.

I would also like to share with you an inspiration I have had.

Morning

The sun is an elixir to me
As surely as if God had sent it personally.
As I lay contemplating the events of the
day,
I thanked him for what has passed before
me.

Joe Wengerd, Star Route, Millerburg, Ohio 44654 Mar. 21

Books received

This land is not for sale: Canada's original people and their land, *by Hugh and Karmel McCullum (Anglican Book Centre, Toronto, 1975, 213 pp., ppb.)*

Should anyone say forever? On making, keeping, and breaking commitments, *by John C. Haughey (Doubleday, Garden City, N.Y., 1975, 166 pp., $6.95)*

A sense of life, a sense of sin: Personal morality today, *by Eugene Kennedy (Doubleday, Garden City, N.Y., 1975, 191 pp., $6.95)*

Losing ground: Environmental stress and world food prospects, *by Erick P. Eckholm (W. W. Norton, New York, 1976, 223 pp., $3.95 ppb.)*

Positions for carpenters and construction workers in long- and short-term service assignments. Immediate need for two-year volunteers in Denver and Wichita to do rehab and carpentry work as well as coordinate local volunteers who would work on local houses. Apply now to MVS, Box 347, Newton, Kansas 67114.

Review

The other side of divorce—and remarriage

The other side of divorce, *by Helen Kooiman Hosier (Hawthorn Books, New York, 1975, 198 pp. $3.95),* and Divorce and remarriage, *by John R. Martin (Herald Press, Scottdale, Pa., 1974, 136 pp., $4.95), are reviewed by Heinz Janzen, general secretary of the General Conference.*

Mennonite biblicism, strong family life, and the love ethic combine to make divorce a grave sin in our circles. The Church Member Profile reveals an extremely low percentage of divorced people belonging to Mennonite churches. Yet the alarming increase of divorce among Mennonites makes us look for all the help we can get on the subject. Two recent books give us a lot of help, though not answering all the questions.

The other side of divorce, by Helen Kooiman Hosier, gives us an evangelical approach, blessed by a foreword from Bernard Ramm. She makes clear that divorce can happen to born-again, Bible-believing Christians like herself. While far from God's ideal, she sees divorce as forgiveable by God, and consequently forgiveable by other Christians.

Those of us who are happily married or happily single need her reminder that a marriage can become intolerable due to the failure of the partners. She resents the judgmentalism of those who give easy advice without knowing all the feelings and hurts involved in an unhappy marriage.

Divorced and divorcing Christians generally know what the Bible and the church teach about marriage and divorce. Ms. Hosier frankly faces the biblical teaching and its meaning for today.

She then goes on to underscore repeatedly the magnitude of God's forgiveness, using biblical case studies. Peter repeatedly failed his Lord, yet was forgiven when he repented. Not only was he forgiven, but thrust into leadership. The repeatedly divorced Samaritan woman was loved and forgiven by Christ and became a successful evangelist.

The other side of divorce gives us a postcourtroom glimpse of the mixture of grief, loss, and loneliness, combined with "a vast sense of relief and peace." It also pictures the worst in Christians, accusing and casting out the divorced. It asks for understanding and trust in those who have failed.

A chapter "What about the church and divorce?" introduces the dilemma of the church's taking a strong stand on the permanence of marriage, yet being charitable towards those who fail. It comes out strong on charity, using John 8:1-11, but gives less help on the integrity issue.

It asks, "What is your Sunday school doing for the couple whose marriage is fractured?"

Another chapter deals with the children. "Divorce is not the costliest experience for a child. Unhappy marriage without divorce. . .can be far more destructive." It also gives suggestions for easing the blow. Ms. Hosier speaks to appropriate behavior during and after divorce proceedings: "putting out the fleece," remorse, work, and friendships.

"The new dimension" chapter speaks to possibilities for growth after divorce and career choices for divorced ministers. Another chapter discusses the ethics of remarriage. Still other portions spell out positive measures to prevent divorce.

The book leaves out several dimensions. Along with forgiveness, the divorced person would also need a healing of the memories of the bitter days past. The church as the discipling community is vital along with being the forgiving community. She correctly says, "The act of coitus does something to a man and woman at the very deepest level of their inner being that can never be undone." But she mentions implications only with reference to extramarital sex, not remarriage after divorce.

While the Hosier book would be most helpful to divorced persons, the following book helps the pastor and church with strong convictions about the permanence of marriage deal with divorced people.

Divorce and remarriage, by John R. Martin, speaks to divorce out of an Anabaptist perspective. He discusses the conflicts between biblical teaching and current counseling methods. His biblical exegesis is careful and sound, going back to Genesis 1 and 2. He makes a strong New Testament case for preserving the marriage bond. He sees Christian marriage combining the understandings of sexual union, covenant, and relationship.

The history of Mennonite beliefs and practices about marriage and divorce are viewed in the book. Our forebears had a strong view of marriage, but recognized the exception clauses in Matthew 5:32 and 1 Corinthians 7.

The second chapter reveals why marriages fail, both the external pressures and the inner assumptions. It goes on to deal with the requirements for successful marriage.

The second part of the book goes on to discuss, "How does the pastor go about counseling persons considering divorce or remarriage?" Mr. Martin presents several popular counseling approaches. He comes out with a post-Rogerian model that emphasizes relationships and working with conscious, current material. "The major goal in marriage counseling is to enable the relationship to become mutually need-satisfying."

He uses a case study to illustrate helpful and unhelpful ways to counsel persons considering divorce. He goes on to remind the counselor that should the couple divorce, their need for counseling and support is even greater. The persons need to work at ways to avoid greater hurt to themselves, their children, and others.

Another case study introduces ways to counsel persons considering remarriage. Most divorced persons do remarry, regardless of the church's teaching. He examines the concept of the "guilty" and "innocent" party, feeling that some guilt is always involved on both sides. The important consideration is the maturity of the persons seeking remarriage. Yet for Christians, the consent of the congregation is vital to the full success of remarriage after divorce.

Mr. Martin, now assistant professor of church studies at Eastern Mennonite College, points us to a more difficult course than either evangelicalism or laissez-faire liberalism. Yet his combination of the best in biblical principles, Mennonite history, and current counseling methods will help us both to preserve our integrity and to offer healing to persons and marriages on the rocks.

THE PARABLES FOR TODAY

A. M. Hunter

The hidden Christ

"You seem, sir," said an Oxford lady to Samuel Johnson in an hour when the fear of death and judgment lay heavy upon him, "you seem to forget the merits of our Redeemer."

"Madam," said the honest old man, "I do not forget the merits of my Redeemer; but my Redeemer has said that he will set some on his right hand and some on his left."

What haunted Mr. Johnson's mind was Christ's parable of the last judgment, which is one of the chief glories of Matthew's Gospel. But modern people no longer share Mr. Johnson's fear. Having largely lost the sense of a living and judging God, they would fain forget that we mortals are finally accountable to the Almighty for what we do, or fail to do, in this life.

Our trouble today is moral anemia. Sins appear as amiable weaknesses, not crimes against a holy God, and we tend to shuffle out of personal responsibility for our misdeeds, pleading, "Something came over me when I did it," and inviting the psychologist to explain what that "something" was.

Pagan philosophies. Moreover, if many people today have any philosophy of life at all, it is the old pagan one: "Let us eat, drink, and be merry, for tomorrow we die." Small wonder then that they lose no sleep over the idea of a final judgment.

Such complacency is not open to us Christians. If we believe in a living and righteous God, holding not only that we are responsible to him for what we do, but also that death does not settle all scores, we cannot dismiss the doctrine of final judgment as an outworn myth. Unless, of course, we are prepared to say that on this issue we are wiser than Christ or the apostles. . . .

No doubt our forebears, to whom "the great white throne" was not a grand perhaps but a solemn certainty, sometimes painted the judgment in lurid colors no longer credible to those who have seen the grace of God for sinners revealed in Christ and his cross.

Yet no creed can be called truly Christian which does not affirm that we are finally accountable to our Maker. And so to Christ's parable of judgment.

"When the Son of man comes in glory," it begins, "he will sit in state on his throne with all the nations gathered before him."

Here the first question is, "Who is the judge?" The answer is that "the Son of man," who later appears in the parable as "the king," can only be Jesus himself.

Compassion. The next question is: Who are those being judged? "All the nations" here must mean "all the Gentiles."

In the parable, therefore, we have Jesus' answer to the question (possibly asked by a disciple): "By what criterion will those people be judged who have never known you?"

Jesus answers: "The heathen have met me in my brethren, for all the needy ones are my brothers. Therefore, on the great day, they will be judged by the compassion they have shown to the poor and afflicted in whom they have met me incognito; and, if they have fulfilled the royal law of love, they will share in my Father's eternal kingdom."

When Jesus says, "Inasmuch as you did it to one of the least of my brethren, you did it to me," by his "brethren" he does not mean his disciples: he means all the wretched, forsaken, and unfriended children of God. To show love to them is to show love to him, and to refuse love to them is to refuse love to him.

The justification, at the last day, of those who have not known Christ will be a justification not by faith, but by love. And if there is condemnation then, by the same token it will be for lack of love to men and women in their miseries.

Our parable—this very solemn and haunting parable—has been called "the story of the great surprises." On the one hand, there is the surprise of "the blessed ones" who had "stumbled into paradise," all unaware that in helping the needy they had been confronting Christ himself. On the other hand, there is the surprise of the condemned ones who would (they implied) have acted so very differently if they had known that these poor, unfriended folk were in fact Christ's brothers and sisters.

If the parable was originally Christ's answer to the question about the judgment of the heathen, it speaks nonetheless pointedly to professing Christians today. In it Christ says to us, "The grievous sins are those of inhumanity, and inhumanity is a sin that may invade any human heart, even that of a professing Christian."

Caring church. And if the parable makes one thing clear, it is that he who holds in his hands the destiny of men and women cares utterly for the hungry, the sad, the naked, the stranger, and the prisoner.

Thus our Lord's vision of judgment, escaping out of the first century, asks us what we are doing now as Christians to care for all the helpless, hungry, oppressed, and unfriended children of men.

Dietrich Bonhoeffer, greatest of modern martyrs, wrote: "The church is her true self only when she exists for others," that is, when the church becomes, above all, "the caring church"—caring for the last, the least, and the lost for the sake of him who cares for us.

If this is true, the parable is a challenge to "Christian action," a summons to us to become Christ's "soldiers of pity" to all the sorely stricken who meet us on life's road.

We, too, it says, will be called to account for all we have done, or failed to do, for the least of Christ's brothers and sisters in whom Christ himself hiddenly confronts us.

The hidden Christ? The Christ who confronts us in other people, especially the needy and the unfortunate? Yes, for we can, and often do, so meet him.

Some of you may remember a famous passage by the Russian novelist, Turgenev. He tells how once, as he worshipped in a simple country church with peasants all around him, a man came up and stood by him who, he felt, must be Christ himself. But—he had a face like all men's faces.

"What sort of Christ is this?" he said to himself. "Such an ordinary, ordinary man. It cannot be." He strove to resist his first impression that it was Christ, but found he could not.

Confrontation. And at last the truth came home to him. "Only then I realized," he said, "that just such a face—a face like all men's faces—is the face of Christ."

So, with "a face like all men's faces" the hidden Christ can confront us still, confront us in the persons of those who stand in need of our help and succor. If we lightly turn away and shut our hearts against the cry of their need, we may be rejecting Christ himself.

Questions for discussion

1. "Jesus promises rewards to those who are obedient without thought of reward" (Bultmann). How does this parable exemplify Bultmann's paradox? Can you think of any other sayings of Jesus where he makes the same point?
2. By what criterion shall we finally be judged? This parable seems to say it is by works, whereas Paul seems to say it is by our faith. How can these two different viewpoints be reconciled? For a clue to the right answer see Galatians 5:6.
3. "The church is her true self only when she exists for others" (Dietrich Bonhoeffer). But we tend to say that "charity begins at home." Which saying is truer to the mind of Christ?

This concludes the series of articles on the parables.

Published by permission of Life and work

Contents

Keep the lines open 296
To my husband on Mother's Day 297
For Toni Neufeld: No more yesterdays 298
News 301
Record 305
Letters 306
The other side of divorce—and remarriage 307
The hidden Christ 308
Dream on! 310

CONTRIBUTORS

Morris Chalfant, 4245 Forest Ave., Norwood, Ohio 45212, is a pastor and free-lance writer.

Ruth Naylor's poems appear frequently in this magazine. Her address is Route 2, Box 151, Bluffton, Ohio 45817.

Marion Preheim belongs to the same church, the Akron Mennonite, as Toni Neufeld, the subject of a major article in this issue. Marion resides at 816 Grandview Road, Akron, Pa. 17501.

A. M. Hunter's well-received series on the parables concludes this week.

CREDITS

Cover, Tom Stack, 2508 Timber Lane, Lindenhurst, Ill. 60046; 296 and 297, Rohn Engh, Star Prairie, Wisc. 54026; 299, Jay Preheim, 816 Grandview Road, Akron, Pa. 17501.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Dream on!

Where would we be without dreams and dreamers—without towering, courageous visions of better things? The hope, light, inspiration, and opportunities for second and third chances which dreams provide give life purpose—or at least make it bearable. How barren life's landscape would be were it not for the colorful visions of a brighter future. Let us thank God for young men and women who see visions and for older persons who dream dreams.

"I have a dream!" said Martin Luther King, Jr., and we felt the vibrations of that dream's truth and power up and down our spines and in the center of our hearts. The dreamer, against all odds, knows his goal as a real possibility and lives his life in steadfast pursuit of his vision. Mr. King didn't see the fulfillment of his deepest hopes, but his dream lives on.

"The Christian," wrote a columnist in the *Western Catholic reporter* this spring, "was meant to be a dreamer. . . . He knows his goals are high, but they can be reached. The Spirit of God works with those who share the dream and vision of Jesus."

But dreams, if they are not nurtured or if they are mere wishes, have a way of evaporating. The great "(North) American Dream," with its emphasis on "a chance for everybody to be somebody," is faltering. "The essential meaning of the Dream," writes John C. Raines in the *Christian century*, "is its promise of personal dignity."

The Dream, which has shaped North American thinking for two centuries, has been eroded by many things: gross inequities, misplaced priorities, and lately by high unemployment, inflation, and a slowdown of economic growth.

It is now recognized that rapid economic growth is a prerequisite to the Dream, but substantial annual increases in the economy are a thing of the past. The crumbling of the Dream is causing grief and anger among those who recognize its collapse. "What's left for us to aspire to?" they wonder sadly.

We who thought ourselves rich in every way are now on the threshold of discerning that we may after all be poor in a multitude of ways. It is reminiscent of Isaiah's words about those who assault Mount Zion: "Like a starving man who dreams and thinks that he is eating, but awakes to find himself empty. . . ."

A release on the current top forty charts laments: "The dreams I've seen lately keep on turning out, burning out, and turning out the same" (The Eagles).

Joseph Gilbert Holland, a nineteenth-century poet, wrote:

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls,
But the dreams depart, and the vision falls,
And the sleeper wakes on his pillow of stone.

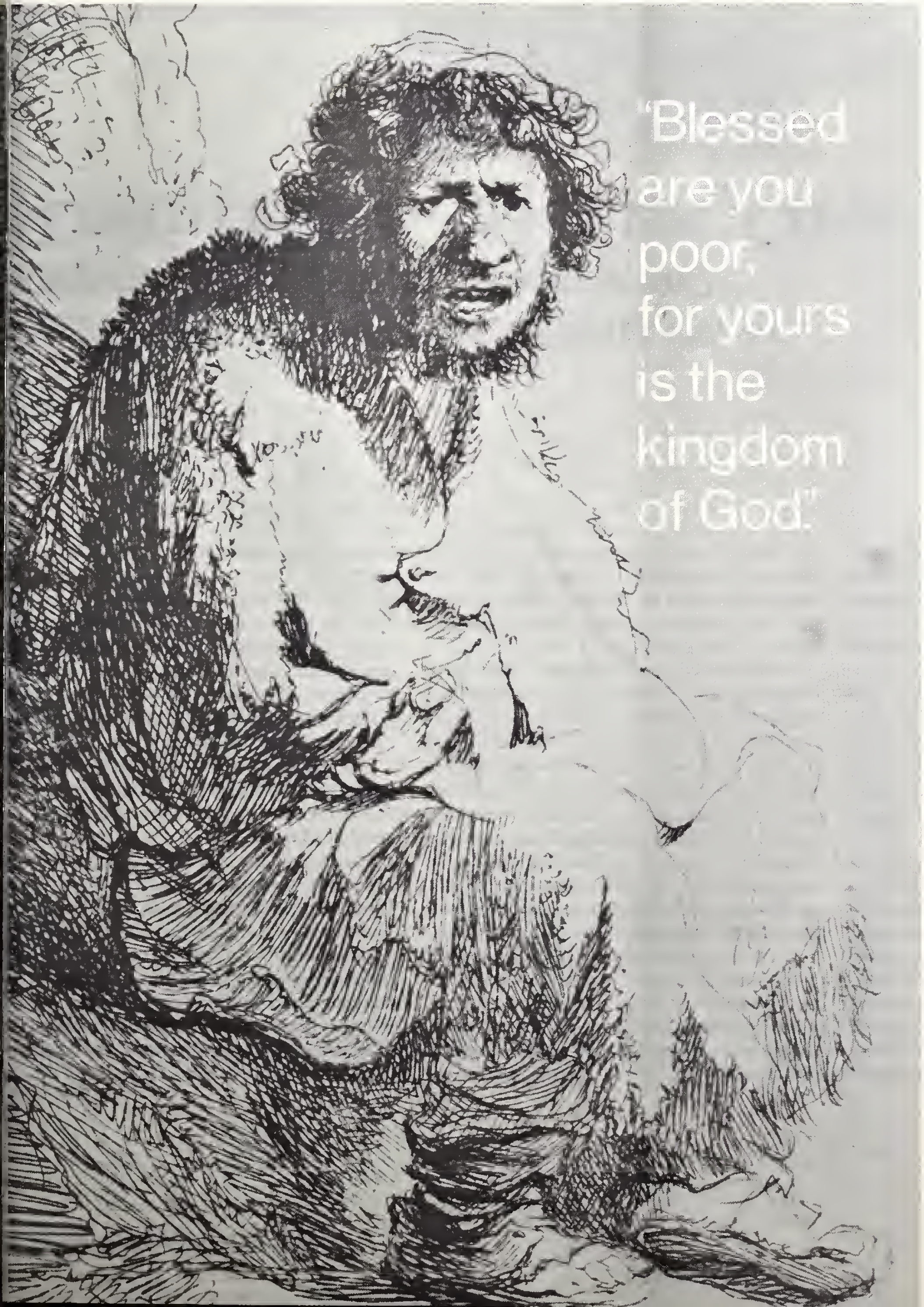
The North American Dream may be dying—and so may some of our other dreams—but dreaming hasn't gone out of style. We need to dream again the great dreams of the gospel: of servanthood, of prisoners released from bondage, of love and compassion for the neighbor, of swords being beaten into plowshares, of devotion and loyalty to the Lord.

So dream on! Dream mighty dreams for the Lord and his people! LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:19 MAY 11, 1976



"Blessed are you poor, for yours is the kingdom of God."

This CHM issue features Mennonite Voluntary Service

Voluntary service—a seminary?

Some observations and questions on the theological significance of VS

Peter J. Ediger

Mennonite Voluntary Service is obviously a service program. It is also, though not so obviously, a theological program. Are we as a church aware of that?

The realization of the theological significance of voluntary service has come to me gradually in working with a VS unit related to our church in Arvada. More reflection was stimulated by participation in a retreat for persons in VS last fall and in the process of responding to the call to give some leadership to the MVS program.

Several things impress me about voluntary service. First, the persons in VS. Here are persons in pilgrimage—many kinds of persons—searching, groping, growing persons; beautiful, stumbling, hurting, healing persons; capable, committed, conscientious persons; humble, arrogant, sophisticated, naive persons; persons being and becoming. That impresses me. And I am impressed by the persons who are not yet in VS but can be, and by those who will be. I am impressed by the fact that persons are the primary asset of voluntary service.

Secondly, I am impressed with what voluntary service does. From repairing homes in core cities to staffing advocacy centers in the suburbs to helping with day care to working with retarded to exploring Christian witness through the arts to relating to offenders to mental health ministries to organizing communities for solving problems to helping congregations in varied ministries to environmental action to peacemaking and the list goes on.

And recently I have been impressed with the theological significance of voluntary service. It is out of that awareness that I want to share some observations, which may seem quite obvious, and also raise some questions which need further discernment from us all.

Observations

1. In VS, service is central. VS is one arena for doing a theology which sees service as significant. VS is theology in action. It is making God's love a verb. It seeks to make words about love, faith, and hope take on flesh.

But service is a complex matter. It involves continuous reexamination and discernment. In VS our theologies of service are put to the test in specific, gutsy ways. Problems having no easy answers are confronted, calling forth creativity and faith from persons and groups involved. In the process VS becomes an arena for hammering out a theology of service. VS is one way to do theology "in the streets" and in the marketplace. VS is a dispersed seminary offering an extended course on the theology of service.

In a society largely given to other values, VS is one important vehicle for keeping the service motif alive in our congregations and communities.

2. *VS is an alternative.* Voluntary service grew out of the quest for an alternative to military service. It continues to offer that, and that is a significant alternative. At the same time, VS points to some other alternatives:

—*Alternative economic practices.* VS questions the societal assumptions that everyone should acquire all the possessions possible. VS offers an option suggesting that simpler life-styles with sharing of income and expenses among members committed to each other may be more freeing and offer a kind of security not available in some other patterns. The presence of such a group in a congregation and community is a continuous witness to another way of thinking about and living out our faith in relationship to money and financial security.

Economics is a crucial question for the church, and particularly for a "peace" church. Rooted in the biblical call to be not conformed to the world, it is imperative for us to keep seeking alternatives in our life-style. VS may be pointing the way for more of us.

—*Alternative community life.* While practices vary considerably in Mennonite Voluntary Service, generally there is some effort in units to build a sense of community among themselves. There is much groping and frustration and some pain and disappointment in this effort, along with personal growth and maturation.

In a world of lonely people and in a time when the hunger for community is felt in city, suburb, and town, VS is one arena where the quest for community is ever present, with awareness of sometimes painful gaps between what is and what wants to be. VS is one setting for doing theology of caring community. VS is a miniseminary offering a sometimes strenuous course in community.

3. *VS is congregationally related.* Most MVS units are related to a local congregation. This relationship varies from close to cool, from creative tension to destructive conflict to supportive cooperation, from mutual fear to mutual appreciation.

I believe congregationally related VS units can be a stimulus for local churches to think more seriously about opportunities for mission and service in their local communities. This has happened with us in Arvada. Persons in VS have raised many helpful questions with us and helped us in identifying problems and grasping handles of service in our community.

In turn, congregations can be of support to persons in VS, offering friendship and counsel and a larger "family" for persons away from home.

In some ways, I see VS persons as seminarians coming to congregations and communities offering their energy, ideas, and skills in varied community services. Here is an opportunity for both, the congregation and the volunteers, to find ways of mutual discerning and encouragement which can help the congregation fulfill its mission and also help the VS workers to fulfill theirs. VS can be an internship in community service and in congregational mission.

Questions

1. What are the implications of the theological significance of Mennonite Voluntary Service for the Mennonite church as a whole? Should we be more self-conscious in seeing VS as a theological program? Should we provide more opportunities for theological reflection for interested persons in VS? The "People's Teacher of the Word" program with Perry and Liz Yoder is a step in that direction. Should more of that be planned?

2. How should VS relate to our colleges and seminary? Can we utilize more fully some of the resources of our educational-theological institutions for our dispersed service programs? In turn, how can the colleges and seminary use more effectively the service involvements and experiences of VS?

3. Do we need a service training center where persons entering VS (and other service programs) could go for more intensive training experiences prior to entering VS, and for occasional in-service follow-up training? We now have orientation sessions of about a week and occasional in-service retreats. Is more needed?

What are nice Christians like you doing in MVS?

One hundred fifteen persons are currently serving in the General Conference's voluntary service program. Six of them tell us why they're in.

MARY LAWLESS

Coming from a Roman Catholic background, I knew nothing about MVS when I applied. All I knew about Mennonites was that they were something like the Amish of Pennsylvania. Thus, when I came to Markham, Illinois, to work in the day-care center, I was totally in the dark as to what my next year would be like.

MVS, as I have come to know it, has three aspects: service, life-style, and personal growth and development. Each of these has its merit in motivating an MVS worker.

The most obvious reason for joining the Mennonite Voluntary Service is to be part of a service organization in which one is able to reach out and help other people. MVS is involved in a variety of programs which are supposed to meet specific needs of the community which often would otherwise go unattended. However, I see the MVS worker's involvement in community service as going beyond the specific job she/he has been assigned to.

The MVS worker should make it a point to serve at all times, whenever she sees a need and can help. Often the volunteer convinces herself that she is doing great service and making great sacrifices just by being a volunteer, yet she is being well provided for in a situation she has chosen for herself. The service, then, should be an integral part of her life even after she leaves MVS. This is where the real test is and where the real sacrifice is made.

The two other factors are implicit in motivation for participation in MVS. First, the structure of the MVS unit itself includes a life-style which is exciting and appealing to many people. The basics of the MVS life-style are a monthly allowance with all financial and legal matters taken care of by the MVS administration and supporting churches. The MVS worker has little financial or legal responsibility or liability.

From this basic structure, the unit life-style can build into a number of things. The unit becomes a community within itself. Depending on the degree of commitment each volunteer feels, this community can be anything from each person living his own life apart from the unit to an intense community where everything is decided by the group as a whole and the individual is a secondary figure. Generally, the unit community is somewhere in between. The possibilities are endless.

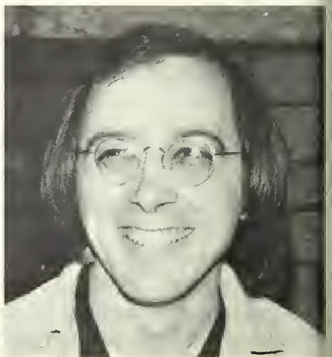
The second factor is that of the immense possibilities for personal growth and development. The unit often provides a strong support base and a life-style in which a volunteer can't help but experience growth. This can be a strong factor in motivating the MVS worker.

When I joined MVS, the main motivation was service, only because I was ignorant of the other factors. As I began to work in the day-care center and got into other serving capacities of my own accord, I found that service was a valid aspect of MVS, but I learned that it certainly was not the only aspect.

The community in Markham is one of strong commitment among individuals. The MVS life-style here has brought me to examine my values. I have been challenged in many ways and have realized a lot about myself. There has always been support when I needed it. Herein lies a good part of my growth this year.

As my experience in Markham continues and I look ahead to September when my term will end, I am seriously considering extending my term another year. I know that if I do, it will be another year of growth and service in the MVS tradition—a year that I will treasure as much as I treasure this year now.

DUANE BEACHEY



To ask, "What is a Christian doing in service?" is like asking a fisherman what he is doing by the water. The only place that being a fisherman has any real meaning is next to the water. Likewise, service is the only way of life for which Christianity has any real meaning. Servanthood is a definition for Christianity.

The question must then be: "Why *Mennonite Voluntary* Service?" For myself MVS is not just two years out of my life before I go into my real vocation. I defined for myself what a meaningful vocation would be, and "some type of service to others" was in that definition. I also wanted to do something requiring manual skills because I found such work interesting and rewarding. Furthermore, my wife, who was expecting a baby, had to be able to live and find meaning in the same situation.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans 67114, and at additional mailing offices. Subscriptions: in U S and Canada, $8 00, one year; $15 50, two years; $23 00, three years, foreign, $8 50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans 67114.

With these considerations in mind ve began fishing for options. MVS eemed to fill all these needs. We feel hat MVS made a real effort to find a ervice situation which would fit us.

After two years I expect we will revaluate our situation, which now inludes the needs of a baby girl. If MVS an still fill our needs then, we expect o stay on. I don't know of any situation ther than MVS where I could be doing vhat I'm doing and still afford to live.

I am involved in a home repair program or poor and elderly people. Most of ur jobs are routine, small maintenance obs which the people once could do for hemselves. Now they are old, sick, or rippled, and they cannot afford to hire omeone to do the work on their small ocial Security allowance. We are called n by one of the numerous city agencies n Oklahoma City which deal with the roblems of the poor and elderly. We hen make arrangements with the homewners to do the needed work. They ay for all the materials and for whatever hey can afford toward our labor (which s often just a few dollars for a day's vork).

An additional important aspect of his arrangement is that since we aren't ut to "make a buck," we can take time o listen and talk to the many lonely eople whom we constantly encounter. 'hus we can help to meet more than the hysical needs of these persons.

GENE EDIGER

wamped with homework and uncertain bout my career plans, I decided to leave ollege temporarily last fall in order to urther my education. Following a precdent set by my older brother, I joined VS and was placed at the Portland ilitary and Veterans Counseling Center. y new job for MVS has brought a welome change in my life.

The Portland Counseling Center is the utgrowth of a draft resistance agency, ne of the many that became prominent in the sixties. Now, almost a decade after this center's founding, the Vietnam War is over and the draft is dormant, but the work of the center goes on.

Our immediate emphasis is on the problems of active-duty military personnel. The recruiters of our volunteer army often prey on the naivete of the young and the desperation of the poor with bright promises of an education and career training. When these promises aren't fulfilled, the unknowing enlistee finds himself trapped in an organization with limited freedoms and disciplined behavior.

Many of them seek the advice of our staff at the center. We use our knowledge of military regulations and procedures to document a case for immediate discharge. Often cases of family hardship or unadaptability are used as a basis for a discharge. In some cases of strong moral convictions, a conscientious objection to war can be sufficient grounds for a discharge. We often tap the interest of a congressperson's office to insure that proper military procedures are followed. The result of our work is the termination of our clients' military commitment with a minimum of harassment and delay.

Our second area of emphasis involves the veteran and the numerous problems created by ten years of war. Mennonite pacifism has, to some degree, kept us isolated from postwar problems of veterans. In addition to the 55,000 deaths and 350,000 disabilities of the Vietnam War, half a million veterans have less-than-honorable discharges from that wartime era. Veterans with bad discharges suffer discrimination in employment, housing, and licensing. Furthermore, the label of "undesirable" can cause feelings of inadequacy, depression, and in extreme cases, suicide attempts.

We assist veterans by helping them document cases to appeal their less-than-honorable discharges. Included in our program is a prison outreach project that helps incarcerated veterans at Oregon State Penitentiary prepare discharge upgrade appeals.

Our repatriation project is promoting the concept of unconditional amnesty by working on dismissals of indictments for draft and military resisters still at large. Our public education program informs the greater Portland area about our services.

In my six months at the center, I have heard numerous war stories rich with horrendous details. I have talked with veterans severely handicapped with mental or physical deterioration. These experiences have culminated in a dedication to my work. I feel that my work at the center has, in some small way, furthered positive social change. Voluntary service has already proved to be an invaluable, rewarding experience for me.

CLINT STUCKY

I have to admit that I joined MVS for pretty selfish reasons. I was attracted by the idea of living in the northwestern United States and was drawn by the type of life-style and fellowship that a VS unit can provide for its members. The prospect of working with people whom we might call "losers"—lonely, low-income folks with multiple problems and disabilities—did not excite me.

Originally I was reluctant actually to embrace the city and its people, rationalizing that a "farm boy" like myself didn't have much of anything to offer in an urban setting. Before long, however, my initial reluctance to "get my hands dirty" gave way to an appreciation for and oftentimes a love of the distraught, "unlovable" people that abound in a city of this size.

As a Mennonite volunteer, I am currently a member of the crisis intervention team of Seattle Mental Health Institute, the community mental health center serving a central portion of Seattle. My work takes me into the homes, apartments, and streets where people are experiencing severe mental and emotional difficulties.

Working alongside paid professional staff, I have had a rich opportunity to become involved in the lives and struggles of many people faced with crisis—a frail, elderly blind man whose roommate and only friend had become delusional and uncommunicative; a young, attractive black man who had "given up" after losing the use of his arms and legs; an aging prostitute threatened with loneliness and loss of income; a confused youth far from home and family; a depressed Indian woman who had not left her dark, smelly hotel room, even to eat, since the day her boyfriend abandoned her, weeks before; an aging homosexual, his arms mutilated by self-inflicted cuts, who lived in the terror that God had damned him for the life he had led in his younger years.

It helps me to remember that these are the same people whom Jesus loved so much when he walked this earth. These are the people for whom the good news is that someone may be willing to relate to them as equals, that someone cares enough to be of aid without condemning.

We are not always successful in meeting these diverse needs. It is easy to slip into the habit of dealing coldly and mechanically with the people I see. It is more difficult to take the time to try to see them as Christ did, precious and suffering. I think such an approach makes all the difference.

TERRY MILLER

Who me? Well, I'm really a crusader against crime and corruption, evil, injustice, and everything that's just plain no good. I can tell you're not going to believe that.

Actually, to the average eye, I appear as a large plaything situated at Friendship Day Care Center for the children to climb on, ride, chase, and use in many other ways. I do not see myself as a teacher but as someone the children can take along on their fantasies. Sometimes I work as a partner helping them dig a huge hole so that we can explore the center of the earth, or sometimes I am a tired old locomotive that takes trainloads of children all across the country.

One of the goals that we playthings have is to provide a secure atmosphere for the children so that they develop a better self-image. This positive self-image will help each child to deal with situations which he or she encounters in growing up. Perhaps the frustration and insecurity that lead to poor social adjustment can be prevented in this way.

The center is meeting one of the needs of the community by providing child care for working mothers. I am serving the needs of the children by helping them develop skills in interacting with other children and adults and by providing them with activities to develop small- and large-muscle coordination.

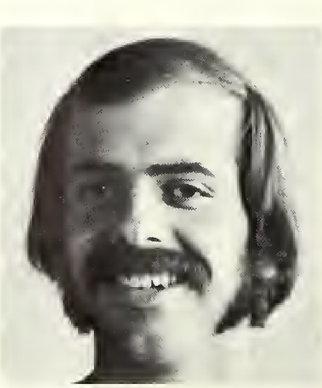
There was something in the question about a "nice Christian." Well, I go around door-to-door telling everyone the good news, and I sing gospel songs riding my bicycle to work every morning.

No, no, but I am a Christian living a life-style that raises the consciousness of the people I meet. My purpose here is to grow from the experiences of serving others. By being liberated from the hassle that goes with collecting a paycheck at the end of each week, I feel I am free to give more of myself.

Voluntary service produces a feeling of security by providing me with a place to stay and something to cook. Much more than that, it provides support through the other nine people in the unit. There is much to be said about a group of people coming together from different backgrounds to live, work, and share together.

The time spent with the children is important to me. Seeing their enthusiastic response to everyday events shows me I'm taking life too much for granted. I need to slow down and look again.

DON FAST



I'm in MVS to serve God, help people, and enrich my own life.

For a year and a half I worked as a partner with my cousin in a construction business. During that time I learned a lot about the trade. I loved the work, but I felt God wanted to use my skills in a different way.

I had dwelt on the idea of volunteer service for a number of years, but then I got married and had to consider the ideas and wishes of my wife. To say the least, she always said no. She wanted to start a family and have a permanent home. I dropped the idea, at least as far as mentioning it to her. It was still in the back of my mind. We tried to set up a permanent home but never could make the right deal or the doors were shut for us.

After hearing a fellow from MCC speak, I again felt the strong desire to serve. I again mentioned it to Elsie, my wife, and the Lord had started to open the door. She felt the same way.

Now we know we're in the will of the Lord just by the peace and comfort he is giving us here in Philadelphia in our inner-city setting.

I'm working with Crossroads Community Center, which is sponsored by the Eastern District. My job is supervising a home repair service for low-income people. I came to help people who need help. I found out when I got here that there aren't too many people who don't need help.

It seems that people are suffering from the age of these row houses. Most people don't know how to solve the problem and they can't afford to hire professional union contractors. That's where I come in. Along with two helpers, I do carpentry, masonry, minor electrical work, roofing, painting, some heating, plumbing, and all kinds of odd jobs. I've noticed that the biggest problem in these old houses is the plumbing, which makes up 75 percent of my work. Pipes leak, plaster falls into the rooms below, and floors rot. One thing leads to another. The people usually give up and move, leaving the house open for vandalism. It's reported that there are an estimated 40,000 abandoned homes in Philadelphia.

I really have come to like my VS assignment here. It's not only the work I enjoy, but the people I meet. They amaze me, especially their ideals and the way they live. We come across some crazy situations. One woman bought a new sink because her drain was clogged. It's also amazing to see the response of people when they find out that there are still people who care about them and are honest with them. I fixed a broken pipe for a lady for $6.00, saving her $144 because a plumber wanted $150.

The people we work for often wonder how we can do the work at such a low cost. This leads into my relation with MVS. My job isn't just fixing something but sharing Christ's love.

I feel I'm serving God and helping people. My own life has been enriched through serving with Mennonite Voluntary Service.

Another door

.ois Barrett

an life be new and exciting after sixty-ive? For Agatha Klassen—known as Aggie" by the prisoners she visits, by he Mennonite Voluntary Service workers he counsels at orientations and by leter, and by the members of the intentional ommunity in which she lives—the anwer is yes.

Aggie's life since the death of her usband, Al, in 1973 has been filled with ew experiences she never expected.

"I feel that all these things came about ecause God opened some doors and I vent through," she said.

The first door opened into a small lack church in Newton, Kansas, not too ar from her house and the houses of ome of her black neighbors.

"For many years I had felt strongly bout racial brotherhood," said Aggie. We kept saying, 'Come join our big eautiful white church.' But even if lacks did, they would still be a minority nd things would go on just the same. I ad been telling people, 'Someday a vhite needs to go to a black church and ay humbly, "Will you accept me?"'

"One day it came to me: Aggie, you've een doing a lot of talking. You are that erson."

She began attending the AME church nd one Sunday she went forward and nelt during the altar call. "Such a quietess and a feeling of confidence that this was what God wanted me to do settled on me, and I told the minister, 'Yes, I'm ready.'

"My little black church was sort of a door that led me to thinking so much of Major."

Major White, a young black man who had grown up with one of the young men who had rented Aggie's basement apartment in Newton, was a prisoner at Kansas State Industrial Reformatory in Hutchinson, thirty-five miles away. In December 1973 she began visiting him regularly.

"In the visiting room Major would introduce me to his friends, and then I got permission to be on their visiting lists," she recalled.

Prison visitation "has made me very sure those guys are human beings. I might not have broken the law, but in the eyes of God, I'm in the same boat with them; I'm so much in need to be forgiven. I've learned a lot from them about love and forgiveness—they're not all bent on revenge."

The prisoners have told her that "for me to make it so evident that I felt them worthy of my love, for me to share how much they meant to me in my loneliness, made them feel worthwhile again. It gave them faith again in people and in God.

"I've wondered how we could so often read the parable of the last judgment about caring for the lonely, the sick, the hungry, and those in prison and not realize that we could literally do it," said Aggie. "If we can't see Him in those guys in prison, we're blind spiritually."

In summer 1974 Aggie and three others, including Mennonite Voluntary Service worker Steve Simmons, conducted a survey on the needs of prisoners' families.

"At the end of the survey Gene [Stoltzfus, director of MVS] and Steve came to me and asked me if I wanted to do long-term voluntary service. I said, 'I thought you'd never ask. But I want to keep up my connections at the prison in Hutchinson.' Then they laughed and said, 'Aggie, that's what we want you to do.' " And Aggie went through the next door, rented out her house in Newton, and became part of the Hutchinson MVS unit.

"I hope voluntary service will become a recognized life commitment," Aggie said. "It puts a permanent meaning on my life and keeps me on my toes. If I had charted my own life, I wouldn't have had the confidence that I could be used the way the MVS office has seen fit to use me. To feel that kind of challenge at my age is therapeutic—rejuvenating spiritually and physically."

There was yet another door ahead for Aggie. One day in the visiting room at KSIR she noticed another visitor whom she had seen there several times before. He gave her a ride back to her apartment, and she discovered he was Jerry Stein, a member of Fairview Mennonite House, an intentional community in Wichita.

The idea of community had been growing on Aggie. She had been deeply impressed by Art Gish's speeches at the MVS retreat a couple of months before—"how attachment to material things just doesn't fit in with the kingdom, how one can't become spiritually and emotionally whole alone. And frankly, yes, there was loneliness. I got a glimpse of the practical side of community and felt the warmth in one or two visits" to Fairview House.

By April 1975, Aggie had sold her house in Newton and had moved to Wichita to become a member of the Fairview community.

She is now in her second year of voluntary service and visits the prison one or two days a week, although prison administrators have placed some restrictions on the number of men she can visit. She also spends some time visiting senior citizens in the neighborhood around Fairview House.

Occasionally, too, she is now a speaker at MVS orientations—simply telling her story and testifying to her faith. Sometimes she ends with a prayer paraphrased from Michel Quoist: "I was so peaceful at home, everything was so comfortable and well-furnished, but you decided I needed uprooting. . . . I was alone, but was that really peace? I was sheltered, but you broke open my shell and let me grow. . . . Now the cry of seven hundred prisoners beats on my consciousness. . . . I know now, Lord, there is no turning back."

"Each door has led to the next one," said Aggie. "What I would have missed if I hadn't gone through some of those doors!"

ggie Klassen

Bluffton College statement produces debate

David Augsburger, this year's guest speaker at Central District Conference, said in one of his three addresses that a healthy congregation is one in which people feel OK about having differences with one another.

Conflict comes as a natural result of people's being sociable with each other. The trick, he said, is to be creatively conflictual. "I can have both positive and negative feelings about someone," he commented. People need to recognize and own both sides of their feelings—their caring as well as their anger or anxiety.

But for the first half of the conference, which took place on the Bluffton College campus April 22-25, the delegates behaved as though there were only one side to the equation: peace, harmony, and tranquillity. Resolutions were passed without discussion on the bicentennial, offenders, and the establishment of daughter churches by member congregations. President Howard Raid invited discussion on each item, but no one responded. Even a discussion on Camp Friedenswald—"Is it a playground or a mission field?"—evoked little give-and-take.

For a while on Friday, the first full day of the conference, business was being cleared away at such a rapid pace that it appeared as though the delegates thought there would be no tomorrow. But late Friday afternoon a resolution on the Central District's relationship to Bluffton College was introduced, and the delegates zoomed in their lenses for a closer look.

A statement, "The church and Bluffton College," had been prepared by a six-person ad hoc church-college committee during the past eighteen months. Conference members had been invited to share their feelings about the college's relationship to the Central District at five regional meetings in various parts of the district. Delegates at the 1975 conference sessions had also been given an opportunity to offer their opinions.

The resulting statement contained two sections: (1) the college's responsibilities to the church—intellectual growth, Christian life and learning, and service to the church and world—and (2) the church's responsibilities to the college—spiritual, personnel, and financial resources and understanding and supporting the educational and social mission of higher education.

Alice Ruth Ramseyer, one of the ad hoc committee members, led the discussion on the statement at the conference. She invited suggestions for changes and improvements.

Two of the criticisms were that the three-page document stated the obvious and that it didn't give congregations specific handles for improving their support of the college. A substitute motion which simply and briefly reiterated the Central District's support of and trust toward the college was voted down.

The ad hoc group's work was accepted as a tentative statement with the understanding that the church-college committee would meet with Eastern District leaders to develop a statement which would be mutually acceptable to both districts. (The Eastern and Central districts form the primary support base for Bluffton College.) The results of the negotiation will be reported to the Central District's 1977 convention for ratification.

The three persons from the district and the three from Bluffton College who serve on the ad hoc committee are Howard Raid, chairperson; Dick Baum; Lynn Liechty; James Mohr; Alice Ruth Ramseyer; and Ben Sprunger.

The conference accepted two new fellowships into membership. They were the Cincinnati Fellowship, which has an attendance of fifteen to twenty, and the Michigan State University Fellowship, with an attendance of thirty-five to forty.

The education committee announced that it is intending to appoint a half-time youth coordinator to serve the churches in Indiana, Michigan, and Ohio. It has already joined the Illinois Mennonite Conference in appointing a youth worker for the Illinois, Missouri, and Iowa area.

Officers elected were treasurer, Carl Lehman of Bluffton; secretary, Mrs. John Burke of Chicago; and trustee, Harold Baughman of Pulaski, Iowa.

A good deal of the conference sessions were devoted to inspirational input. Besides guest speaker David Augsburger of the Northern Baptist Seminary faculty in Chicago, the delegates heard a choral drama, *To shout a whisper*, presented by a group from Archbold, Ohio, under the direction of Esther Diener; a youth choir from First Church, Chicago; Bluffton area church choir; the Bluffton College choir; and a multimedia presentation assembled and shown by Wendell Badertscher.

The multimedia showing, the first evening of the conference, was so popular that it was scheduled for a second presentation later in the conference Mr. Badertscher, the youth minister at Grace Church, Pandora, Ohio, used film clips, slides sent in by the conference churches showing how they experienced Christian community, words written by the delegates, recorded songs, and commentary from people in the churches to give a cross-sectional view of the churches in pilgrimage.

A new feature of the conference was a three-person listening committee. It reported twice to the delegates what it saw and heard happening during the conference proceedings. *Larry Kehler*

New MVS unit planned for Kansas City

Another new Mennonite Voluntary Service unit will open this year in Kansas City, Kansas, sponsored by the Sharing Community in Rosedale.

The Sharing Community in Rosedale includes Disciples, Methodist, and Mennonite churches, including the Rainbow Boulevard Mennonite Church.

Volunteers will work in positions such as emergency assistance advocate fo Cross-Lines, a church-related socia service agency; community worker fo the Rosedale Team Ministry; houseparents for Argentine Youth Services; an staff persons for the Alternative Scho (secondary level).

The opening of the Kansas City unit brings to five the number of new units t be started this year.

Mennonite Voluntary Service—an ar of the General Conference's Commissio on Home Ministries—presently has 12 volunteers, most for one- and two-ye terms, in twenty-two units in the Unite States and Canada.

The Foundation Series

Curriculum Themes

e of God

	Grades 1, 2 Year I *Family of God*
	Grades 1, 2 Year II *Family of God*
	Grades 3, 4 Year I *Promise and Fulfillmen*
	Grades 3, 4 Year II *Captivity and Delivera*
	Grades 5, 6 Year I *God Is King*
	Grades 5, 6 Year II *Life of Jesus*
	Grades 7, 8 Year I *Community of Faith*
	Grades 7, 8 Year II *Covenant and Law*

rmation about curriculum content, c

culty
oral
nted
nder
outh
o: a

A manual for parents and teachers will provide insights into the growth and needs of very young children, and it will suggest activities with children up to 36 months.

1977	up to 2 years	*Book for Parents and Teachers* Mary Ann Jost Phil Osborne

Four themes will be developed in Bible-based materials for three- and four-year-olds:

1. *Creation*. The child's curiosity and sense of wonder about the natural world make this an appropriate area. With simple ideas about creation and about God as Creator, children begin their journey toward understanding that the God who saves is the God who created the universe.

2. *Growth*. Preschool children need to know that they are acceptable to God as they are, right now, and that they do not need to wait until grown for God to love them. Among other emphases, this theme focuses on the life cycle.

1977	3 and 4 years Year I	*Creation* Judy Miller
1978	3 and 4 years Year II	*Interpersonal Relationships* Vel Shearer

At the heart of the Kindergarten course is the Bible story book, *God Keeps His Promise.* Great biblical themes like redemption, church, and discipleship are developed in ways suitable for five-year-olds, through Bible stories, loving relationships, and grappling with everyday living.

		Q. 1
1977	Kinder-garten 5-yr.-olds	*God Loves Families* Mary Rempel

3. *Congregation.* Little children need to feel that they belong to
the community of faith.

4. *Interpersonal Relations.* Preschool children are personal rather
in their social behavior. They need the help of the Christian commu
toward awareness of how others feel and toward care for others.

rowth (Jesus) oreen Snyder	*Congregation* Star Gipson	*Interpe* *Relatio* Vel She
ongregation ar Gipson	*Creation* Judy Miller	*Growth* Doreen

Q. 2	Q. 3	
d Comes to *s People* ry Rempel	*God Helps* *People* Mary Rempel	*The Chu* *of Jesus* Mary Re

Theme: People of God

1977	Grades 1, 2 Year I *Family of God*
1978	Grades 1, 2 Year II *Family of God*
1977	Grades 3, 4 Year I *Promise and Fulfillmen*
1978	Grades 3, 4 Year II *Captivity and Deliveran*
1977	Grades 5, 6 Year I *God Is King*
1978	Grades 5, 6 Year II *Life of Jesus*
1977	Grades 7, 8 Year I *Community of Faith*
1978	Grades 7, 8 Year II *Covenant and Law*

For additional information about curriculum content, co

A manual for parents and teachers will provide insights into the growth and needs of very young children, and it will suggest activities with children up to 36 months.

1977	up to 2 years	*Book for Parents and Teachers* Mary Ann Jost Phil Osborne

Four themes will be developed in Bible-based materials for three- and four-year-olds:

1. *Creation.* The child's curiosity and sense of wonder about the natural world make this an appropriate area. With simple ideas about creation and about God as Creator, children begin their journey toward understanding that the God who saves is the God who created the universe.

2. *Growth.* Preschool children need to know that they are acceptable to God as they are, right now, and that they do not need to wait until grown for God to love them. Among other emphases, this theme focuses on the life cycle.

1977	3 and 4 years Year I	*Creation* Judy Miller
1978	3 and 4 years Year II	*Interpersonal Relationships* Vel Shearer

At the heart of the Kindergarten course is the Bible story book, *God Keeps His Promise.* Great biblical themes like redemption, church, and discipleship are developed in ways suitable for five-year-olds, through Bible stories, loving relationships, and grappling with everyday living.

		Q. 1
1977	Kinder-garten 5-yr.-olds	*God Loves Families* Mary Rempel

3. *Congregation.* Little children need to feel that they belong to and are a part of the community of faith.

4. *Interpersonal Relations.* Preschool children are personal rather than interpersonal in their social behavior. They need the help of the Christian community as they move toward awareness of how others feel and toward care for others.

Growth (Jesus) Doreen Snyder	*Congregation* Star Gipson	*Interpersonal Relationships* Vel Shearer
Congregation Star Gipson	*Creation* Judy Miller	*Growth (David)* Doreen Snyder

Q. 2	Q. 3	Q. 4
God Comes to His People Mary Rempel	*God Helps People* Mary Rempel	*The Church of Jesus* Mary Rempel

Each year of studies in grades 1 through 8 develops an important biblical theme. These themes are:

Family of God — The message of Jesus is that the family of God shall once again be gathered from the people of all nations. At Pentecost people from various families of earth are brought together into one family through their common confession that Jesus of Nazareth is the Son of God.

Promise and Fulfillment — God promised worldwide blessing through the seed of Abraham. God gave His word to the oppressed slaves in Egypt. The suffering servant of Isaiah pointed to Him through whom all the promises are fulfilled, Jesus Christ, God's very Son.

Captivity and Deliverance — Biblical faith sees deliverance from trouble as preparation for reinvolvement in behalf of others. The deliverance of Israel from Egypt serves as a pattern for the salvation message of the rest of the Old Testament and the New. The theme climaxes in the cross and God's raising His Son from the dead as Savior.

God Is King — God is Lord of all nations and history. But God's people forgot that God as King demanded their obedience. They assumed a better world could be brought about by adopting the ways of their neighbors. The way of suffering, however, is the way of obedience to God. The Servant King, Jesus, brings into being the new nation of those who live under the rule of God and hope in Him.

Life of Jesus — Jesus and His kingdom is the climax of the story in the Old Testament. He brings to fulfillment the Exodus, the covenant, the promised land. He, in the line of David, ushers in the new age. This theme deals with: Who Was Jesus? What Was His Work?

Community of Faith — The Christian faith is best understood in the context of the church. "Community" comes from the Greek word translated "fellowship." This fellowship is possible through the presence of the Holy Spirit. In the community, believers share in the risen Christ and in His work as fellow servants.

Covenant and Law — Covenant is one of the important ways to understand relationship with God. Law is the faithful response of the people to God's gracious acts on their behalf. The story of Israel points to the appeal to believe in Jesus, God's servant, leading persons to a new, eternal covenant with God.

In grades 1 and 2, years I and II, the theme "Family of God" is developed through studying families in the Bible and children in the Bible. The focus is upon the place of the family and of children in the larger family, the people of God, and how they contributed to and received from the larger family.

In grades 3 and 4, and 5 and 6, years I and II, and grades 7 and 8, Year I, the child moves through the story the Bible tells from creation to the church of Jesus. In each grade, how the Old Testament story points to Jesus is clearly identified. In fact, in each of these years the life of Jesus is studied in the light of the central, biblical theme. Thus, in grades 3 and 4, Year I, Jesus is seen as the fulfillment of the promise to Abraham to be a blessing to all nations; in grades 3 and 4, Year II, Jesus is seen as Savior (or Deliverer); in grades 5 and 6, Year I, Jesus is seen as King.

Grades 7 and 8, Year II, provides an overview of the story the Bible tells, viewed from the biblical theme "Covenant and Law."

The fourth quarter of each year falls in June, July, August. Since the educational program in some congregations is disrupted during the summer because of travel and vacations, these sessions are topical in nature. For example, in grades 3 and 4, Year I, aspects of love as described in 1 Corinthians 13 are studied; in grades 7 and 8, Year I, the work of the Holy Spirit is studied, and in grades 7 and 8, Year II, the focus is on the Ten Commandments.

Theme: People of God

		Q. 1	Q. 2	Q. 3	Q. 4
1977	Grades 1, 2 Year I *Family of God*	*Families in the Bible* Theresa and Warren Eshbach	*Families in the Bible* Theresa and Warren Eshbach	*Families in the Bible* Anne Funk	*Families in the Bible* Anne Friesen
1978	Grades 1, 2 Year II *Family of God*	*Children in the Bible* Beth Berry	*Children in the Bible* Edna Dyck	*Children in the Bible* Rosella Regier	*The Church's Children around the World* Mary Fretz
1977	Grades 3, 4 Year I *Promise and Fulfillment*	*Creation to Babel* Phyllis Martens	*Abraham to Joseph* Marian Hostetler	*Jesus, Blessing to all Nations* Gladys Olson	*Learning about God* Edith Herr
1978	Grades 3, 4 Year II *Captivity and Deliverance*	*God Saves His People (Exodus)* Jean Nielsen	*From Wilderness to Promised Land* Shirley Loganbill	*Jesus Is Savior* LaVerna Klippenstein	*Love Makes Free* June Schwartzentruber
1977	Grades 5, 6 Year I *God Is King*	*Samuel to Elisha* Glee Yoder	*Amos to Malachi* Marion Preheim	*Jesus Is King* Bertha Harder	*Prayer and Praise* Lydia Harder
1978	Grades 5, 6 Year II *Life of Jesus*	*Life of Jesus* Anne Rupp	*Sermon on the Mount* Helen Kruger	*Disciples Face Issues* Linea Geiser	*Worldwide Church* Marion Preheim
1977	Grades 7, 8 Year I *Community of Faith*	*The Early Church* Marie Moyer	*Love for the Church* Margaret Hunsberger	*The Writings of John* Mary Ebersole	*Life in the Spirit* Warren Hoffman
1978	Grades 7, 8 Year II *Covenant and Law*	*Creation to Joshua* Esther and Carlyle Groves	*Joshua to Ezra* Lois Janzen	*Jesus as Prophet* Lois Bartel	*Christian Morality* Arlene Mark

For additional information about curriculum content, contact the editors:
Cornelia Lehn, Box 347, Newton, KS 67114
James E. Horsch, Box 343, Scottdale, PA 15683
John Arthur Brubaker, Box 127, Nappanee, IN 46550
or Paul M. Lederach, Executive Director, Box 343, Scottdale, PA 15683

Printed in U.S.A

	Q. 1	Q. 2	Q. 3	Q. 4
	Families in the Bible Theresa and Warren Eshbach	*Families in the Bible* Theresa and Warren Eshbach	*Families in the Bible* Anne Funk	*Families in the Bible* Anne Friesen
	Children in the Bible Beth Berry	*Children in the Bible* Edna Dyck	*Children in the Bible* Rosella Regier	*The Church's Children around the World* Mary Fretz
t	*Creation to Babel* Phyllis Martens	*Abraham to Joseph* Marian Hostetler	*Jesus, Blessing to all Nations* Gladys Olson	*Learning about God* Edith Herr
ce	*God Saves His People (Exodus)* Jean Nielsen	*From Wilderness to Promised Land* Shirley Loganbill	*Jesus Is Savior* LaVerna Klippenstein	*Love Makes Free* June Schwartzentruber
	Samuel to Elisha Glee Yoder	*Amos to Malachi* Marion Preheim	*Jesus Is King* Bertha Harder	*Prayer and Praise* Lydia Harder
	Life of Jesus Anne Rupp	*Sermon on the Mount* Helen Kruger	*Disciples Face Issues* Linea Geiser	*Worldwide Church* Marion Preheim
	The Early Church Marie Moyer	*Love for the Church* Margaret Hunsberger	*The Writings of John* Mary Ebersole	*Life in the Spirit* Warren Hoffman
	Creation to Joshua Esther and Carlyle Groves	*Joshua to Ezra* Lois Janzen	*Jesus as Prophet* Lois Bartel	*Christian Morality* Arlene Mark

ntact the editors: Cornelia Lehn, Box 347, Newton, KS 67114
James E. Horsch, Box 343, Scottdale, PA 15683
John Arthur Brubaker, Box 127, Nappanee, IN 46550
or Paul M. Lederach, Executive Director, Box 343, Scottdale, PA 15683

Printed in U.S.A.

Joint mission venture possible in Upper Volta

Africa Inter-Mennonite Mission (AIMM) and the Mennonite Community of Zaire (CMZ) will cooperate on an exploratory trip regarding future mission work in Upper Volta May 29 to June 12.

Elmer Neufeld, AIMM board member; James Bertsche, AIMM executive secretary; and Ghymalu, a representative of Mennonites in Zaire, will go to the French-speaking West African country to explore the possibility of a joint AIMM-CMZ mission there.

The approval of the joint team's visit was a major action of the AIMM board at its annual meeting April 26 in Elkhart, Indiana.

Also approved was the memo of understanding admitting a representative of the Mennonite Brethren Church's Board of Missions and Services as a full voting member on the AIMM board. John Kliewer, also a member of the MB board, was named to represent the Mennonite Brethren on AIMM.

The first Mennonite Brethren missionaries under AIMM will be Irvin and Lydia Friesen, who will go to Palapye, Botswana, this fall to teach Bible and train independent church leadership at the new Bible institute set up by the St. Philip's Faith Healing Church, an indigenous African church which grew up independently of western missions. Mr. Friesen has recently been an MB pastor in northern California, and the Friesens previously served in Zaire under the MB board in 1946-71.

Also approved as missionaries under AIMM were:

—Anita Janzen of the Toronto United Mennonite Church (General Conference). She formerly served under AIMM in Zaire in 1968-70 and will return for a four-year term as nursing instructor at the Tshikaji hospital.

—Norman and Virginia Derstine of Harrisonburg, Virginia. Mr. Derstine will be religious program director for Radio Botswana and will be based in Gaborone, Botswana. He is presently director of college relations at Eastern Mennonite College, has been program director of the "Mennonite hour," and is a member of the board of Mennonite Broadcasts, Inc.

—Stan and Lorri Nussbaum of Fort Wayne, Indiana, supported by the Evangelical Mennonite Church. They will teach in a secondary school run by the St. Philip's Faith Healing Church, Palapye, Botswana. Mr. Nussbaum is presently director of Christian education for the Evangelical Mennonite Church.

In other action, the AIMM board approved a constitutional change allowing its women's auxiliary to appoint its own staff person without approval by the AIMM board.

It also decided to send all its archives to the Mennonite Historical Library at Bluffton (Ohio) College.

Allen Busenitz, missionary on furlough from the southern African country of Lesotho, reported on his work there including the close working relationship between AIMM and Mennonite Central Committee volunteers in Lesotho. He also outlined personnel needs for six to eight persons there in assignments with youth, university students, agriculture, and the Lesotho Christian Council.

ASSOCIAÇÃO MENONITA DE ASSISTÊNCIA SOCIAL
Lar CRIANÇA FELIZ-Escola Profissionalizante

Children's home started in Brazil

Brazilian Mennonites held opening ceremonies March 28 for a children's home in Palmeria, Brazil. The home, intended for 130 children up to age twelve, is sponsored by AMAS, the relief and service agency of Mennonites in Brazil. Support for construction of the home came from such groups as the International Mennonite Organization (IMO) in Europe, Kinderpostzegels in Holland, the Eibelshausen Church, the South German Mennonite churches, DIACONIA in Brazil, Brazilian Mennonite churches, the Institute for Minors, and some individuals in Canada.

Volunteers help villages dig for scarce water

Excavating rock to deepen wells and build reservoirs and prospecting with a hydradrill to find good potential well sites currently form the core of Mennonite Central Committee's program to develop water resources in Upper Volta.

"Most of our recent work has been in Kolonso where we are literally excavating rock in the village well to build them a reservoir," said MCC volunteer Paul A. Miller.

"Some areas have perfect natural underground basins which fill even with the limited rainfall, but others do not seem to have these and they continue to have problems," he explained.

Since last summer many areas of the country have had enough rain for a good crop, but not enough to recharge the groundwater reserves unless they are fortunate enough to draw from an underground basin.

Reservoirs such as the one being created at Kolonso are not formed by blasting as one may expect, Mr. Miller said. Rather the rock is drilled full of holes approximately six inches apart, rock wedges are inserted and the rock is then broken open by forcing a heavy jackhammer and special bit between the rock wedges.

Mr. Miller and MCC volunteer Peter Hiebert, who work as a team, are also helping villages to deepen wells and prospecting for sites for new wells.

Communities turn used clothing into cash

Self-Help crafts attract many shoppers to the MCC thrift shops, which sell the crafts in addition to other new and used items donated by the community.

Where can you buy a wardrobe for $50, raise funds for the needy, and make new friends? At a Mennonite Central Committee thrift shop.

From the outside, all the way down the racks of clothes marked from 5 cents to $2.00, and into the back room where the goods are kept, an MCC thrift shop looks modest.

Yet it brings in annually from $10,000 to $20,000 for the relief, development, peace, and service programs of MCC.

Twenty-one shops located in five provinces and one state contributed nearly $240,000 to the MCC budget in 1975—and the stores are growing and new ones opening all the time.

Currently, there are twenty-seven stores in Canada and the United States, involving an estimated 2,500 women and about a dozen men as active volunteers in their operation. Volunteers do the sorting, mending, pricing, clerking, maintenance, and management. A few full-time managers may receive support allowance from provincial MCC offices, but most of the thousands of workers receive no remuneration.

The stores use the willingness and resources of teenagers and senior citizens, young mothers and older women.

In one Winnipeg, Manitoba, store a seventy-nine-year-old man walks to the store every day and opens the doors. A seventy-year-old woman comes every week to clerk in the store. There are dozens of others like them. The thrift shop organizers favor the help of retired people.

In addition, there are thousands of persons from the Mennonite and Brethren in Christ churches—and other denominations, too—who donate used clothing, household articles, furniture, appliances, toys, jewelry, and other used items to the stores for conversion to cash.

Hundreds of people, especially retired people, contribute their own handiwork. New items such as mittens, children's furniture, quilts, afghans, and crocheted work are features in most MCC thrift shops.

Donations are not restricted to the stock; in several locations the rent is paid by local businessmen and individuals who donate the price of utilities. Often persons donate plumbing and carpentry skills to maintain the building.

Since the first store was established in Altona, Manitoba, in March 1972, there has been steady expansion of floor area, size of sales, and number of stores. In 1972 the first four stores in Manitoba contributed $6,300 to the MCC program; the next year additional stores were started and some of the first ones expanded, and $52,760 was contributed to MCC. In 1975 the total rocketed to $237,000.

In Canada each store is operated democratically by an elected executive committee. In some provinces the women's auxiliary to the provincial MCC is the backing organization; for other stores there is a separate organization.

Justina Baerg, who did most of the organizational work in the two Winnipeg stores, was director of the Community Self-Help Centers in Manitoba during a voluntary service term with MCC in 1972-75.

She was aware of the dilemma MCC was facing with the donation of thousands of pounds of used clothing, most of which was not usable in the countries where clothing was required. MCC was telling the constituency to cut back donations of material aid because it was too expensive to ship, when Ms. Baerg read about the Altona thrift store.

"Selling these donated things seemed so logical," she said.

Starting the first store was hard. First there were the church women's groups to convince about the value of the project. Then they had to find a location. For both Winnipeg locations the women had to get the city to change the zoning laws to allow the sale of used goods. Next the volunteers had to make people aware of the store.

"Some days we made only $3.00 or $4.00. The women got discouraged and said what's the use of this. Then I started knocking on doors to advertise the store. I'd pick people up at times, people like Mexican and Paraguayan immigrants who needed clothes. Now we have regular customers."

After the first start in Manitoba, thrift shops mushroomed in Canada.

Now, there are stores in twenty-five locations: in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Ohio, Kansas, Pennsylvania, and California. There are plans to open two more stores in Pennsylvania and a third store in Ohio this summer.

Thrift shops are close to the hearts of Mennonites because they allow them to recycle something they can't use.

Not everything that is donated is salable, but nothing is wasted. The volunteers are ingenious in their invention of uses for clothing. Clothing with good fabric that won't sell for some reason is cut up for quilts; usable but not salable clothing is shipped to inner-city missions or to northern communities.

Most of the stores started in a small

room in an old building, under crowded and unattractive conditions. Now, nearly all of the stores are housed in well-lighted, sometimes new buildings. Many have show windows. A special effort is made to keep them attractive to draw in casual shoppers. Some stores have wall displays; others set up gift tables; some stores hold spring or fall teas to attract customers.

Self-Help crafts, sold in most of the stores, are also an attraction. The low-priced handicrafts from about a dozen countries in the world are often bought as gifts. Families without sufficient income for their needs make a living by making these crafts and selling them to MCC.

Although the main purpose of the stores is to raise money for MCC and at the same time to provide needy families locally with good used items at a reasonable cost, volunteers who become involved are enthusiastic about the fringe benefits.

One benefit is making friends from other congregations. The thrift stores have demonstrated a spirit of inter-Mennonite and interchurch cooperation which is a relatively new thing in many communities. For a number of communities, this was the first time women's groups from different denominations have worked side by side on a joint venture.

For some volunteers, working in the thrift shops has given them a better exposure to MCC, and through it a greater awareness of a broader world where human needs are severe. Customers asking about MCC need answers, and the volunteers must be able to give them.

The thrift shop has been a form of outreach in several communities because so many of the customers are not of the constituency. In fact, several organizations deliberately opened thrift shops in downtown or low-income areas where they would be in the path of the people most likely to need the low-cost items.

And what of the future?

Justina Baerg felt every community with some Mennonites in it could have a thrift shop. "I don't think it's too far-fetched." *Lydia Penner, MCC (Canada) Information Service*

Correction

The reference to a church deaconess in Berne, Indiana, who had served as assistant to the pastor should have been for Sister Elfrieda Sprunger (editorial, April 20 issue).

Words & deeds

The MCC U.S. Ministries unit in Cincinnati, Ohio, should begin gradually moving toward more localized control, concluded Dale Stoltzfus of New York City and Miller Stayrook, of North Newton, Kansas, who evaluated the program at the end of February. In Cincinnati they found nine MCC volunteers in community service assignments and a young Mennonite church which includes former volunteers and is excited about its relationship with current volunteers. The evaluation team recommended enlarging the church's advisory committee for the service unit to include representatives of groups the volunteers serve. The evaluators also recommended that the U.S. Ministries office gradually give more administrative responsibility to the committee and that the committee be sensitive to the concerns of the local Mennonite fellowship as well as of U.S. Ministries.

Mennonite amateur radio operators are planning new cooperation with Mennonite Disaster Service. To increase its ability to respond quickly and efficiently to disaster, MDS plans to apply to the U.S. Federal Communications Commission for a frequency assignment on the block of radio wave lengths designated for emergency radio systems. MDS will work together with Mennonet, a group of Mennonite radio operators—amateur radio and citizen's band radio—to develop an emergency communication plan.

A farmers' market for Kentucky's Letcher County has been one of the new projects for MCC U.S. Ministries volunteers at Whitesburg, Kentucky. The volunteers had originally considered a food cooperative, but rejected it in favor of a seasonal farmers' market, which they felt would be better suited to the educational background and sense of community among the rural population. Local residents are now electing officers and deciding on a site for the market.

An exploratory delegation will go to Brazil this spring on behalf of Mennonite Mental Health Services to consider developing links between three mental health centers in the United States and their respective partner states in Brazil. A similar exploratory trip to Paraguay six years ago resulted in a partnership program involving Prairie View Mental Health Center in Newton, Kansas, and a number of mental health programs worked out cooperatively with Mennonites in Paraguay. The MMHS board also gave attention recently to the possibility of increasing MMHS services in the United States and Canada. A number of communities, groups of churches, or existing facilities have indicated interest in developing mental health services and have contacted MMHS for possible support.

Three training courses in midwifery and family planning have been completed and a fourth is planned at the MCC Mirpur Family Planning Clinic near Bangladesh's capital city, Dacca. Participants in the courses are practicing midwives, called "dias." "Although hampered by lack of education and training by western standards, the dias are highly respected community citizens and opinion leaders especially in the areas of prenatal and postnatal health, hygiene, and infant-care practices," said Ernie Kaethler, MCC Mirpur project director.

A baby-sitting service for families of inmates at Kansas State Industrial Reformatory in Hutchinson has been started by Mennonites there. About thirty-five persons—including several Mennonite Voluntary Service workers—have been scheduled as baby-sitters on Saturday and Sunday mornings and afternoons in part of the prison's visiting room. One recent Sunday afternoon, volunteers cared for sixteen to twenty children, ages three to twelve, while their mothers visited their husbands at the reformatory. Sandy Walde, MVS worker from Calgary, Alberta, who coordinates the program, hopes sixty people will become involved as prison baby-sitters. So far, volunteers have been coming from First Mennonite Church (GC) and South Hutchinson Mennonite Church (MC).

Bethel College, North Newton, Kansas, is developing a combined major in home economics and social work. It is intended for persons interested in positions with social welfare, juvenile courts, community recreation centers, community action programs, adoptions agencies, extension work, or church work.

Worldwide Mennonite and Brethren in Christ membership is 583,000, according to figures recently released by Mennonite World Conference. Ninety-six organized church bodies are found in thirty-nine countries. By continent, Mennonite membership is 300,500 in North America, 97,000 in Europe (including an estimated 55,000 in Russia), 76,000 in Africa, 64,000 in Asia, and 44,500 in Latin America.

Record

Ministers

Wilmer Martin, Jr., has resigned as pastor of the Kempton Fellowship, effective May 1. He has served the fellowship for three years.

Abe Peters, New Carlisle, Ind., has resigned as pastor of the Hudson Lake (Ind.) Mennonite Church to go into full-time prison ministry. He has previously served pastorates at the Topeka (Ind.) Church and First Church, Fredonia, Kans.

Herschel Thompson, pastor of the Boynton Church, Hopedale, Ill., has resigned. He is employed at Lincoln College while working on his master's degree.

Audiovisuals

Vietnam: A time to build is a new filmstrip which depicts needs in postwar Vietnam and the opportunity for a Christian peace witness. The filmstrip is written by former MCC Asia director Robert W. Miller, one of the few Americans who has visited both North and South Vietnam since the end of the war. The filmstrip includes slides taken by Mr. Miller and other members of the MCC delegation which spent three weeks in North and South Vietnam in November and by Earl Martin, MCC volunteer who remained in Vietnam for several months following the change of government in the south. The filmstrip is available from the Audio Visual Library, Box 347, Newton, Kans. 67114; MCC provincial offices; and the MCC headquarters offices at 21 South 12th St., Akron, Pa. 17501, or 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

Workers

H. Ernest Bennett was recently honored by the Mennonite Health Assembly at the end of his twenty-five-year appointment as executive secretary of the organization. *Luke Birky*, secretary for health and welfare with Mennonite Board of Missions, Elkhart, Ind., was named the new executive secretary. New officers elected by the Mennonite Health Assembly were *Frances Greaser*, Elkhart, Ind., president; *Jerry Griffin*, Newton, Kans., president-elect; and *Jake Suderman*, Winnipeg, and *Vernon Neufeld*, Fresno, Calif., additional members of the executive committee. *Myron Ebersole* is president of Mennonite Chaplains Association, and *Ida Gross* of Mennonite Nurses Association.

Isaak Bergen of Camp Rosenheim, Mexico, is spending six weeks helping in the MCC reconstruction project in Guatemala. He is the first volunteer worker to another country from the Mennonite Church of Mexico. He is a student in the Quinta Lupita School at Cuauhtemoc.

Jose and Soledad Godoy have completed nearly five years of missionary service in eastern Bolivia under the sponsorship of the Argentine Mennonite Church and have returned to Salto, Argentina. Responsibility for their work in six rural villages will be assumed by *Harriet and Laverne Rutschman*, missionaries in Bolivia since 1974 under the General Conference's Commission on Overseas Mission. Laverne also teaches Old Testament part-time at the Baptist Theological Seminary in Cochabamba. The Bolivian Mission Project is sponsored by COM, the Mennonite Board of Missions (Elkhart, Indiana), and the Argentine Mennonite mission committee (Buenos Aires) in close cooperation with MCC.

J. J. Toews, a veteran of thirty-eight years in Mennonite Brethren pastorates, teaching, missions, and evangelism assignments, will join the faculty of Columbia Bible Institute, Clearbrook, B.C., full time, beginning Jan. 1, 1977. Also joining the faculty full time, effective June 1, is *Peter Goertzen*, currently working on his master's degree in music at Western Washington State College. He is a graduate of Canadian Mennonite Bible College. Columbia Bible Institute is jointly sponsored by General Conference Mennonites and Mennonite Brethren.

Harold Weaver, Elkhart, Ind., has been invited to serve as executive producer of the television spots produced as a part of the "Invitation to live" campaign. The campaign is sponsored by the Inter-Mennonite Media Group and is designed to encourage persons to share hope among the hopeless, trust among the fearful, and community for the lonely. Priority is to be given to the needs of youth and aging. Participating churches are the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, and Church of the Brethren.

Woods

R. Bruce Woods, Lorraine Ave. Church, Wichita, Kans., has been named staff person in family life for the General Conference's Commission on Education, beginning June 1. His half-time assignment will include planning a fall consultation on family life, discovering and promoting family life and marriage enrichment resources for congregations, and helping particular congregations deal with actual problems relating to family breakup. Mr. Woods also serves part-time as field study coordinator for the Kansas State University Department of Family and Child Development. In addition he has served as counselor-educator to governmental and private agencies and has a marriage and family counseling education practice in Wichita. He holds degrees from Wichita State University, Central Baptist Theological Seminary, and Kansas State University. He is completing work at KSU on a PhD in family life and adult education.

Published

How the Bible came to us, by David Ewert, has been published in booklet form by *Mennonite Brethren herald*, 159 Henderson Highway, Winnipeg, Man. Price is $1.50. Mr. Ewert's twelve-part series on the development of the Bible and its various translations was printed in *The Mennonite* in the Oct. 8 to Dec. 24, 1974, issues.

Calendar

Canadian

June 4-5—MCC relief sale, Saskatoon, Sask.

Central

May 21-22—Annual small businessmen's seminar, Goshen (Ind.) College

Words by the deed-doers

Voluntary service workers are known for their deeds, but they also have a reputation for being the creators of songs and poems. Here are a few of their recent creations.

I'm weary of this running

We often don't know where we're going
We often don't know what to do
We often look inside ourselves
When we should be looking to you

I've often run from wisdom
I've often played the fool
And yes I've often suffered
Because I ran from you

It seems that I'm not ready
I know that's just a lie
You know I can't keep running
For I shall surely die

So scared I am to give myself
So frightened and alone
And that which I am seeking
I can never call my own

O God can you hear my crying?
O Lord can you hear my plea?
I'm weary of this running
Will you come and comfort me?

Laura LaBree

Jesus is purple

Can you see God any better
with your eyes closed?
can you hold him in your hands
like napkins
does grace make his face less
invisible

Jesus is purple

King of the juice

In the icebox for three
days and nights
cold as ice cream

stirred in the pitcher of life
he came forth

Can you hear things much better
as the Romans rape God
and strangle the sun
on a scaffold

Nietzsche was right
for three days and nights
the Almighty
was cold as an asteroid

frozen in time

add three cans of water
nailed to the faucet
my hand drips

staining the mouth
of the tomb

clutching a spoon
in his hand
tasting the lightning

aluminum moons
recycled tombs
can't hold him

shaken like earthquakes
drunken like wine

defrosting the dead
as the Romans wake up
shook
raisin' the dead
shakin' the Romans like bottles

purple as death
Satan is melting
mixing the water
broken in time

stirring the dead
drinking the juice
of eternity
broken in tomb
Jesus is dead
stirring the whirlpool

God is refrigerated
frozen in death

angels with can openers
hot running water
in the mouth of the grave

God is defrosted
pouring in time
from the earthquake of life

Kim H. France

Amerikan dynasty

City Hall is wasted now
—and streets are potholed traps;
The storefronts carry nothing more
than a sign "for rent or sale."
Schools are hollowed cages;
windows are long gone.
Children sit in darkness,
waiting for the show.

And it's not much fun
living in Amerika's dream anymore.
And it's not much fun
seeing people starve
watching children die.

Uniformed friends with toys that kill
walk the streets with pride,
Knowing just a few today
won't want to play their games.
They smile a bit now and again—
sure of the "powers that be."
They laugh at old ladies,
rape young ladies,
and leave the rest to the wind.

And it's not much fun
living in Amerika's dream anymore
And it's not much fun
seeing people starve,
watching children die.

The countryside's a monument;
one pays to go there now.
Hillsides stay the same for years
with plastic grass and trees.
Rivers flow so thick and slow,
heavy with our guilt,
And if you're lucky you may catch
the sun
behind the phantom sky.

And it's not much fun
living in Amerika's dream anymo
And it's not much fun
seeing people starve,
watching children die.

The pharaoh of this dynasty,
the prince of futile towns,
Waves his flag of loyalty
to an unknown god within.
And his eyes look weary,
his words sound sick,
And his life is filled with sin.
If you didn't know it was our king,
you'd think the devil's back.

And it's not much fun
living in Amerika's dream anymor
And it's not much fun
seeing people starve,
watching children die.

Charles Neufeld

APARTMENT
FOR RENT
ST 3-6800

Remove the blindfold

Remove the blindfold, world
Feel the joy of life
Leave your office desks and
    kitchen sinks
    your dishpan hands and headaches
Just once, take a stand
Reach out beyond to that outermost limb
    and even as it cracks
You will be saved from
    the eternal damnation
Of the routine of middle-class America

Mary Patricia Lawless

Letters

Where's the joy?

Dear Editor: I have just read two of the articles in the April 6 issue that I wholeheartedly agree with. The first one was Mary Oyer's and the second one was by A. M. Hunter.

It seems as though in most of our churches when we come together to sing, we do not have the "joy of the Lord" in us. Maybe this is partly to do with the period of time that the song was written or [with the fact] that it has no meaning for us today. It is just too hard a song for most untalented people to sing. I could go on and on. However, this should be a time when we as Christians offer praises to our Lord and express our love to him by lifting our voices in praise and song. This should be a time of true worship.

I'm afraid we Christians are not really too sure what worship to him is. I have asked myself different times: Do I really have the "joy of the Lord" in my heart at all times, and if not, why don't I?

It seems when we take our minds off ourselves and put them on Jesus, then we truly have this joy—joy in knowing and being accepted through Jesus by God. I thank the Lord that he is ever so patient with me and that through his Holy Spirit he is teaching me as I'm able to take it in.

We have been talking to our own children about this very thing, about having his joy in us. Today my middle son told me, "Mom, today I had the Lord's joy all day at school." I said, "How did you do this?" He replied, "I prayed to God every time I had the time to think of it."

Our worship to our Lord and Savior should be a daily happening so that when we do gather together for corporate worship we all can praise his holy name. *Sharron Rhoades, Fort Wayne, Ind. 46801* Apr. 6

Good piece on retirement

Dear Editor: I read the article by Esther Pankratz, "One woman's bout with retirement," (March 16 issue) with great interest.

One of my duties while serving as business manager for the Buhler Unified School District, where Miss Pankratz taught, was to assist with applications for retirement benefits.

As I recall Miss Pankratz, she was very dedicated to her calling as a teacher. She definitely was not ready to retire.

The reason for this letter [is that] I value the content of the article very much and would like permission to reproduce it to distribute to those that I assist in securing retirement benefits now and in the future.

I have shared the article with two individuals since first reading it. One is retiring. The other person overheard me commenting about the article and wanted to read it. This individual was one of Miss Pankratz's students when he was in high school. He said, "Miss Pankratz has always held a warm spot in my heart. She was one of the best teachers I had." *Dan W. McNeely, director of business affairs, Hutchinson Public Schools, Box 1908, Hutchinson, Kans. 67501* Apr. 8

Contents

Voluntary service—a seminary? . . . 312
What are nice Christians like you doing in MVS? . . . 314
Another door . . . 317
News . . . 318
Record . . . 328
Words by the deed-doers . . . 329
Letters . . . 331
The city and the new life . . . 332

CONTRIBUTORS

The Commission on Home Ministries staff gave much help in planning this issue on Mennonite Voluntary Service. All the contributors are connected with the program either as volunteers or as administrators. We hope this issue may inspire more people, both young and old, to consider a period of MVS work.

CREDITS

Cover, etching by Rembrandt in the Rijksmuseum, Amsterdam, Holland; 325, Peter Pauls; 326, Lydia Penner, MCC (Canada); 330, Berne Greene, 2200 Tiebout Ave., New York, N.Y. 10457.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

The city and the new life

Dale Suderman

"And the word of the Lord came unto Jonah the second time saying, 'Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee' " (Jon. 3:1-2). Twice the call came for Jonah to go to the city and preach the good news. Jonah, like many Mennonites, believed that the great city would not repent and would not hear the gospel. He was wrong.

Originally Anabaptism was an urban movement, not a rural movement. Indeed, the Anabaptist concept of community is almost dependent upon a pluralistic society. We cannot really be the free church unless people have the choice of not being a free church. For that reason our rural communities often find great difficulty in understanding the meaning of the gathered community of believers in areas where virtually everyone belongs to a free church.

Our antiurban bias runs deep. For rural Mennonites, cities are where our young people go when they cut off ties with family and the church. Cities are where degeneracy and hopelessness exist. Too often we are like the Pharisee who went to the temple to pray. We give thanks that we are not like those people who live in the city and have to face all the questions that exist there. In subtle ways we perpetuate our antiurban bias even through our urban training and exposure programs in our colleges and seminary. We take people to the worst areas of the city to see the greatest need and despair. Too often persons leave their urban exposure with thankfulness that they don't have to face that and go back to Berne, Henderson, and Rosthern feeling justified that they are not in the big city.

In our rural churches we would not think of placing pastors that do not love the countryside and people in it and the potential for God's goodness to be manifested there. But I am afraid that we have sent people to the cities as pastors who did not believe community can happen there and that God loves the city just as much as the countryside.

As essentially rural folk we often forget that urban ministries and urban congregations are essentially cross-cultural. The urban pastor and church leader must be able to move freely in many life-styles and yet be Christian. He/she must be able to go to the mayor's office, to attend a cocktail party for a visiting dignitary, to counsel a welfare mother, to speak to a corporation executive or a lost teenager, and do all of this with style and grace in the certainty of his/her own identity.

We desperately need persons who can play this role both with new congregations and with existing urban congregations. The Bible begins with a vision of the garden and humanity's fall from grace and ends with a vision of the city and the new life that takes place there. I wonder if we have really understood this progression.

Mennonite Voluntary Service is essentially urban. Our volunteers are learning something of the joys and pains of city life as they meet human need. But it's not enough. We need many more people to go to the city with MVS—people who will learn the skills and share in the vision for the Mennonite church to truly be God's people in the city. Every one of our institutions—from local congregations to colleges to church headquarters to the seminary—must begin a unified effort to train urban pastors and in part use the experience of the hundreds of Mennonite volunteers who have worked in the city and perhaps have caught a glimpse of the need and the hope that exist there.

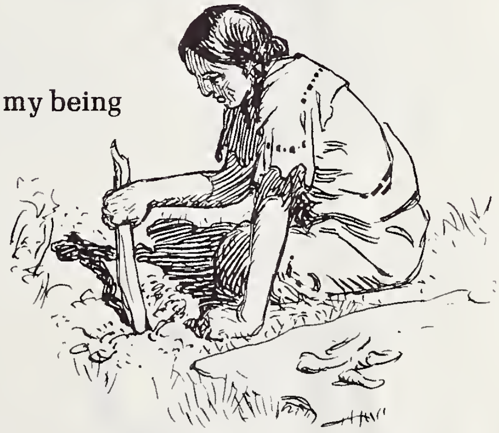
In the medieval period serfs who could escape the feudal farms for a year and a day were free men. They went to the city to hide, and the saying arose that "city air is free air." I believe the same message applies to the Mennonite church. It will find a new reason for being as it becomes an authentically urban church.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:20 MAY 18, 1976

conquest



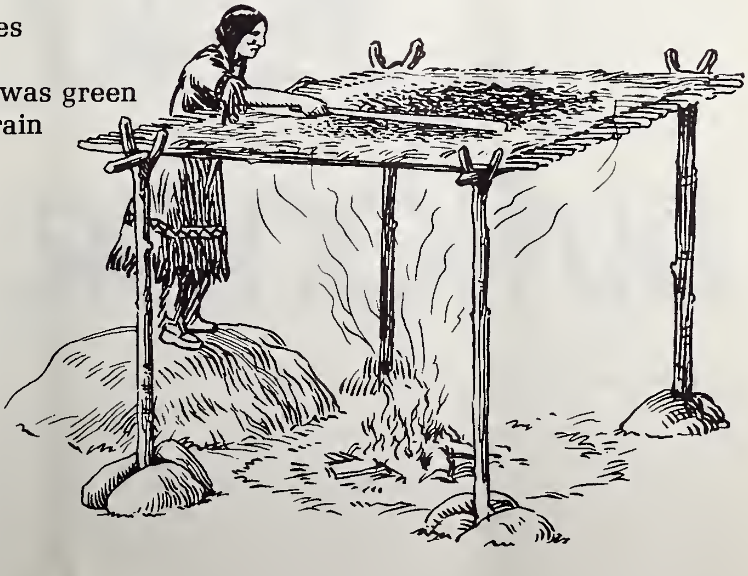
You came crashing into my world
smashing the outside boundaries of my being
piercing my psychic field
it was
an invasion
without negotiation

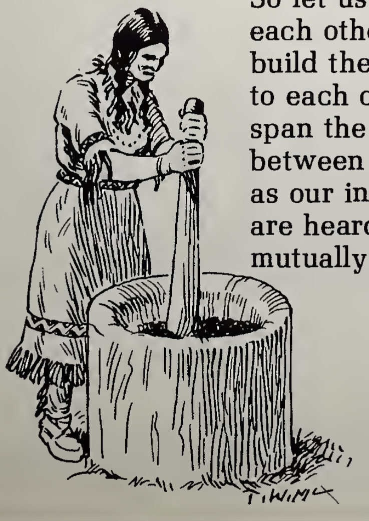
but
imposed affection
dutiful love
is like pushing the river
or
like forcing the bud before its time

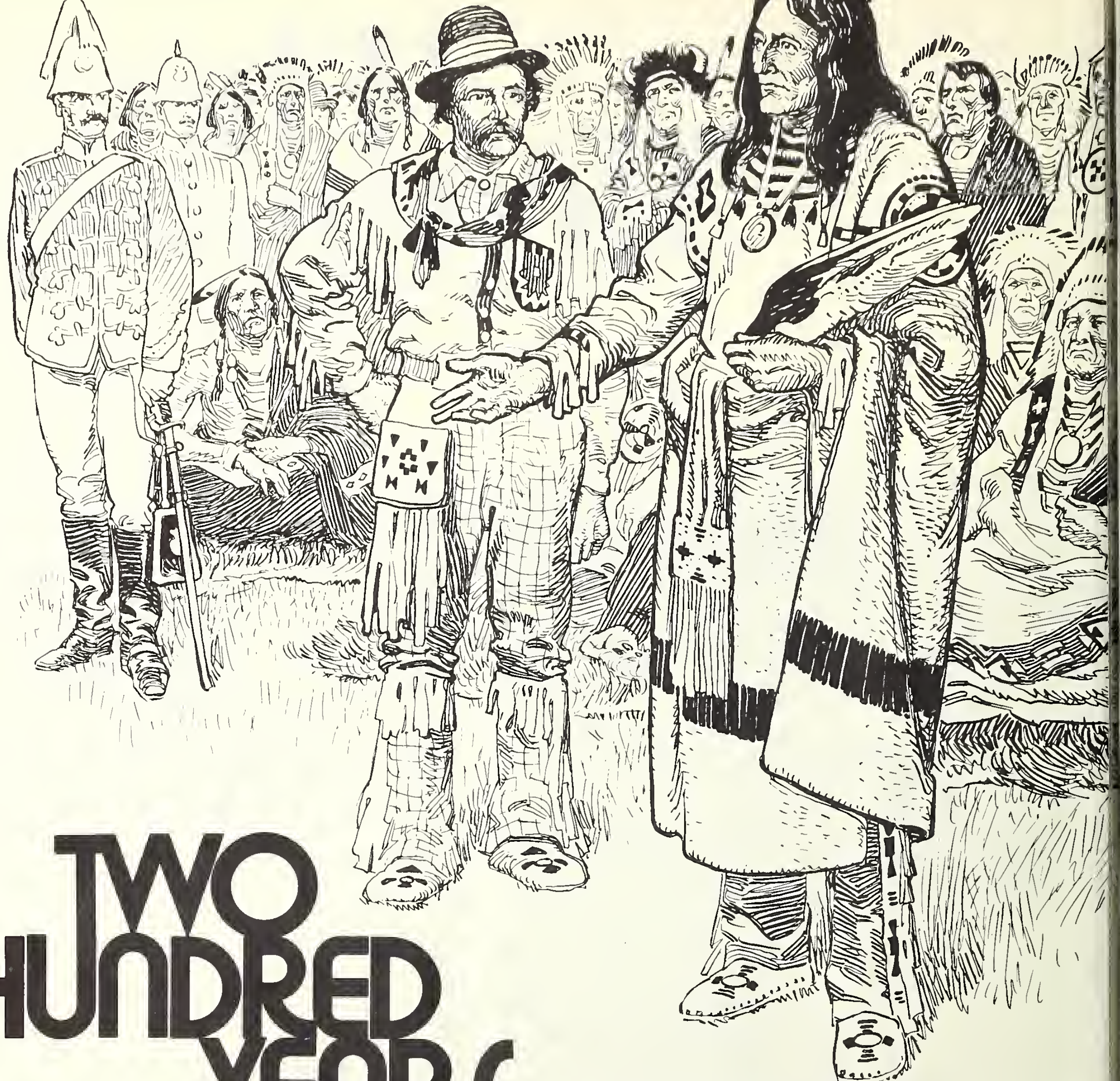
Algonquians did not celebrate
before the river broke
nor before the sun
gently evoked the leaves
nor did the Iroquois
dance before the corn was green
the Hopi only needed rain
when it was dry

So let us feel
each other's being
build the bridge
to each other gently
span the chasm
between us
as our inner calls
are heard
mutually

Menno Wiebe







TWO HUNDRED YEARS OF DISHONOR

Lawrence Hart

It is an irony that American Indians are named in the Constitution, empowering Congress to make treaties with them and guaranteeing their protection. Each treaty was viewed as a "peace" treaty, with land and other concessions made by the Indians for peace. Virtually every one of these treaties has been broken by the government.

Nothing lives long; only the earth and the mountains. Chief White Antelope

This was a death song. Chief White Antelope, a Cheyenne chief, sang his death song as he stood in front of a Cheyenne village near Sand Creek (eastern Colorado) on the morning of November 29, 1864. Behind him in a charge formation were a number of Colorado troops, as well as regular U.S. troops, under the command of Colonel J. J. Chivington, an ordained minister.

White Antelope, along with Black Kettle, was a peace chief of the Cheyenne. Each had given his word to live in peace. When the deliberate attack commenced and White Antelope was convinced it was no mistake, he folded his arms and sang his death song. He offered no resistance. He became one of the first victims of the most atrocious massacre ever committed in this country.

To Colonel Chivington it did not matter that this was a peaceful village. Subsequent to a proclamation issued by Governor Evans, Black Kettle and his band of peaceful Cheyenne had moved to Sand Creek where they were assured safety by the military at Fort Lyon. It didn't matter to Colonel Chivington that the Cheyenne were living in peace under terms of two recent treaties (Fort Laramie and Fort Wise treaties). Nor did it matter that the village of approximately 500 Cheyenne consisted of approximately 350 women and children. Nothing mattered to Colonel Chivington, for the deliberate attack came and the massacre ensued.

There were few survivors of Sand Creek. Those who were massacred were victims of governmental policy and the military—with the church's sanction.

It is always extremely difficult for me to recite or write about the Sand Creek massacre. For you see I am a third-generation survivor of the massacre, thanks to unruly and undisciplined troops and an instinct for survival on the part of the Cheyenne.

The Sand Creek massacre occurred 111 years ago. This year, the United States is celebrating the bicentennial of its founding. The whole nation is caught up with bicentennial activities. Virtually every community in the nation is making extraordinary efforts to be in on the celebration. A notable exception is the American Indian. A question often asked is, Why isn't the Indian celebrating? The answer to that question is a rhetorical question asked by the Indian, Why should I celebrate?

Most American Indians today can recite their history orally. When the recitation is made from 1776 to today it is a history of two hundred years of dishonor.

The American Indian does not need to answer why he is not celebrating. He should, however, express why he feels he has lived under dishonor for 200 years. There were many events and circumstances the past two centuries that brought dishonor to the American Indian.

The first three words of the U.S. Constitution are significant: "We the people." This statement was framed and written in the context of the racial group formulating the statement: the white colonialists.

Lawrence Hart

Vine Deloria, a noted Indian author and lawyer, speaks to the "We the people" statement calling for a reinterpretation of who "the people" are: "The contemporary interpretation of 'we the people' in reality means 'we the peoples,' we the definable groups, and thus admits minority groups into constitutional protection which they should have received as groups a century ago."

To embrace the concept of "we the peoples" would be more inclusive, countering the exclusivistic practices of the past. It would recognize the beauty of colors, diversity, and heritage of all the peoples who make up this nation.

The American Indian can make a contribution to the "we the peoples" concept. Most of the American Indian tribes have named themselves "the people." The Cheyenne, as an example, call themselves "the real people."

It is an irony that American Indians are named in the Constitution, empowering Congress to make treaties with Indians and guaranteeing their protection under the Constitution. Virtually every treaty ever made has been broken by the government. Each treaty was viewed as a "peace treaty," with land and other Indian concessions made for peace. With the exception of the first treaty made in 1825, every treaty has been broken. The first treaty was made to acknowledge the supremacy of the United States.

Today most Indians live under broken treaties. Furthermore, the treaty provision in the Constitution is no longer the law of the land.

During the bicentennial there is a concern from the Indian people that the nation not look back with nostalgia about the good old days, but contemplate on whether or not the objectives and purposes of the founding fathers have been fulfilled in granting equality and justice for all of its citizens. Equality and justice for all has been a myth in the past. We must recognize the many myths that make up the slogans being used in the celebrations today. And we must deal with these myths. We need to deal with the real past as we contemplate on the future. Vincent Harding, a black American, states: "There will be no new beginnings for a nation that refuses to acknowledge its real past."

During this bicentennial there must be a call upon the American nation and its institutions, including the church, to reexamine its purpose and mission to all of God's children. Not everyone will celebrate during the bicentennial. That's OK. Everyone, however, will need to reexamine our history. The past is inescapable and the 200 years of our nation's history deeply hurts the Indian people.

One bright spot in that 200-year history is the coming of the Mennonites and their efforts, after settlement, to come in contact with the American Indians. Mennonites came at a crucial time in Cheyenne history. Were it not for the Mennonites the Cheyenne as a people would surely have been totally destroyed by the genocidal policies of the government.

Mennonite youth are in a unique position to help reexamine the past and to contemplate the future. The Mennonite heritage shares similarities with the Cheyenne Indian people. A minority within a majority, deep ties to the earth, and a history of persecution are but a few. Most important is the effort to live the way of peace. For the Cheyenne it was a futile effort, and emigration was not an option. Another significant similarity is the peoplehood concept. The Mennonites see themselves as a people just as many Indian people do.

Together we face similar changes and challenges. The loss of the primary language(s), urbanization, and a consequent shrinking land base are but a few such changes and challenges. If we agree that we both face similar changes and challenges, the most significant and crucially important word is *together.*

Let us affirm that we are together in Christ. As we face the future, the Scriptures, and not the Constitution, should be our ground. The words of the Apostle Paul to the Christians in Ephesus come to mind: "For he is our peace, who has made us both one. . . ."

Chief Seattle's lament

Chief Seattle, leader of the Suquamish tribe in the Washington Territory, delivered a prophetic speech in 1854 to mark the transferral of ancestral Indian lands to the U.S. Government. An adaptation of his remarks, based on an English translation by William Arrowsmith, appears below.

The Great Chief in Washington sends word that he wishes to buy our land.

The Great Chief also sends us words of friendship and goodwill. This is kind of him, since we know he has little need of our friendship in return. But we will consider your offer. For we know that if we do not sell, the white man may come with guns and take our land.

How can you buy or sell the sky, the warmth of the land? The idea is strange to us.

If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.

The white man's dead forget the country of their birth when they go to walk among the stars. Our dead never forget this beautiful earth, for it is the mother of the red man. We are part of the earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and man—all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us.

The Great Chief sends word he will reserve us a place so that we can live comfortably to ourselves. He will be our father and we will be his children.

So we will consider your offer to buy our land. But it will not be easy. For this land is sacred to us.

This shining water that moves in the streams and rivers is not just water, but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers; they quench our thirst. The rivers carry our canoes and feed our children. If we sell you our land, you must remember and teach your children that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give any brother.

The red man has always retreated before the advancing white man, as the mist of the mountain runs before the morning sun. But the ashes of our fathers are sacred. Their graves are holy ground, and so these hills, these trees, this portion of the earth is consecrated to us. We know that the white man does not

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his father's graves behind, and he does not care. He kidnaps the earth from his children. He does not care. His father's graves and his children's birthright are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

I do not know. Our ways are different from your ways. The sight of your cities pains the eye of the red man. But perhaps it is because the red man is a savage and does not understand.

There is no quiet place in the white man's cities. No place to hear the unfurling of leaves in spring or the rustle of insect's wings. But perhaps it is because I am a savage and do not understand. The clatter only seems to insult the ears. And what is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frogs around a pond at night? I am a red man and do not understand. The Indian prefers the soft sound of the wind darting over the face of a pond and the smell of the wind itself, cleansed by a midday rain or scented with the pinon pine.

The air is precious to the red man, for all things share the same breath—the beast, the tree, the man, they all share the same breath. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh. And the wind must also give our children the spirit of life. And if we sell you our land, you must keep it apart and sacred, as a place where even the white man can go to taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept, I will make one condition: the white man must treat the beasts of this land as his brothers.

I am a savage and I do not understand any other way. I have seen a thousand rotting buffalos on the prairie, left by the white man who shot them from a passing train. I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive.

What is man without the beasts? If all beasts were gone, men would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth, befalls the sons of the earth. If men spit upon the ground, they spit upon themselves.

This we know. The earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family.

Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself.

But we will consider your offer to go to the reservation you have for my people. We will live apart and in peace. It matters little where we spend the rest of our days. Our children have seen their fathers humbled in defeat. Our warriors have felt shame, and after defeat they turn their days in idleness and contaminate their bodies with sweet foods and strong drink. It matters little where we pass the rest of our days. They are not many. A few more hours, a few more winters, and none of the children of the great tribes that once lived on this earth or that roam now in small bands in the woods will be left to mourn the graves of a people once as powerful and hopeful as yours. But why should I mourn the passing of my people? Tribes are made of men, nothing more. Men come and go, like the waves of the sea.

Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all; we shall see. One thing we know, which the white man may one day discover—our God is the same God. You may think now that you own him as you wish to own our land, but you cannot. He is the God of man, and his compassion is equal for the red man and the white. This earth is precious to him, and to harm the earth is to heap contempt on its Creator. The whites, too, shall pass, perhaps sooner than all other tribes. Continue to contaminate your bed, and you will one night suffocate in your own waste.

But in your perishing you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave you dominion over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, the wild horses are tamed, the secret corners of the forest heavy with the scent of many men, and the view of the ripe hills blotted by talking wires. Where is the thicket? Gone. Where is the eagle? Gone. And what is it to say good-bye to the swift pony and the hunt? The end of living and the beginning of survival.

So we will consider your offer to buy our land. If we agree, it will be to secure the reservation you have promised. There, perhaps, we may live out our brief days as we wish. When the last red man has vanished from this earth, and his memory is only the shadow of a cloud moving across the prairie, these shores and forests will still hold the spirits of my people. For they love this earth as the newborn loves its mother's heartbeat. So if we sell you our land, love it as we've loved it. Care for it as we've cared for it. Hold in your mind the memory of the land as it is when you take it. And with all your strength, with all your mind, with all your heart, preserve it for your children, and love it. . .as God loves us all.

One thing we know. Our God is the same God. This earth is precious to him. Even the white man cannot be exempt from the common destiny. We may be brothers after all. We shall see.

A QUESTION OF CULTURE:

EARLY GENERAL CONFERENCE MISSION EFFORTS IN OKLAHOMA

Charles Moyer

On May 22, 1880, Samuel and Susie Haury arrived at Darlington, Indian Territory, after a long dusty journey from their home in Halstead, Kansas. The migration of this Mennonite couple was significant to the future of the General Conference, for it marked the beginning of the conference's efforts in foreign missions.

The Haurys immediately began work among the Arapaho Indians near Darlington. They were soon followed by other men and women who were willing to dedicate their lives to the cause. In 1884 a second mission station was established at Cantonment, which opened a new field among the Cheyennes. The mission work continued to expand rapidly. Six additional missions were started by 1907, the year Oklahoma became a state. One final mission was begun in 1924.

When the missionaries began their work, they perceived their task as so immense that it awed most and frightened many of them. They were faced with the task of relating to a people who were considered to be wild and barbaric, who had a culture and religion that seemed strange and savage, who had been so mistreated and abused that they were not in the least receptive to anything suggested by a white person.

Besides the problems of relating to the Indians and their cultures, many other discouraging factors emerged. The government often pursued a policy that was destructive to both the welfare of the Indians and the work of the missionaries. Other whites often set poor examples for the Indians. There was competition from other denominations, and the Mennonite constituency was often less than encouraging when it came to financial support. In the face of such adversity, the missionaries became frustrated but not discouraged. Their dedication seldom faltered.

Not only were the early missionaries dedicated and ambitious men, they were also well educated. Rodolphe Petter is one such man who stands out as a significant influence on the mission work, especially with regard to the study of native languages.

Mr. Petter came from Switzerland in 1890 and began work among the Cheyenne at Cantonment in the following year, after studying English at Oberlin. Being a linguist by profession, Mr. Petter naturally recognized the importance of learning the Cheyenne language. He also impressed this importance upon the mission board to such an extent that by 1915 all Mennonite missionaries to American Indians spoke the native languages, except those among the Arapaho.

Mr. Petter was a stimulating example of the dedication with which the early missionaries went about their work. Even though he had been quite successful in his linguistic studies in Europe, he elected to give that up in order to dedicate the rest of his life to studying the language of a people who were usually considered to be heathen and barbaric.

Students and teachers at the Cantonment Indian Mission School, Cantonment, Oklahoma, in 1890 or 1891.

Rodolphe Petter

Although Mr. Petter had already mastered seven languages, this new task was indeed a challenge for him, for this was the first time that he had no written language, no teachers, and no books to aid him. He met the challenge well and succeeded in translating numerous portions of the Bible into Cheyenne from the original Greek and Hebrew. In 1915 he completed a Cheyenne-English dictionary which contains more than 50,000 words. This work made him internationally famous as a linguist.

His studies necessitated a close relationship with the Indians. Through this contact Mr. Petter developed some degree of understanding and respect for the Cheyenne culture. When the Indians began to give up their culture, however, he still believed that it was the positive results of Christian teaching. On this point he was more or less typical of the other early Mennonite missionaries.

Mr. Petter and the other early missionaries in Oklahoma often praised the Indians. They found virtues among them which often exceeded those of the white people whom they were being forced to live like. However, there were a number of Indian customs which the missionaries could not understand or accept. These were usually judged as evil more from a white, European cultural point of view than from a Christian point of view. The missionaries could not effectively distinguish between their culture and their religion.

Many of the Indians' customs and practices were incorrectly judged as somehow being contrary to Christian teaching. Some missionaries believed that living in wooden houses, giving up a nomadic life, and raising corn, wheat, and cattle would bring the Indians closer to Christ. Others believed that an acceptance of such a life was the direct and necessary result of the acceptance of Christ by the Indians. In either case, all of the missionaries had the misconception that their life-style was somehow better, from a Christian standpoint, than that of the Indians. In fact, many facets of the Indians' cultures and life-styles necessitated the practice of some Christian values to a degree that equaled and sometimes exceeded the efforts of many Mennonites to perfect the same values.

For instance, living a simple life rather than a materialistic one is something that Christians strive for. Also, a close-knit, sharing community is something that Mennonites have always struggled to preserve. These things were the essence of tribal life for the Plains Indians, and this is what the missionaries failed to help preserve. Because of their ethnocentric viewpoint, the missionaries simply could not see enough of the values within Indian cultures that could be worked with, and even learned from. This is a problem that even the best-educated and most open-minded missionaries could not totally comprehend.

The missionaries believed that their efforts were ordained by God. This, together with the belief that they were accomplishing a great deal of good, is what gave the missionaries their unending drive and dedication. The missionaries were also spurred on by an interest in social justice. They were aware of the way that American Indians were mistreated by a history of white domination, and they were not hesitant to let their concern be known. They stood up in defense of the defeated and degraded Indians with a crusading fervor that nearly matched their desire to preach the gospel.

However, social justice to the missionaries was also colored by ethnocentrism. Their hope was that they could achieve for the Indians an equal opportunity to become white. The missionaries, like most Mennonites of any time, had the problem of being too idealistic, for many believed they could replace all the Indians' losses of land, lives, freedom, and pride with spiritual fulfillment. This was a noble motive, but some missionaries believed that this spiritual fulfillment would be aided by making "white men" out of the Indians, or "civilizing" them. Others believed that the "civilizing" process was a by-product of spiritual fulfillment. In either case, the Mennonites failed to distinguish between culture and religion.

In spite of the many frustrations and problems they encountered, the missionaries generally felt they were successful. They often measured their success by the number and lasting quality of the conversions. Again the same problems of culture entered in. Not only did the missionaries rejoice when the Indians accepted white ways, they were disheartened if the Indians returned to their old customs and life-style. The missionaries spoke of such an event as a "falling back to the pagan as well as barbarous life led by their parents and friends." When this happened, it was only temporarily discouraging to the missionaries, however, for they strongly believed that if they saved even one soul, then they were successful.

The value of this early mission work might be debatable, but it did meet one need of the Cheyenne and Arapaho people. It helped prepare them for a life in the white world. With the government bent on forcing the Indians to assimilate, the necessity of this cannot be disputed. It does seem a shame, though, that in the process of having done this the Mennonites could not have seen a greater need to preserve the Indians' cultures.

For women in ministry, words of hope

Although they were involved in many kinds of ministry and belonged to more than one generation, the Mennonite women at the Women in Ministry Conference April 30 to May 2 poured out remarkably similar stories.

The similarity lay not in the details, but in the fact that none of the women had entered the Christian ministry through the traditional route: college, seminary, then on to a series of pastorates. Some had been in other professions first, a number in nursing. Some had served for years in a variety of ministering roles before finally being recognized by their congregations; some still had no official recognition. Most had created their own positions. Many served as part of a team of ministers. The route to ministry had been simple and straight for none of them.

The conference itself was indicative of the nontraditional, nonofficial roles of women in ministry. It was sponsored not by any official conference agency, but by one congregation—the Lombard (Illinois) Mennonite Church—and its ten-member pastoral team. The suburban Chicago congregation has as its co-pastors Joe and Emma Richards; Emma is the only ordained Mennonite woman serving as a pastor in North America.

To the inter-Mennonite conference came about fifty women and men from across North America, plus a number of participants from the Lombard Church. They came to listen to some speeches by Nancy Hardesty, a Christian feminist writer, and David Augsburger, a pastoral care professor. But primarily they came to get to know each other, to share each other's stories, and to encourage each other—women involved in ministry, women preparing for ministry, and other interested persons.

The first barrier, said several women, is overcoming their own stereotypes about who should be a minister. "I had never thought of myself as a minister," said Martha Smith, assistant pastor at the Oak Grove Mennonite Church, Smithville, Ohio. "I thought that to be a minister one had to be pious all one's life."

"I feel as if I've reached a milestone at my age," said Doris Kramer, part of a pastoral team in St. Jacobs, Ontario. "I really had an aversion to women preachers. This morning it felt so good to sit here listening to Emma [Richards] preach and to worship."

Other women shared their hurts, their frustration, and even anger over the barriers thrown in their path towards ministry.

"A lot of doors have been closed to me," said Alma Coffman, a seminary student soon to graduate and looking for a pastoral assignment. "It was a hard decision to go to seminary when my home congregation was not behind me."

"I was always told: You don't follow the call if the church hasn't called you," said Ruth Brunk Stoltzfus, a radio speaker for many years. "I have never had an official sanction for what I have done. I admit frustration, struggle, and a little bitterness."

Speaker Nancy Hardesty noted that the church has usually said to women, "You can have a ministry if you find your own way or if you do it on the frontier or in India."

Many women have found their own way, albeit over a period of years. "I started out arranging flowers in my congregation," said Arlene Mark. "Two years ago I was asked to preach a sermon. Now I chair a monthly meeting of pastoral delegates from each Sunday school class."

Many women, like her, work without pay in the church, supported by their husbands.

Younger single women found that route unacceptable. "I don't have a husband to support me. I have to earn my living," one seminarian retorted. "I don't want to wait twenty years."

Others emphasized the importance of a support group for women in ministry, who may find it difficult as individuals to press for their own ordination.

"There needs to be a support base," said Joe Richards of Lombard. "There was one from this congregation behind Emma when she was asking for ordination. But it's very hard for women coming out of seminary."

The weekend's conference provided some of that support.

"It feels good to know I'm not alone, that there really is a place for women in the ministry," said one woman in the final session.

Another commented, "This isn't a personal campaign for any woman. It is all of us calling the church back to faithfulness."

A steering committee was set up to plan a similar conference in another year and to share information with each other through the newsletter of the Mennonite Central Committee Peace Section's task force on women.

In spite of the frustrations voiced, the conference also had expressions of hope.

"Every time I go out to speak in other churches, I find some woman or girl who feels called to the ministry," testified Emma Richards.

"I'm looking for the day," concluded Ruth Stoltzfus, "when we can be as up to date as Bible times." *Lois Barrett*

Panelists at the Women in Ministry Conference are, from left, Donna Hensler, hospital chaplain, Kokomo, Indiana; Rachel Fisher, minister of congregational services, Goshen College Mennonite Church, Goshen, Indiana, Joe and Emma Richards, co-pastors, Lombard (Illinois) Mennonite Church; and Martha Smith, assistant pastor, Oak Grove Mennonite Church, Smithville, Ohio.

even so
IN CHRIST
shall all be made

Pacifist, former Nixon aide appear together

John Swomley, United Methodist leader in the Fellowship of Reconciliation and professor of Christian ethics at St. Paul's Seminary at Kansas City, Missouri, and Charles W. Colson, recently converted former "hatchet man" of the Nixon administration, made an unlikely joint appearance at a sack lunch forum April 29 at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Mr. Swomley had been scheduled before it was known that Mr. Colson would be available on the same day. The decision was made by the seminaries to allow the two men's visits to overlap and, if possible, to provide an opportunity for them to hear each other.

Mr. Swomley was aware ahead of time that Mr. Colson would be there. He made a carefully prepared presentation on common myths which Americans hold about the national security which nuclear armaments provide and stated strongly his convictions that unilateral disarmament by the U.S. is the most reasonable and the most "Christian" step the U.S. could take in present circumstances. He also added, with Mr. Colson present, that "religious conversion" of persons high in government is not likely to change "the system." It is the system itself that needs a massive conversion, not a likely prospect, he said.

Mr. Colson was given opportunity to speak to essentially the same audience a short time later. He told in much abbreviated form the story of his conversion to Christ, elaborated in his book *Born again*. He accented the emptiness of his life before becoming a Christian though he had open access to the office of the president of the United States and was considered by some as the most powerful presidential advisor. He noted the role which a converted business acquaintance, Tom Phillips of Raytheon, had in opening his mind to the Christian gospel and the impact C. S. Lewis's statement on pride in *Mere Christianity* had in bringing conviction into his life. He spoke also of the role of Bonhoeffer's *Cost of discipleship* in his efforts to begin to understand the meaning of being a Christian and stressed the place of a prayer group which met regularly in Washington and became a spiritual and moral support group for him.

In response to questions from the audience, he affirmed his continuing contact with and appreciation for Richard Nixon without condoning anything that had happened in the past. He was critical of the Woodward and Bernstein book, *All the president's men*, saying that it included some misrepresentations. He said that he agreed with John Swomley that the conversion of some government leaders would not by itself solve the nation's problems. He noted the failure of government programs, including some which he had attempted. He expressed his own deep concern for the reform of the penal system and spoke of his own efforts now to bring a Christian ministry to prisoners.

What were the reactions? Both Mr. Swomley and Mr. Colson received strong applause. Some felt that Mr. Swomley's depreciation of conversions among high government officials was a personal undercutting of Mr. Colson's credibility. Some felt that the AMBS community had been taken in by Mr. Colson's dramatic story. Others wondered whether this might be an elder-brother syndrome that finds it difficult to accept a converted politician even as it was difficult for the early church to accept Saul.

In his book Mr. Colson notes that Tibby Sherrill, one of the book's editors, had in 1971 been among those "who marched outside the White House in an anti-Vietnam protest" while Mr. Colson sat inside "seething with resentment against all demonstrators." Mr. Colson's new attitude toward pacifists as a result of his conversion was part of the background of his gracious acceptance of John Howard Yoder's *The politics of Jesus*, given to him by a member of the AMBS community. He indicated his interest in reading this book as part of his continuing quest.

Mr. Colson's appearance on the AMBS campus was made possible through a group of northern Indiana Christian businessmen, and Mr. Swomley's visit was jointly sponsored by the Fellowship of Reconciliation, Goshen College, and AMBS.

Brethren leader caricatures two views on government

About fifty members of historic peace churches in the Chicago area gathered April 24 in the latest of a series of meetings of Mennonites, Quakers, and Brethren.

This third session focused on "Speaking truth to power; Peace churches in an age of violence."

Dale Brown, Church of the Brethren representative, provoked rueful smiles and nodding of Mennonite and Quaker heads when he offered caricatures of both groups in their relations with government. He sketched a Quaker who was perennially optimistic about human nature and naive regarding the nature of evil, and a Mennonite who was equally pessimistic, recognizing Christ as Lord of the church, but despairing of his being Lord over the world.

In their extremes, Mr. Brown said, these tendencies could lead to a Quaker so eager to persuade a legislator of the wrongness of the B-1 bomber that he nearly conceded the legitimacy of nuclear weapons stockpiles, and to a Mennonite who could simultaneously rejoice that Mennonite boys did not have to act contrary to the gospel in Vietnam and that the U.S. Army was there to deal with godless Communists.

Mr. Brown hastened to point out that concealed in these caricatures lay the strengths which he cherished in both traditions.

There is consensus among Mennonites, Brethren, and Quakers regarding the "principalities and powers," Mr. Brown observed. "We all believe that they were created by God to be good, but that they are now in a fallen state. Yet we all have faith that God is still in control and can use them for his purposes. More importantly, we all believe that his ultimate intent is to redeem the principalities and powers and that we are to participate in that redemption." *Sem C. Sutter, Chicago*

Canadian Conference plans sessions in Clearbrook

Annual sessions of the Conference of Mennonites in Canada this year will take place July 3-7 at Clearbrook, British Columbia. Facilities of the Mennonite Education Institute and Columbia Bible Institute have been reserved for the meetings.

Hosting responsibilities rest with British Columbia Conference congregations in the area.

Guided by the theme "Let us run the race that is set before us," delegates will examine the programs of the three conference boards, reflect on congregational life and needs, and project activities for 1976-77.

Other convening groups include the Canadian Women in Mission, the ministers' and deacons' conference, and the youth meetings. Camping opportunities for children aged seven and up will be provided.

Eastern District elects first lay president

Marjorie Geissinger

The 178th session of the Eastern District Conference, meeting April 29 to May 2 at Eden Mennonite Church, Schwenksville, Pennsylvania, will be remembered as the conference when the announced speaker didn't appear on time, when a layman was elected president for the first time in its 129-year history, and when the program committee did some spur-of-the-moment creative planning to provide input into the theme "Fortressing the family."

Harvie Conn, associate professor of missions and apologetics at Westminster Theological Seminary and former orthodox Presbyterian missionary to Korea for twelve years, arrived Friday evening and spoke on "The husband and father in Christ" and Saturday morning on "The wife and mother in Christ." He covered his absence in the morning by explaining that in his travels he had left eight overcoats behind at various places all over the world. His wife now buys him sweaters instead. He noted that in his own church if the pastor doesn't appear, all machinery grinds to a halt. He added that, in his experience with the Mennonite community of believers, he knew they would carry on and they did!

Alma Mast recruited a panel which discussed the book *What is a family?* by Edith Schaeffer. This input provided background for subsequent interest groups on aspects of family.

Jose Abreu was applauded enthusiastically when he announced his congregation presently meeting in the Grace Church, Lansdale, was the first Hispanola congregation of the General Conference. The Spanish-speaking department at Grace includes a membership of forty, with from eighty to 120 worshipers each Sunday. Pastor Abreu and his people are concerned for other Spanish-speaking people in other areas of the United States where there is no Christian ministry for them. They requested prayer and moral support as they investigate where they go from here. Space is a problem for them as well as for the mother church.

John Freed, a Franconia Conference pastor who has been involved in pastoral work in New York City, requested support to begin urban mission work in Philadelphia. This mission would be in cooperation with the Franconia Conference and the established Philadelphia ministries. A prorated amount not to exceed $4,000 for one year toward his salary was agreed upon by the delegates. The funds will come from a recent bequest to the missions committee treasury. Pastor Freed expressed interest in joining the Germantown congregation and working from this base.

Fourteen couples have been interviewed for the proposed Wilkes-Barre mission project, but none have accepted the position which is still open. Some persons questioned whether the survey taken several years ago is still valid. The need for a couple to lead Bible studies and do individual counseling came to light after the flood and Mennonite Disaster Service work in the Wilkes-Barre area. The missions committee agreed to examine this project further if no couple is found in the next year.

Interest groups met twice during the Eastern District Conference sessions. The group above discussed roles of men and women and was led by Bill and Pauline Rappold.

The Frederick Home board indicated it has had requests for cottages or apartments on the home property. They will be investigating this possibility and are asking Eastern District members for their feelings in this matter.

Mary Ann Jost and Marion Preheim, Western and Eastern District writers, discussed the new Foundation Series curriculum, which will be available to churches for use in September 1977.

Some discussion incurred with the student services ministry in Philadelphia. The director serves four Mennonite conferences and the name is a misnomer since many of the participants in the programmed activities are young adults who became interested while students. Rick Mojonnier, who has his office on the Temple campus readily accessible to students for counseling, also plans activities and conducts Bible studies for Mennonites in the area.

The Christian Education Fund bylaws were amended to increase an individual's maximum aid to $1,500. The fund is maintained by the district for members of Eastern District churches who are graduate students preparing for the Christian ministry, missionary work, or education or other full-time church vocations sponsored by or associated with the General Conference.

A budget of $70,110 was passed.

Other actions included encouragement of establishing mission churches within the Eastern District area and encouragement of the ministerial committee to establish a family counseling seminar for Eastern District Conference pastors, similar to the pastors' retreat.

Chester Mill, Blooming Glen, was elected president; Gary Stenson, Quakertown, vice-president; Arlene Frei, Quakertown, reelected secretary; Wayne Mumbauer, Harleysville, remains as treasurer.

Conference ended with a missions rally on Sunday afternoon and a combined Franconia and Eastern District musical program Sunday evening, directed by Walter Jost, on sabbatical from Bethel College, North Newton, Kansas.

Christians keeping faith in Vietnam, Klassen says

During the past year church activities in Saigon, Vietnam, have continued as usual and Vietnamese Christians are looking for positive ways to leave a witness in their new society, reported Jim Klassen, MCC volunteer who returned to the United States in April after remaining in Saigon for a year following the change in government.

"The revolutionary government is very tolerant toward religion; there is no question about that," Mr. Klassen said. "Churches have gone right on with their activities. Last fall when it was announced that all organizations which hold meetings, and churches were specifically mentioned, must register, many people were skeptical, thinking this would be a long process with a lot of red tape to discourage churches from meeting.

"But registering the Mennonite student center to hold church services took only three days with the director also giving attention to other things during this time. There was no interruption in the schedule," he said.

"It is not that the church is now so much freer than it was under the former government, but it is so much freer than many people expected it to be," Mr. Klassen emphasized.

The young Christians with whom he worked at the Mennonite student center did not automatically swing around to throw unqualified support behind the new government, Mr. Klassen said.

"They wanted to understand the goals and programs of the revolutionary government rather than just jump right in. They took time and asked questions. Now I feel they've worked out a stance from which they can make a positive contribution to society as Christians."

Mr. Klassen indicated that the lack of pressure to stifle the church fits into the general pattern of the lack of punishment for those associated with the former government.

"Just before the Thieu government fell, there were rumors that anyone who knew English would be shot, that anyone working for Americans would be shot, that all Americans would be shot," he said.

"I myself expected to see everyone pull back into their houses, close the gate, and lock the shutters on April 30, 1975, when the government changed, but traffic continued as heavy as ever. The next day was a holiday, Labor Day, which gave the city a carnival mood. Everyone was glad the war was over because the threat of bombs would be gone and everyone had relatives on both sides of the struggle.

"The pessimists say the persecution just hasn't started yet, but I don't know how to answer that. I didn't see any persecution, any bloodbath. Perhaps the revolutionary government realized that if they were going to administer Vietnam successfully and get the support of the people, they just could not unleash harm and terror on them. The extended family is very close in Vietnam."

It is clear that Vietnam is moving toward a more socialistic society, but the new government is not using force to get there, Mr. Klassen said.

South Vietnam is being integrated into a unified Vietnam and is in the process of moving from its military government toward a civilian government, Mr. Klassen said, noting that a general election for a single national assembly was held the last weekend of April.

"I doubt that anyone from the Thieu regime was running for election, but several members of what was known as the third force during the war who did not support either the Thieu government or the Provisional Revolutionary Government were running as independents."

Wanted

A youth worker to commence September 1, 1976. Primary responsibilities include campus ministry and organizational and program support to local youth committees. Office location: Conference of Mennonites in Manitoba, Winnipeg.

For further particulars contact John F. Wiebe or Victor Epp at:
Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9

Application deadline: May 31, 1976.

Personnel wanted

Rosthern Junior College invites applications for:

—full- and part-time girls' residence deans,

—full- and part-time boys' residence deans,

—teacher in the area of the sciences.

The deans' positions could be filled by two couples.

All applications should be sent to:
R. J. Suderman, principal
Rosthern Junior College
Rosthern, Saskatchewan

Words & deeds

Collecting oral history of Mennonites was the focus of a two-day seminar in April in Winnipeg for two dozen archivists, history professors, and students. Organized by Conrad Grebel College president Frank H. Epp, the workshop was sponsored by the Institute of Anabaptist and Mennonite Studies at Conrad Grebel College, the Mennonite Historical Society of Canada, MCC (Canada), and the MCC (Canada) peace and social concerns committee. Mr. Epp explained that, since much of the history of the Mennonite people is not recorded in books or papers of any kind, but only in the memory of the people who experienced the drama, it is necessary to interview these people to recover these events. Events in recent Canadian Mennonite history that are of concern in the oral history project are the Russian Revolution; immigration and settlement in Canada; pioneering in Mexico, Paraguay, and Bolivia; nonresistance during World Wars I and II; the depression of the 1930s; and the coming together of Swiss and Dutch Mennonites in Ontario.

Passing around the calories to people who need them is the goal of several persons in the Lorraine Ave. Church, Wichita, Kansas. They have committed themselves to donating money to the church's Food Bank if they do not lose a certain amount of weight by a specified date. The Food Bank is an emergency food supply for needy persons in the city.

A new Mennonite center for visitors to Philadelphia during the summer bicentennial season is scheduled to open June 1 at 209 East Chestnut St. in the Independence Mall area. The center will be operated by the Philadelphia Mennonite Council, a representative body of all eight Mennonite church agencies and all congregations in the city.

Elim Bible Institute of Altona, Manitoba, has completed its first school year since its reopening in fall 1975 with four staff members and thirty students. Plans for expansion of staff, program, and facilities are under way for the coming school year. Under the sponsorship of the Conference of Mennonites in Manitoba, the school is offering a two-year course leading to a diploma in Christian education or church music.

Record

Workers

Susan Claassen, a 1976 graduate of Bethel College, North Newton, Kans., has been appointed educational coordinator for the Lorraine Ave. Church, Wichita, Kans.

Dennis M. Clemmer, Akron (Pa.) Church, and *Carolyn R. Cox*, Arvada (Colo.) Church, are among four recipients of 1976-77 Mennonite Mental Health scholarships. Mr. Clemmer will study in family and marriage counseling. Ms. Cox is a student at Harvard Divinity School.

Steven Friesen, a 1975 graduate of Bethel College, North Newton, Kans., has been named director of the college's Kauffman Museum, effective in August. He is currently in the Cooperstown Graduate Program, State University of New York College, where he is a master's degree candidate in American folk culture.

L. Bruce Miller, a PhD candidate at the University of Chicago Divinity School, will join the Bethel College faculty next year as assistant professor of Bible and religion while *Duane Friesen* is on sabbatical leave of absence. Mr. Miller taught religious studies at St. Mary's University in Halifax, N.S., for four years before entering the doctoral program in Chicago.

Showalter

Stuart Showalter, Austin, Tex., will be the editor of *forum*, an inter-Mennonite magazine for university students and young adults, beginning with the first issue of the 1976-77 academic year. He will serve *forum* part-time with offices in Elkhart, Ind., along with teaching at Goshen (Ind.) College. He received his doctorate in communications from the University of Texas at Austin in 1975 and is currently an assistant professor of journalism there. He also holds degrees from Ohio University at Athens and Eastern Mennonite College, Harrisonburg, Va. A joint Mennonite Church-General Conference Mennonite Church task force recommended his appointment after clarification of editorial guidelines for the publication. The task force said the magazine "is a platform for dialog, where discussion and communication occur with the aim of helping each other toward a viable, contemporary Christian life. It encourages a diversity of opinion to be shared in an open, honest, and caring manner."

Dave Worth, Kitchener, Ont., has been appointed voluntary service coordinator for Ontario by MCC (Canada). He is serving half time in the position, while continuing his work in offender ministries with MCC (Ontario) half time. He has previously been administrative assistant for the MCC Peace Section in Akron, Pa., and has worked with the National Interreligious Service Board for Conscientious Objectors, Washington, D.C.

Calendar

May 20-23—Pacific District Conference annual sessions, Paso Robles, Calif.

May 23-25—Retreat and seminar, Dunamis Institute, Church of the Savior, Washington, D.C.; program includes examining pastor-prophet role and visits with congressional delegations

Central

May 21-23—Seminar, Goshen (Ind.) College; topic, "The church and the single person"

Conference pastor needed

For the Conference of Mennonites of Alberta and the Conference of Mennonites of Saskatchewan

Responsibilities are pastoral rather than administrative. This person will serve as counselor to pastors and congregations.

Position vacant on July 1, 1976. The starting time is flexible.

Present conference pastor is returning to a congregational pastorate after six years of fruitful ministry.

Salary and benefits in accordance with the Canadian Conference's salary schedule.

More information available on request.

Contact:
Henry H. Funk
Box 58
Drake, Saskatchewan
S0K 1H0

Minister required

The Grace Mennonite Church invites applications for the position of minister with duties to commence September 1976.

Inquiries and applications should be directed to:
A. B. Janzen
901 Fraser Place
Prince Albert, Sask. S6V 2T6
Phone: 764-4495

Community service workers, with or without social work training and Bible training, for new developmental disabilities positions in Denver area and other outreach ministries in Oklahoma City and Portland. Write MVS, Box 347, Newton, Kansas 67114.

Compulsory national service or voluntary Christian service?

Ted Koontz

104
SELECTIVE SERVICE BOARDS
167-169-170 ROOMS 3-4-5-6-7
UNITED STATES AIR FORCE
ROOMS 1&2
NITED STATES ARMY
SERVE LIFE INSURANCE CO.
ETING HALLS 3rd FLOOR

The cancellation of the proposed Selective Service registration day which was to be March 31 and the sharp reduction in administration budget requests for Selective Service for fiscal 1977 provide occasion for examining long-term options the U.S. Government is considering for securing needed military personnel.

How will the military establishment secure the personnel needed in the decade ahead? There are three options.

1. *Voluntary army with standby conscription.* In high schools, and often even in junior highs and grade schools across the U.S., military recruiters pay frequent visits. Many schools administer the Armed Services Vocational Aptitude Battery Tests which supposedly test military skills, but which also help recruiters zero in on good prospects. Millions of slick mailings from the military branches are sent to young people every year telling about the benefits of military life. Needless to say, recruitment come-ons do not emphasize the severe discipline, the loss of free choice (including the right to quit the "job"), nor the central purpose of the military—killing.

While recruitment efforts have been successful in securing enough personnel since the end of active drafting, it is apparent that the government does not want to depend entirely upon voluntary enlistments to meet military needs. Even if the administration budget recommendation is followed, Selective Service is to be retained as a planning agency which could be quickly expanded into a full-blown conscription system. Selective Service operations have recently been streamlined and records computerized. During the latter part of 1975 Selective Service tested a simplified system which could result in inductions of the first draftees only thirty days after receiving an order from the president to induct, assuming that state and local Selective Service offices were previously restored. Under plans projected for the immediate future, Selective Service estimates that it will take 110 days to deliver the first inductees because registration is not being held and local boards are being disbanded.

The combination of vigorous military recruitment effort and a standby conscription system with or without an annual registration is likely to be the pattern for the immediate future. There is, however, a good deal of support for other options, which could be implemented as early as next year.

2. *Return to conscription.* Before World War II there had never been peacetime conscription in the United States. People generally thought that it was wrong to have peacetime conscription because it seriously infringed on the personal freedom of those drafted. But when conscription continued from the start of World War II until 1973, many Americans became used to it. Now some seem to miss it and, in fact, are uncomfortable with not having conscription.

Conscription, if reinstated, would probably look a lot like before, with some persons being forced to serve and others escaping service based largely on their circumstances and sheer luck in the draft lottery. There would be a technical streamlining of the conscription system, however, and very likely one major change—the drafting of women as well as men.

3. *National* service. The form under the most serious consideration is a system of *compulsory* national service which would offer a range of service opportunities, including military service. In such a program all young people at a certain age would be required to do service for a designated length of time.

Such a program has appeal. Some like it because it would provide an opportunity to instill American values in about three million youth a year through training courses which could be a part of the program. Some like it because youth could be put to work doing forestry clean-up, making environmental improvements, and doing other worthwhile projects. Some want national service because it could help alleviate the chronic problems of unemployment by removing a large number of youth from the (paid) work force. Others like it because such a program would make it easier to recruit persons for the military, since the military would be one service option under the program and special attractions could be added to the military option if necessary. Still others are attracted to such a program because of its seeming fairness. Such persons argue that if the continuing need for a large military force is assumed, national service is the only equitable way to provide personnel. National service answers the primary problem of justice related to conscription "Who serves when not all serve?" by affirming that *all* must serve.

This kind of program has many attractive features, even for Mennonites, largely because it seems to promote the idea of service, could tackle a number of worthwhile projects, and claims to solve the problem of fairness. But there are dangers imbedded in such a program which may make it even more objectionable than the other options.

Why should a government which emphasized individual freedom *require* all young persons to do service "in the national interest"?

How could a meaningful program be developed which could accommodate about three million youth each year? How would the government deal with the multitude of discipline, morale, and red-tape problems which would inevitably accompany a program of such scope?

In one sense, a compulsory national service program would be more just than a selective conscription system. Yet problems arise, even from the perspective of those concerned with social justice. By what definition of justice is it more just for service to be required of everyone rather than of certain ones, randomly selected?

The present volunteer army results in a disproportionate number of minority and low-income persons entering military service. But is the "just" solution a system which would force rich and poor, white and nonwhite alike to do national service, or is the "just" solution to provide real, voluntary options to minority and poor youth so that they, as well as middle- and upper-class white youth, can in reality choose to "volunteer" for military service or for some other employment, education, or service option?

In addition, a series of problems with a compulsory national service program appear when viewed specifically from a Mennonite Christian perspective. Why should Christian young people be required to do this kind of *government* service if their primary loyalty is to Jesus Christ and they wish to serve in a program which reflects that commitment? How could persons committed to the way of peace make a witness against war in a national service program if the general type of service chosen were optional for everyone? Would not such a national service program, in a subtle way, make military service more difficult to confront by legitimizing it as one option just like the options of cleaning up parks or working as aides in hospitals?

Service is good and Christian. But there are differences between voluntary and compulsory service, between Christian and government service, and between civilian and military service. National service would be a major step toward eroding the ability to do voluntary Christian service. It would be a way of expanding conscription and government control over people's lives. It would disguise military service, and it would pervert the Christian ideal of voluntary service in grateful response to God's love by making service compulsory for everyone.

Ultimately, Congress and the president will decide whether and how America's youth will be called to military, alternate, or national service. At least three major factors will influence their decisions:

—First, the recommendations of the Defense Manpower Commission, issued April 19. It has recommended maintaining an all-volunteer force with no reductions in the size of the force nor in military pay. But it also asked for the resuming of annual registration and classification and a standby draft system capable of beginning inductions within thirty days.

—Second, the economy and the world situation. If unemployment remains high, the volunteer army or national service may be more likely, while military conscription is perhaps most likely to return if unemployment drops or if the United States finds itself in another war.

—Third, the views of the American people. While one cannot necessarily assume that the views of the majority of Americans will predominate in the making of policy, such views do make a difference and election years offer an especially appropriate time to make such views known.

Mennonites cannot influence all of the factors which will decide the future of American youth in relationship to military and national service, but concerns can be communicated to persons in government and campaigning for office. Commitments to Jesus Christ and to his way of peace can be deepened. Discussions on these matters can be held in churches and with other friends, and prayers can be offered for those in authority, asking that they will come closer to reflecting the values which Jesus taught.

Give yourself. You are needed.

Two special needs:

COORDINATOR/RESEARCH ASSISTANT urgently required for study project on attitudes and behaviors of Mennonites in Canada with respect to alcohol. Job includes working with major researchers, setting up contacts with the churches, and coordinating field workers. Position available immediately.

HOUSEPARENTS required for group home in St. John's, Newfoundland. Six children, ages ten to fifteen, all attending school. Available July 1.

MCC
A Christian
resource
for meeting
human need

Write to:
Mennonite Central
Committee (Canada),
201-1483 Pembina
Highway, Winnipeg,
Man.
R3T 2C8,
phone 475-3550

Director required for Faith and Life Communications

The Faith and Life Communications Committee invites applications or inquiries for the position of a director of communications for the Conference of Mennonites in Manitoba to commence August 1, 1976. The responsibilities include development and production of radio programming for the conference. The director will report to the FLC committee. Salary is negotiable.

Applications available on request. Please forward personal resume with application to:

Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: Henry Loewen, FLC Chairman

Letters

Native land claims

Dear Editor: The article "Native people want land, not money" (March 30 issue) made a point that must be realized by everyone if equitable justice is to occur. The problem is a conflict of values. The Dene people are fighting to keep that which is to them the basis for existence, the earth. Industrialists, the government, and all who agree with them on this are saying, "Why can you not base your life on money like everyone else?"

We think that the native people realized something a long time ago that many people still do not realize, or will not admit, that our quality of life, our very survival, rests in our relationship to the earth that God has given us.

Christians should become aware of the plight of the Dene nation and decide where they stand, for in this situation issues are coming to light that will soon take on much greater proportions in our global society.

Anyone who loves the earth and its people should be opposed to the destruction of this people's self-determination. *Ron Flaming, Erika Wiebe, Leonard Friesen, and Dave Tiessen, Conrad Grebel College, Waterloo, Ont. N2L 3G6* Apr. 12

Find more like it

Dear Larry: Thanks for the tremendous article by Leighton Ford, "Blood: The gift of life" (April 13 issue). Please find more such as this. *Mrs. Louis Martens, Buhler, Kans. 67522* Apr. 15

Meditation

The spirit marches on!

Mine eyes have seen the glory of a people proud and free
Trampled by the march of history to a small minority
Tricked and cheated by the victors in their quest for property,
Their spirit marches on!

Once these people lived so simply, with respect for God and man
And they showed the world around them the good stewardship of land,
They even knew community in each and every band;
Their spirit marches on!

Then the white man brought his culture and imposed it onto them
With a blind belief in rightness that he lord o'er other men,
With so little understanding and a certain lack of ken;
Their spirit faltered on!

Generations of oppression have become their history
Till at last, their spirits broken, they retreated quietly
To a bleak and barren living filled with hate and misery,
Their spirit trampled on!

Now, at last, new life is stirring and new hope is building high
For a better way of living and a nobler way to die;
Organizing, agitating, fighting for their values high,
Their spirit marches on!

Our eyes must see this glory of this people proud and free.
We should ask for their forgiveness on our humbled, bowed knee,
We should fight right there beside them till they find equality,
Our spirits marching on!

Louise Dueck

Contents

conquest 333
Two hundred years of
dishonor 334
Chief Seattle's lament 336
A question of culture 338
News 340
Record 344
Letters 347
The spirit marches on! 347
To the people of the open land 348

CONTRIBUTORS

Lawrence Hart, Route 1, Box 89, Clinton, Okla., is a member of the Cheyenne tribe and serves on the General Conference's Commission on Home Ministries.

Charles Moyer from Deer Creek, Okla., is a student at Bethel College, North Newton, Kans., where he prepared a term paper on Mennonite mission efforts in Oklahoma, from which the article in this issue is adapted.

Menno Wiebe heads MCC (Canada)'s native ministries office, 1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

Marjorie Geissinger, Zionsville, Pa., is editor of The Messenger of the Eastern District Conference.

Ted Koontz is executive secretary of the MCC Peace Section (U.S.), Akron, Pa.

Louise Dueck's address is 55 Flerimac Road, West Hill, Ont. M1E 4BI.

CREDITS

Drawings on the cover and page 334 are copyrighted by C. W. Jefferys and are part of the Imperial Oil Collection; 336, Robert Maust, Eastern Mennonite College, Harrisonburg, Va. 22801; "Chief Seattle's lament," is excerpted from a documentary film production of the Southern Baptist Convention's Radio and Television Commission, copyright 1972, and used by permission. All rights reserved. "Two hundred years of dishonor" is reprinted by permission from With magazine, Scottdale, Pa. 15683, © 1976; 340, Lois Barrett, GCNS; 342, Marjorie Geissinger; 345, Paul M. Schrock, Box 200, Scottdale, Pa. 15683.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman.

To the people of the open land

According to the General Conference's pocket calendar, May 23 is Rural Life Sunday. *Rural* refers to the countryside, to open land, to a way of life. In its broadest usage it stands in contrast to *urban*.

Let's concentrate this week on a rural people. No, not the Mennonites again. This time it's the native peoples of North America. In this issue we're looking at the Indians and their land, or the land that should be theirs. Chief Seattle and Lawrence Hart eloquently share from their innermost beings about their history and their aspirations. It should not be necessary to replay their moving responses to the white people's incursions into their territories and into their vulnerable souls. It is time, though, to take another look at our relationship to our continent's indigenous peoples.

Let's look at them and their future from the vantage point of a current decision which we need to make which will seriously affect a good number of them: Should we or should we not build the Mackenzie Valley pipeline from the Arctic to the center of the continent? It is being pushed by both Canadian and American interests.

Someone asked Judge Thomas Berger, who heads a one-person federal commission studying the feasibility of the pipeline and its effects on the people, the environment, and the economy of the area, "If it would be discovered that the creation of the pipeline would mean the almost certain disintegration of the native people in the north, would the native people become expendable?" Judge Berger evaded the query, but the question faces us as well as him: Which will it be—a people or grease to lubricate the machinery of our technology and our comfortable dreams?

Many of us are finding it easier these days to speak critically of the native people. They are standing in the way of progress, and that is one of the major heresies of our age. Furthermore, there are rumors that some of them feel so pushed up against the wall that they confess to occasional thoughts of violence. Even the faint suggestion of violence makes them open game for reprisal.

Violence would hurt the native people themselves more than anyone else. They know it, but hopelessness sometimes breeds desperation. The threat of a violent response, however small, has brought the white people's negative attitudes to the surface.

The nice liberal words which we were once able to speak about the native people are no longer as easy as they were when the Indians were on their reserves and we were comfortably distant in our suburbs and on our farms. Now the Indian people are much closer. They are congregating in the cities. Many of them are drifting and unemployed. They're too close. We don't know what to do with them in the schools and in our churches—on the few occasions when they do come. They make us uncomfortable because our nice platitudes sound ludicrous at short range.

We're in trouble as a church. We can't find workers to fill existing positions in our conferences' native ministries programs. Maybe that's good, because now a much stronger effort will be made to help discover and prepare native leadership in the churches. But it's bad because sensitive pastors and community workers are needed to serve as bridges. Is there nobody who will care for the Indian people now that they're so close that we can see their blemishes and the "rings around their collars"?

How far away from accepting the native people we really are was demonstrated to me in recent months when people commented on a film about Manitoba's Mennonites for which I wrote the script. One scene shows a small Indian congregation at worship. It is one of about four or five Indian fellowships which are related to the Mennonite churches in the province. One of the most frequent questions raised about the film is: Why did you have that sequence about the Indians? It seems out of place. The inference is that the scene doesn't belong because the Indians don't belong.

Question: Will we for once be able to say to our governments and to our neighbors, "We want the Indians and the Eskimos to live; forget about the oil and gas if our getting it will create hardships for them"?

And let us pray that there will be no more violence. We don't want any more Sand Creeks, Wounded Knees, and Batoches. Pray also that we may have the courage and compassion to say no to the slow-motion death sentence which our society seems intent on pronouncing against our neighbors, our brothers and sisters of the wide open places. LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:21 MAY 25, 1976

The charismatic movement and the New Testament

Krister Stendahl

New Testament scholars, plagued by constant questions about what the Bible says about all kinds of things, usually practice a kind of scholarly asceticism, which leads them to say, "I'm sorry, the Bible doesn't say very much about that."

When asked to speak about the charismatic movement, about gifts of the Spirit, however, I find myself in the happy situation of having a topic about which the New Testament says a great deal. As a matter of fact, one of the most beloved passages in the New Testament is addressed to this issue: "If I speak in the tongues of men and of angels, but have not love . . . ." What gave Paul the poetic creativity to come forth with these glorious words in the famous thirteenth chapter of the First Epistle to the Corinthians was his attempt to come to grips with and do justice to the charismatic movement in Corinth.

For many of us, 1 Corinthians is the most incisive and interesting of Paul's epistles. In no other is Paul as threatened, as low on the totem pole, as beleaguered as he is in 1 Corinthians—and this is why he reaches such depths of insight, greater perhaps in this epistle than in any other. Paul knew that when he was weak he was better able to understand the will of God. Most of us, however, are so secularized in our churchmanship that we think we are at our best when we are in control and can call the shots.

Paul's hymn to love is the answer to the problems of the charismatic movement—a positive and yet critical answer. The gifts of the Spirit are many. According to the New Testament, these gifts include the spectacular phenomena of speaking in tongues, healing, prophecy. One of the tragedies of denominationalism—especially in American Christendom—is that as soon as a Christian got a little gift, he had to build the church around it. Thus, we have the strange situation in which most mainline churches suppress the more spectacular, exuberant, and ecstatic expressions of the Spirit, keeping order in the house and maintaining the seriousness considered appropriate to religion.

Other groups, however, tend to cultivate these spectacular gifts as if they were something in themselves—sometimes cultivating with them serious spiritual problems. But Paul's image is simple and clear: God's ordinance provides a spectrum of gifts. Included in this spectrum is one gift that is terribly difficult for theologically trained pastors to accept: people not trained to be theological word-slingers are allowed to make noise in the church by speaking in tongues.

Paul himself spoke in tongues. In fact, he was a great tongues speaker—if you take his word for it. As you know, Paul was always the greatest: the greatest apostle, the hardest worker (1 Cor. 15), the greatest sinner—you know the type. And in 1 Corinthians 14, he claims he speaks in tongues more than anyone else. Discount that as another Pauline exaggeration, it still remains that he was part of the movement. He did speak in tongues; and what's more, he enjoyed it, he found it meaningful—he found it great!

Although overlooked by many exegetes, Romans 8:26 is an interesting passage that no doubt refers to Paul's glossolalia. Paul has just spoken about how the Spirit permeates the church and how we have sonship and inheritance and cry: "Abba, Father." Then he goes on to say (and I am paraphrasing): "But we haven't made it to heaven yet. We are still groaning with the creation; we are still in the clutches of sin and death. Hope is what we have. For in our weaknesses, we do not know how to pray, but the Holy Spirit intercedes for us with unspeakable groanings; and he who can read the Spirit understands what the Spirit prays" (compare verses 21-27). That's glossolalia, all right. But the remarkable thing about Paul's glossolalia is that for him it is not the badge of superspiritual achievement. On the contrary, glossolalia is the support and help that come from God in prayer when Paul is down and out, not even knowing how to pray.

Yes, Paul was well acquainted with tongues—and he loved it. And his advice to the Corinthian congregation is clear: when someone really is overwhelmed by the presence and the glory and the mightiness of God, what is more natural than to speak in tongues? And when we do not really know how to speak, the Spirit comes to our aid (just as the mumbling of the "Hail Mary" has come to the aid of humble Catholics down through the ages).

Speaking in tongues is a great gift, but its spectacular nature doesn't imply greater spirituality than other gifts. Paul takes a special joy in pointing out many gifts of the Spirit and in explaining how they all fit together with no degrees of spirituality and no hierarchical separation between the spectacular and the less spectacular. Teaching, social work, and —lo and behold—administration are just as much gifts of the Spirit as are speaking in tongues and healing.

When Paul speaks of love in 1 Corinthians 13, therefore, he is not talking about a feeling in the heart. Paul says that to live by love is to be guided by what builds up the community, what is of benefit for the others—no ego trips, not even holy ones. So, if I speak in a language of men and angels, but have no love, and if I have the gift of prophecy and the gift of all the mysteries and the gift of gnosis—the super kind of knowledge they had in those days—but have no love, then the very gifts become detrimental because they are not guided by the building up of the community. And this simple principle works as well in the twentieth century as in the first—if you apply it.

What is at stake in these gifts of the Spirit, these charismata, therefore, is not a theological but a pastoral issue. It is the question, How can we coexist when different gifts are given to different people? And love is the key to coexistence. Actually, love can be measured by how much tension you can take in the church. A church that is permeated by love can take masses of tension—even tensions between charismatics and flat-footed Christians. Love is measured, not by the heat of feeling and the number of Christian, Sunday smiles, but by how much tension your community can take. For example, I disagree with almost everything Billy Graham says and does, especially in the political arena. But, lo and behold, we have Jesus in common, and that's enough. That common bond will allow for a good deal of tension.

This bond of love is Paul's model. In 1 Corinthians 3 he says, "You have a wrong idea about the church, mistakenly treating it as various philosophical schools that fight about the understanding of doctrine. But that's not the church —the church is an organism. So, I planted, Apollos watered, and somehow God holds it all together and gives growth." The church is people held together by love. Why divvy up Christ's body, the church, on the basis of one's understanding of, one's experience of, the gifts of the Spirit? The Bible provides no grounds for such division.

In the early church's thinking and teaching, the gifts of the Spirit were considered a family affair. Indeed, never in the New Testament are these gifts used for evangelism. The possessors used their gifts with the same attitude that Jesus had. Jesus did not want publicity about healings—and that's very strange. You would think that healings would go over big for public relations purposes. Why does Jesus hesitate to broadcast the mystery of healing? For the same reason that we should hesitate to broadcast other charismatic phenomena: They are gifts to the family. As for tongues, it is primarily a way of praying, according to early Christian tradition. As Paul says in 1 Corinthians 14, it is a wonderful means of communication with the Almighty, but it does not help your brothers and sisters very much.

In fact, it might even hinder them, because they might start to admire the person with the gift. Therefore, Paul strongly stresses the private and family nature of charismatic phenomena. I am impressed that the neo-Pentecostalist movement, the new charismatic movement, consciously or unconsciously, has been very much aware of this distinction—and rightly so.

Now let us explore a totally different approach to glossolalia. We already have examined Paul's description in 1 Corinthians and his own witness for the glories of speaking in tongues in prayer (Rom. 8), but what about Pentecost (Acts 2)? That's where speaking in tongues began, didn't it?

A church that is permeated by love can take masses of tension—even tensions between charismatics and flat-footed Christians.

The charismatic movement represents "high-voltage" religious experience—and heaven knows we need it in our churches. Our flashlight battery voltage isn't enough. . . .

Pentecost is a complicated matter, but I am increasingly convinced that the author of Acts—presumably Luke—knew the phenomenon of glossolalia as it was taking place in the Christian churches in Corinth and elsewhere and used it as a parable or symbol in his stylized account of how the apostles spoke.

The people who heard the apostles had come from many countries: Parthia, Pamphylia, Cyrene, and even Rome. They said, "We all hear them glorify God's mighty deeds in our own language." Yet this is the only place in the New Testament—and in the early Christian witness in general—where glossolalia is understandable. All other accounts agree that glossolalia is nonunderstandable without special, spiritual interpretation, which leads me to think that the author of Acts may have used glossolalia as a symbol, relating it to his theme of Christianity's geographical spread.

Actually, the entire Book of Acts tells the story of how the gospel spread from Jerusalem to Rome. Just as in the Gospel of Luke the bulk of the material is built into a travel section, with Jesus traveling from Galilee to Jerusalem, so the Book of Acts is built around the gospel's geographical spread. And, in developing his symbolism in Acts, perhaps Luke also thought about how the Christian movement was reversing what happened at the Tower of Babel, where those who were of one language suddenly could not understand one another. Therefore, the symbolism he utilizes in Acts tells of a reverse miracle: out of a crowd of diverse listeners, all people heard in their own languages the mighty deeds of God.

The reason I believe this reverse miracle is symbolic is that contemporary scholars have looked and are still looking in vain for any evidence of Christian glossolalia being the miraculous speaking of other known and distinct languages. Such claims are many, but proof is something else again. While exuberant, ecstatic glossolalia is part of Christian experience everywhere when not suppressed, I believe the account in Acts is symbolic.

Turning now from the New Testament backgrounds to the question of the relation of the charismatic movement to the rest of the Christian enterprise today, I believe that the charismatic movement represents "high-voltage" religious experience—and heaven knows we need it in the churches. Our flashlight battery voltage isn't strong enough to fight drugs the way the high-voltage, charismatic experience does.

My argument may be pragmatic but it

still is worth considering: Because people are different, faith is different for each of us; and we have different timetables in our lives. What to me is obvious is our mutual need for one another in the Christian community. And the tragedy of tragedies would be if the mainline churches threw out the charismatic stirrings now going on. Are we going to be picayune like the Pharisees—capturing all the mosquitoes in the sieve, but letting the camels go through? The Christian church today must find how that Pauline image of the whole spectrum of Christian experience can be ours.

High-voltage ecstatic enthusiasm is an important part of total Christian community in any time in any place. Such enthusiasm has risks—everything has. And the charismatic movement itself will be healthier if it can find a home in the mainline churches, because high-voltage faith can develop its own problems over the long run.

Few people can authentically maintain the charismatic intensity through a long life. My suspicions are based on pastoral experience. Some people who are so gloriously involved in the charismatic movement start to wonder after five or ten years whether they are not cheating a little, helping a little. Is the Spirit something they fell in love with but which is not coming quite as it used to? These doubts create guilt, making the experience inauthentic—a very serious thing. There are times of breakthrough and there are times of just being at home. We need both, and we need each other badly.

We have the same problem in evangelical witnessing. I think we should have a rule in the Christian church not to allow anyone to witness about a conversion experience more than two months after it happens. The account gets repetitious, even stale, and we find it increasingly hard to be honest before the Almighty—and that's when we need each other, for life is long, and the Christian pilgrimage is long.

We in the mainline Protestant traditions froze out our Pentecostal brethren and sisters in the nineteenth century. We forced upon our church history the pattern that everybody should cultivate his or her own little gift, and now we are stuck cultivating our specialties and producing narrower and narrower psychological and sociological types. As a result, the growth of the spirit, the soul, the church—the growth of everything—is stymied.

These are pastoral problems. And the slogan of the pastoral handbooks, that a real dividing line lies between those who love their experience of God and those who love God whom they experience, still holds true. Some people love the gift of God more than the God who gave the gift. I have puzzled about this in discussions with charismatic and Roman Catholic spirituals.

One of the differences between the charismatic movement and the great tradition of the mystics lies in that enormously strong instinct in the mystical tradition that everything is a vehicle for union with God: everything is transparent—the sacrament is a window toward union with God, hence a way of looking away from the specific gift through which that union comes. However, the charismatic movement, unless it watches itself, tends so to fall in love with the gift that it may not really get to God's fullness.

Therefore I would like to meditate with my charismatic friends on that famous statement from the tradition of spiritual guidance, "You must love God who gave the gift more than the gift that God gave." Otherwise, even the greatest gifts of God become things that one becomes attached to, thus narrowing and ultimately clogging spiritual growth.

The phrase, "what the Spirit is saying to the churches," comes from the Book of Revelation and is a repeated refrain in the seven letters to the seven churches in Asia Minor: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. "He who has an ear, let him hear what the Spirit says to the churches." Strikingly, none of those letters contains any reference to a charismatic movement. Moreover, they are all somber with words of warning, a marked contrast to the sense of joy I have when I think about the charismatic movement.

This contrast led me to reflect that the Bible speaks of only one situation in life in which a Christian is absolutely assured of the Holy Spirit's assistance—when he is caught by the authorities and brought before the courts because he has witnessed to his convictions (Mark 13, Matthew 10, and other passages). "But if you are brought before the authorities, don't worry about what to say because the Holy Spirit will be your advocate." Significantly the Johannine Gospel—that most spiritual Gospel—names the Holy Spirit *Parakletos*, "the defense attorney."

This early church, from which we derive our perspective on the meaning of Christian existence, was practicing glossolalia and its joy in private—as a family affair. The point where the church crossed with the world—the only point where the church went public—was in the courts. There the Christian's public witness is Spirit-inspired. Perhaps the period of history we have just gone through in these United States has shown what kind of people have the right to be sure of the Holy Spirit's guidance. The Berrigan brothers and their lives among us furnish an example.

Thus our focus on glossolalia as the manifestation of the Spirit has something nonbiblical, non-Christian, non-Pauline about it. Paul's main point is that the charismatic movement is great. Though strange, it belongs to all. And he says to you and to me, "You have been foolish to freeze it out and suppress it. Let it happen. Let it come." For the very essence of the charismatic movement belongs to us all. It's not that strange—it's great. But the movement itself is just one of many gifts. Let it find its place among us so we can go on to all the tasks waiting and not make this gift into anything but what it is.

THE MENNONITE seeks to witness, teach, motivate and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans 67114, by the General Board of the General Conference Mennonite Church Second-class postage paid at Newton, Kans 67114 and at additional mailing offices Subscriptions: in U S and Canada, $8 00, one year, $15 50, two years, $23 00, three years, foreign, $8 50 per year Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office 722 Main St, Box 347, Newton, Kans 67114 Postmaster Send Form 3579 to Box 347, Newton, Kans 67114

Holy Spirit, come

Anne Neufeld Rupp

A hymn for Pentecost Sunday, to be sung to the tune of No. 27 in the new Mennonite hymnal, *or to No. 134 in the old* Mennonite hymnary.

Holy Spirit, come with power.
Breathe into our aching night.
We expect you this glad hour
Waiting for your strength and light.
We are fearful, we are ailing,
We are weak and selfish, too;
Break upon your congregation.
Give us vigor, life anew.

Holy Spirit, come with fire.
Burn us with your presence new.
Let us as one mighty choir
Sing our hymn of praise to you.
Burn away our wasted sadness
And enflame us with your love;
Burst upon our congregation.
Give us gladness from above.

Holy Spirit, bring your message;
Burn and breathe each word anew
Deep into our tired living
Till we strive your work to do.
Teach us love and trusting kindness;
Bare our arms to those who hurt;
Breathe upon our congregation
And inspire us with your Word.

Holy Spirit, come with power.
Breathe into our aching night.
We expect you this glad hour
Waiting for your strength and light.
We are joyful, we are eager,
Yearning for your gracious deed;
Rest upon your congregation.
Give us power of God, we plead.

News

CHM explores district and area relationships

The Commission on Home Ministries' relationship to district and area conferences was a major agenda item at the commission's executive committee meeting May 5-7 in Arvada, Colorado.

Part of the tension, said the executive committee, lies in how CHM should relate differently to the larger conferences which can afford to hire full-time staff—Canadian, Western, and Central—and the smaller conferences—Pacific, Eastern, and Northern—which until recently have not had full-time staff members.

Northern District Conference has recently hired a conference minister with supplemental funds from CHM, and the executive committee agreed that during 1977-79 the commission should budget up to $3,000 each per year to assist Pacific, Eastern, and Northern districts to hire conference ministers. The committee also asked that the General Conference's committee on the ministry be invited to budget an equal amount for each of these three districts.

"This is a strong way for CHM to say that we want to be supportive to the districts," said Palmer Becker, CHM executive secretary. "If that means the districts must increase and we must decrease, so be it. We see it as a good thing that the Canadian Conference and Western and Central districts are able to employ staff to do many of the things CHM has done."

One of the functions of the General Conference is to redistribute the resources of the conference to the areas which have fewer resources or greater need, he said.

The CHM officers also specifically discussed U.S.-Canadian tensions related to the Commission on Home Ministries. They asked that Stan Bohn, Central District conference minister, and Elbert Koontz, Western District conference minister, convene a meeting next fall of district conference ministers, district presidents, U.S. district representatives on CHM, and appropriate General Conference staff to discuss these concerns. Of particular concern are how specifically U.S. agenda items will be handled other than at binational plenary sessions at General Conference triennial meetings and how the commission itself will deal with such topics as Indian ministries in the U.S., war taxes, church planting in the U.S., and some peace and social concerns items.

The CHM executive committee also got a progress report from commission member Lawrence Hart of Clinton, Oklahoma, on the commission's proposal last February to shift administration of Indian ministries programs in Oklahoma from CHM to the Western District Conference, while strengthening the commission's Mennonite Voluntary Service program.

Mr. Hart reported general affirmation among the Indian churches in Oklahoma for strengthening the MVS program, but said the churches are questioning whether CHM should end its administrative responsibilities there. The churches are also interested in continuing their involvement in the Mennonite Indian Leaders Council, an advisory group to CHM.

In other action the CHM executive committee approved:

—hiring someone to research and write a history of Mennonite involvement in Gulfport, Mississippi.

—continued conversations with the seminary and with college faculty on the training of urban church workers. A consultation on urban training programs is projected for 1977.

Angolan refugees in Zaire aided

Mennonite Central Committee is helping Angolan refugees in southwestern Zaire with food, clothing, seeds, and medical and social services, reported Phillip Rich, MCC Zaire director.

Angolan pastors; British, Canadian, and American Baptists; Methodists; and MCC are working together to bring high protein foods such as beans and peanuts from other areas of Zaire to the southwestern part which borders on Angola for approximately 10,000 refugees who fled Angola during the last days of the war.

In addition to aiding the refugees near the border, MCC also has a family assistance program in Kinshasa, the capital city located in southwestern Zaire, which provides small cash grants to individual families for basic items such as pots and pans.

Mr. Rich projected that MCC's work with the Angolan refugees in Zaire will be of relatively short duration since the Zairian and Angolan governments are proceeding with arrangements for normalized relations and agreements have been signed regarding the repatriation of refugees.

Conference executives want local gatherings only

Local study groups, but not regional study conferences, prior to the 1978 Mennonite World Conference were favored May 7-8 by the Council of Moderators and Secretaries, an occasional inter-Mennonite coordinative meeting attended by representatives of the General Conference Mennonite, Mennonite Brethren, and Mennonite churches. The Brethren in Christ Church usually participates, but was not present for this meeting.

After a presentation by Paul Kraybill, executive secretary of the Mennonite World Conference, the council endorsed the idea of providing study materials to North American congregations during Lent 1978 on the theme of the Mennonite World Conference sessions, "The kingdom of God in a changing world." The council also favored a Palm Sunday 1978 offering throughout the Mennonite churches for World Conference expenses, with possible inter-Mennonite gatherings on that day in each locality where Mennonite and Brethren in Christ churches are.

Other mass inter-Mennonite meetings on a regional level were also discouraged. A repeat of the North American Bible Congress in 1970 or Probe 72 (an evangelism conference) does not seem feasible at this time, the moderators and secretaries said.

In other action, the Council of Moderators and Secretaries invited Mennonite Central Committee, the largest inter-Mennonite agency, to attend its next meeting a year from now. CMS participants praised MCC's increased willingness to cooperate with conference mission boards, but they expressed a wish for a balanced emphasis of word and deed. They also urged that a theological rationale be developed for witness to government and expressed concern about the ability of local congregations to support the many large Mennonite institutions.

Preaching was her calling

"I love to preach," said Vinora Weaver Salzman. "It's just a part of me."

Now living in retirement in Elkhart, Indiana, Vinora began preaching in Mennonite churches close to fifty years ago. For her to preach seemed perfectly natural to Vinora and her pastor-husband, Earl.

"The girls in seminary today feel it's so difficult to get into the ministry," she mused. "But there was only one place that anyone objected to my taking the pulpit." The objector was the church janitor, a "Russian man" who complained but accepted her preaching.

Trained as a teacher at Goshen College, Vinora began her work for the church in 1921 working with Russian refugees in Turkey under Mennonite Central Committee, organized only the year before. She and Vesta Zook Slagle were MCC's first female volunteers overseas.

"Vesta was to take care of an orphanage in Constantinople, and I was to be a secretary," said Vinora.

On arrival, she found there wasn't enough secretarial work to keep her busy, so she organized a home for Russian young women who would otherwise have been on the streets.

By the time the MCC assignment ended a year and a half later, she had an offer to go to India as a missionary, the main field of church work then open to women.

Going out as a missionary alone had little appeal to her. "I wanted a family and children," she recalled.

Nevertheless the decision was difficult. "I had quite a time knowing what God's will was," she said. "But I believed strongly in prayer. I felt God was leading me." She returned to North America and began teaching again at Carlock, Illinois.

"There was a small church at Danvers, Illinois, (it doesn't exist now) that could hardly afford a full-time pastor. So they asked if I would come up on weekends and preach for them. Reverend Troyer, the head pastor, wanted to ask the ministerial board to ordain me, but I didn't want to. I was getting married."

Earl Salzman, her husband-to-be, was the assistant pastor of the East White Oak Church nearby. They were married in 1927 after his graduation from Witmarsum Theological Seminary.

His first pastorate was the new Mennonite congregation in Topeka, Indiana. Finances were a problem there, too.

"If my husband was gone, we had to pay $10 for a guest preacher," said Vinora. "So I started to take the pulpit.

"We were in Topeka fourteen years. Then we went to Upland, California, for ten years."

In Upland, Vinora preached on occasion, just as she had in Topeka, and once she conducted a memorial service in her husband's absence.

"We had a Mrs. Hostetter in the church. Her sister, who was a missionary, died, and Mrs. Hostetter asked me to conduct a memorial service," Vinora said. "I'd never done it before, but I told her I'd be glad to do what I could. So the first part of the Sunday service was a memorial service."

Her preaching continued at later pastorates in Nappanee, Indiana, and Flanagan, Illinois, until Earl died in 1961. She then accepted a job in the library of Mennonite Biblical Seminary, Elkhart, Indiana, where she worked until her retirement a year ago.

Her formal ministerial training was sparse—one summer session at White's Biblical Seminary (now the Biblical Seminary of New York). But she and her husband read to each other in the evenings and kept up with theological books, many of them recommended by her brother, a pastor and a college professor.

"When I was first here (at Mennonite Biblical Seminary), Bertha Harder had a course for students' wives. They didn't have very many women students then. I used to tell them I felt as much a call to be a pastor's wife as my husband did to be a pastor," Vinora said.

Although much of her pastoring role was gone after her husband's death, she is still invited to do some preaching at Topeka and Nappanee. "They wanted me to preach two Sundays during Lent at Nappanee, and I've preached a couple of times at the Hively Ave. Church" (of which she is a member), she said. "I love to do it." *Lois Barrett*

Vinora Salzman

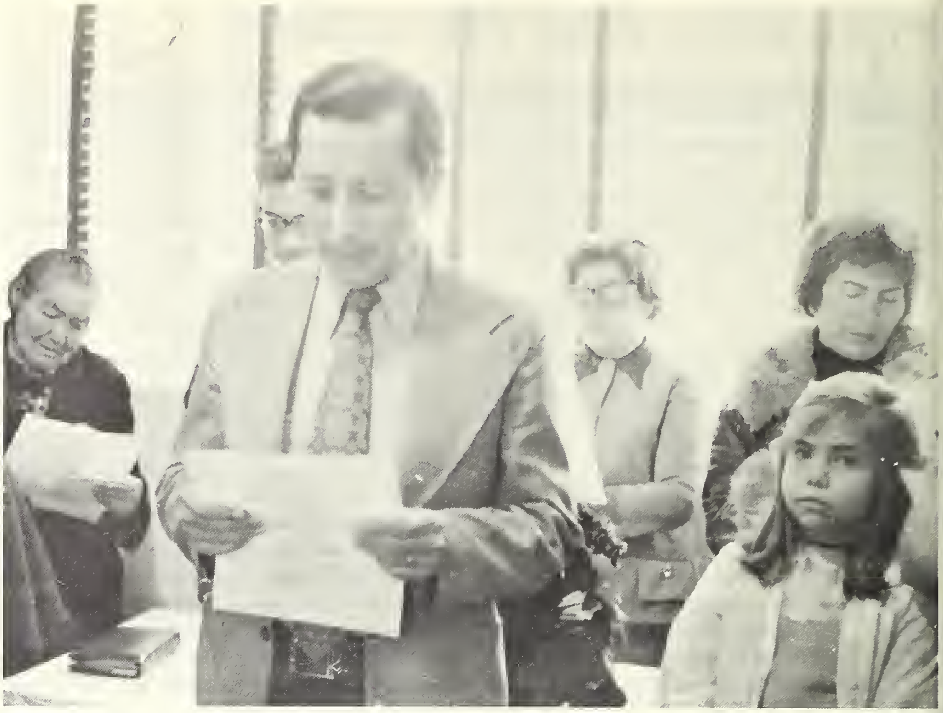
Words & deeds

Choice VI, a new series of 60 one-minute radio programs on moral and ethical decision making, is ready for distribution to local radio stations in the U.S. and Canada. Written and narrated by David Augsburger, the radio spots were produced jointly by the Mennonite Church and the General Conference Mennonite Church. Congregations interested in placing the spots on local radio stations may write Diane Umble, Box 347, Newton, Kansas 67114, for materials to use in approaching the station or information on whether the station has already been contacted.

Fundamentalist radio preacher Carl McIntire and a group of seventy-five demonstrators picketed the Mennonite Central Committee offices in Akron, Pennsylvania, May 3, protesting the upcoming visit of Baptist and Mennonite church leaders from the Soviet Union. During the two-hour midday demonstration, the participants walked up and down the sidewalk in front of the MCC office carrying signs and flags, singing, and distributing literature to staff as they left for lunch. Urbane Peachey, executive secretary of the MCC Peace Section, reported that Mr. McIntire gave no indication that he wished to discuss the delegation's visit with anyone on the MCC staff.

Children born to women who are chronic alcoholics suffer from fetal alcohol syndrome, according to Claire Ewert, who has been studying research in this area under an MCC (Canada) alcohol study project. Fetal alcohol syndrome shows itself in babies with low birth weights, shorter-than-average body length, and such possible problems as lower IQ, physical deformity, and liver disease.

The South Seattle Mennonite Church and the Mennonite Voluntary Service unit in Seattle, Washington, organized a display May 8-9 at Living Lightly, a simple life-style conference at the Seattle Center, site of the World's Fair. David Ortman, MVS worker, organized the display, and about ten members of the church participated, talking about peace issues and the work of the voluntary service unit. At another conference on May 9, Mr. Ortman had a similar display at a military spending conference, with MCC information and information about the MVS program as an alternative lifestyle.



Colombians start home for aged

Jaime Caro leads a litany at the dedication of a new home for the aged April 21 in Bogota, Colombia. The home already has ten residents and is located in a rented house. Residents are requested to pay about $15 a month for board and room. Other expenses are paid by the Mennonite church and other contributing groups such as Episcopalians, the Union English Church, Lutherans, and a group in the Netherlands. Director of the home is Oliva Bastidas, a member of the Central Mennonite Church of Bogota, who has initiated the project and awakened Colombian Mennonites to the opportunity for service through a home for the elderly poor.

Bolivians discuss Mennonite identity

Representatives from five rural Bolivian Mennonite Spanish-speaking congregations participated in a leaders' retreat April 24-25 in Santa Cruz.

The sessions were devoted to Christian education, the concept of leadership, and the question of identity.

In Bolivia, Mennonites are known as hard-working, German-speaking colonists who provide cheese, eggs, and grain for the Bolivian table. Their dress is different—overalls for the men, long dresses and bonnets for the women. Children are dressed as little adults.

In response to the question of one of the retreat participants, "What is a Mennonite?" a brief history of the Anabaptist movement was outlined.

Although no final agreement was reached, the majority felt that the term *Mennonite* provided an identification with Anabaptist groups in other countries as well as ethical and theological positions which should be emphasized.

Discussion leaders included missionary council members George Reimer, Gerald Mumaw, and LaVerne Rutschman. Nain Caballero of Santa Cruz, a member of the Los Tajibos congregation, led the music with his guitar and spoke following the communion observance.

Two rural congregations are preparing material for the construction of their own meetinghouses. In Las Gamas the members gather each Saturday to make adobe bricks. The people of Los Tajibos have constructed their own kiln in which they plan to produce 10,000 bricks. A revolving fund will provide money for the roof, windows, and doors.

Rural congregations have also been organized to carry on their own study and worship programs. Missionary participation includes visitation, retreats where concentrated teaching is possible, and special meetings in the villages. *LaVerne Rutschman, Santa Cruz, Bolivia*

Saskatchewan Conference discusses needs of aging

The needs of the aging were the focus of a special one-day session of the Conference of Mennonites of Saskatchewan April 24 in Saskatoon.

The seventy-five delegates passed a recommendation for a $10,000 project for community-home services for senior citizens in one or two communities on a pilot basis. The services would allow senior citizens to remain in their own homes much longer instead of moving into institutions. The funds will hire a person to head this new service.

A second resolution—for a senior citizens' village built next to the Mennonite Nursing Home in Rosthern—was tabled.

Edwin O. Peters, administrator at Rosthern, indicated a decline in his waiting list but expressed a need for the row-housing concept. In this, some services, including meals perhaps, could be provided in the nursing home dining room. Families could be accommodated in such a village complex in cases where one or more members required nursing assistance. Although accumulated funds of $120,000 had already been set aside for this or a similar project, the conference voted 59-11 to table this motion.

Church expansion under way at Bechterdissen, Germany

Construction to expand the Mennonite church at Bechterdissen, Germany, has begun with funding made available by the congregation, by the International Mennonite Organization-Mennonite Central Committee *Umsiedler* committee, and through loans.

Of the $264,000 needed for the addition, the congregation has already pledged or contributed $64,000 in funds and labor, and another $50,000 has been made available from MCC.

"When I visited Bechterdissen earlier this month the basement was excavated and the cement floor was poured," reported MCC Europe and North Africa director Peter J. Dyck.

Bechterdissen is one of several locations in West Germany where the Mennonite population has grown dramatically during the past few years because of an agreement between the German and Soviet governments allowing Germans in the Soviet Union to emigrate to West Germany to join members of their immediate families.

During 1973, 1974, and 1975 about 15,000 people left the Soviet Union for Germany each year, including about 600 Mennonites annually. However, the number of emigrants exploded during the early months of 1976 and between the beginning of January and the end of March almost 2,300 Mennonites arrived in West Germany.

The German Government is providing for the physical needs of the *Umsiedler*, as these emigrants are called, and the IMO-MCC *Umsiedler* committee was organized to minister to the spiritual and social needs of the *Umsiedler* as they adjust to a new world.

To help the IMO-MCC *Umsiedler* committee plan for church building assistance to communities where the *Umsiedler* are settling, Gerhard Bartel, a Mennonite in the construction business at Calgary, Alberta, volunteered to go to Germany at his own expense and conduct a survey of church building needs.

"Bartel reported to the IMO-MCC *Umsiedler* committee on April 30 at Espelkamp, Germany," Mr. Dyck said. "It appears that if the flow of emigrants continues two new churches or expanded church buildings will be needed each year for the next several years."

Funding of the IMO-MCC *Umsiedler* committee programs is shared half and half by the two organizations with the exception of the church building. "North American and European Mennonites are all encouraged to give whatever they can for church buildings," Mr. Dyck said.

In the fall of 1975 the MCC executive committee created a special fund for contributions from North American Mennonites to their brothers and sisters in Germany for church building assistance.

Director required for Faith and Life Communications

The Faith and Life Communications Committee invites applications or inquiries for the position of a director of communications for the Conference of Mennonites in Manitoba to commence August 1, 1976. The responsibilities include development and production of radio programming for the conference. The director will report to the FLC committee. Salary is negotiable.

Applications available on request. Please forward personal resume with application to:

Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: Henry Loewen, FLC Chairman

Leave structural changes to officers, GC staff told

General Conference staff have been asked to disengage themselves from responsibility for structural changes which might reduce General Conference-Canadian Conference tensions and to leave such responsibility to the General Conference's elected officers.

The request came from the five-member General Board executive committee of the General Conference Mennonite Church, which met May 14-15 in Newton, Kansas.

In a statement growing out of discussion of the March meeting between General Conference and Canadian Conference staff in Sioux Falls, South Dakota, the executive committee noted in part, "The Sioux Falls and previous consultations have made it apparent that the difficulties are concentrated in or stem from a structural pattern that does not satisfy the present working program of the General Conference and the Conference of Mennonites in Canada.

"We recognize the extra burden or tensions that the incongruent structures have placed upon the general secretary and executive secretaries and their staff and appreciate the way in which they have given leadership in program and goal setting in spite of this.

"As an initial step in response to this stress, the executive committee would encourage the staff to seek to disengage themselves from responsibility for structural inequities . . . . But we would encourage that their participation be focused on direct and practical communication re programs where parallels exist.

"Further the executive committee commits itself to an ongoing evaluation of the situation and expresses its willingness to dialog directly with the General Board of the Conference of Mennonites in Canada and is open to making structural changes that would provide for greater facilitation of the programs of both conferences."

The statement was discussed in closed session without the presence of staff and adopted the next morning.

In other action, the General Board executive committee:

—allotted two hours at the full board session in August in Washington, Illinois, for discussion of whether the conference should honor an employee's request that federal income taxes not be deducted from her paycheck. Theological input on the payment of war taxes was also requested.

Record

Ministers

Paul Erb is serving as youth minister at both the Calvary Church, Washington, Ill., and the Metamora (Ill.) Mennonite Church.

Nick Kassebaum, pastor of the Wayland (Iowa) Church, will become pastor of the Menno Church, Ritzville, Wash., beginning Sept. 1. He is currently chairperson of the Central District peace and service committee.

Merle Kauffman has resigned as pastor of the Glendale Church, Lynden, Wash., to continue his studies in southern California. He is a graduate of Western Theological Seminary, Portland, Ore.

Erb

Reimer

Workers

Karen Whitmer Bachman of Hesston, Kans., will begin July 6 as secretary for the General Conference's Mennonite Voluntary Service program. She is a 1976 graduate of Hesston College with an AA in business and is a member of First Church, Newton, Kans. Karen is the daughter of Mrs. Martin Luther Whitmer, Sarasota, Fla.

Cindy Isaac, Swiss Church, Whitewater, Kans., will join the General Conference central office staff on June 1 as secretary for the Division of Administration. Her duties will also include bookkeeping. She is currently a secretarial student at Tabor College, Hillsboro, Kans.

Melanie Gingrich Mueller, Newton, Kans., has been employed as secretary under the General Board of the General Conference Mennonite Church, beginning May 24. She is working with staff persons in communications and ministerial leadership. She graduated from Bethel College, North Newton, Kans., in May with an AA in secretarial studies and has been working part time as a typesetter at Mennonite Press in North Newton.

Luann Habegger Martin, Washington, D.C., has been hired by the National Interreligious Service Board for Conscientious Objectors to update an earlier study on universal national service. Funding has been provided by the Schowalter Foundation through the MCC Peace Section (U.S.), in whose Washington office Luann formerly served. She is now a graduate student and freelance writer.

Greg Reimer, Menno Church, Ritzville, Wash., has begun an MCC assignment as an agriculturist at Deir Allah in the Jordan Valley in eastern Jordan. His assignment includes heifer distribution from a dairy herd, encouraging farmers to grow corn to fatten animals, and irrigation projects. Greg is a graduate of Washington State University with a BS in animal sciences and has attended Bethel College, North Newton, Kans. He is the son of Walter and Clara Reimer of Lind, Wash.

Kathleen Rich, Wichita, will be instructor in the new early childhood education program beginning next year at Bethel College, North Newton, Kans. A 1970 graduate of Oberlin College, Ms. Rich earned an MA from the University of Massachusetts in 1973, specializing in early childhood education. She taught in the Crosswalks Cooperative Nursery School in Berkeley, Calif., for three years (1972-75).

Published

The *More-with-less cookbook* by Doris Janzen Longacre (Herald Press, 1976) has sold out its first printing of 11,500, and a second printing of equal size was being rushed through for delivery in May. The cookbook, initiated by MCC, contains suggestions by Mennonites on how to eat better and consume less of the world's limited food resources.

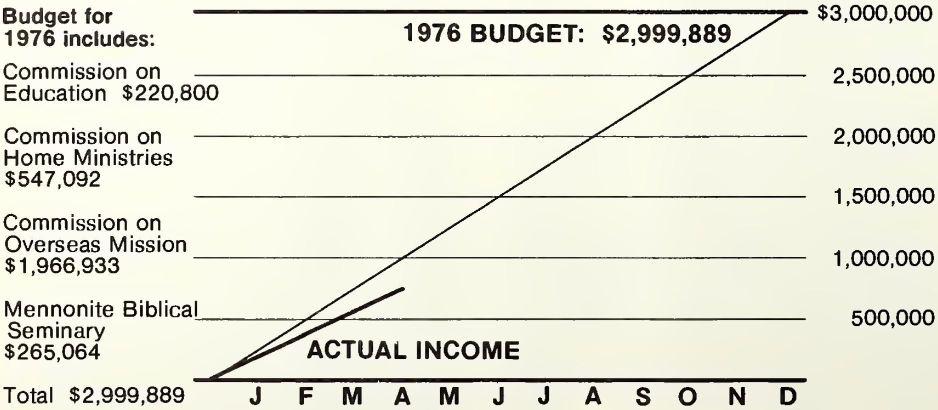
Wanted

A youth worker to commence September 1, 1976. Primary responsibilities include campus ministry and organizational and program support to local youth committees. Office location: Conference of Mennonites in Manitoba, Winnipeg.

For further particulars contact John F. Wiebe or Victor Epp at:
Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9

Application deadline: May 31, 1976.

Conference budget



By the end of April, the General Conference had received 24.9 percent of its budget, compared with 27 percent at the same time in 1975. This means that with one-third of the year past, one-fourth of the budget has been received. In actual dollars, $27,031 more has been received this year than in the first four months of last year. *Ted Stuckey, conference treasurer*

Letters

An open letter to Mr. Ford

Dear Mr. President: This is Holy Week. You and I join others in remembering the suffering and death of Jesus, the Christ, whom we profess as Savior and Lord. Loyal but misguided good people participated in a most unholy act. The goodness of God on Easter morning does not lessen the shame and the guilt of this unholy act.

For me this is an unholy week. My payment to IRS for 1975 is enclosed because I am willing to pay my taxes. The fact that a large share of my contribution will go for the military budget makes this, for me, a most unholy act.

I disagree passionately with my country's priorities as expressed by our national budget. The money given for military hardware and related services is totally out of proportion to the real needs of our world and its people. Our economic strength and natural resources are being used to produce fear and death rather than food and life.

As a follower of Jesus, the Prince of Peace, I urge you to use your good office to reduce our military expenditures so that our nation may lead in peacemaking with peaceable methods. I also urge passage of legislation that would give persons such as me the choice of designating their tax dollars for peacemaking, food growing, and health building rather than military strength.

I am trying to understand the pressures under which you seek to make the right decisions. I shall continue to pray for you God's wisdom and strength of will "to do the things that make for peace." *Jacob T. Friesen, 3003 Benham Ave., Elkhart, Ind. 46514* Apr. 13

Misused words

Dear Editor: *The Mennonite* means so much to me. I enjoyed the "Mennonite petition to the Pennsylvania assembly, 1775" and the article on family planning (both in the January 13 issue), which is so important with so much hunger throughout the world. I've had some interesting discussions with young couples and even with the taxi driver. Even young Catholic couples want only two children.

Robert Kreider's article "A hymn of affection for a land and a people" was enjoyable. However, I would like to tell him that I'm critical of his use of the word *America* when he writes, "I am critical of America." He should say "of the United States." Most of us misuse it. It took my husband quite some time to get it through to me! We have misused the word so much that we accept it. The Canadians and Mexicans are just as much Americans as we are—as are all the Central and South Americans.

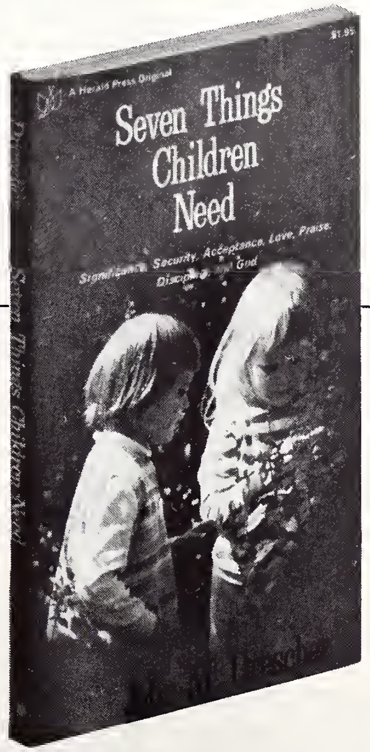
Another misuse of a word is to say "kids" instead of "children." I remember when it first started in Los Angeles school system about ten years ago. One day when my kindergarten children were learning the names of baby animals—a baby horse is called a colt, a baby cow, a calf, and a baby goat, a kid—one of my pupils said, "I'm not a baby goat!" An interesting discussion followed. I wish all the parents could have heard it! It took us many years to rule out the word *ain't*, but we did it. *Florence Marie Gomez, 107 Schoolside Ave., Los Angeles, Calif. 90022* Apr. 7

No Christian party

Dear Editor: What's this about forming a Christian party (Letters, April 20 issue)? I thought that's what happened in 1972, resulting in a Nixon landslide. *LeRoy Goertz, 17915 Gerilyn Court, Sandy, Ore. 97055* Apr. 27

About letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Herald Press Presents


$1.95
A Herald Press Original
Seven Things Children Need
Significance, Security, Acceptance, Love, Praise, Discipline, God
John M. Drescher

SEVEN THINGS
CHILDREN NEED

by John M. Drescher

"This book is a joy to read, and we predict that many a parent will profit by it . . . . The treatment given the needs of children is in emotional and spiritual terms . . . a worthy and helpful book."—Evelyn and Sylvanus Duvall. Paperback, $1.95.

TWO OTHER JOHN DRESCHER FAMILY BOOKS:

MEDITATIONS FOR THE NEWLY MARRIED

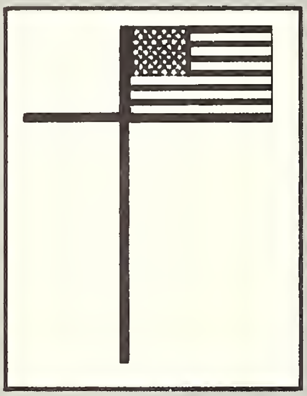
Wholesome, biblical, and practical. A fine gift for the June newlyweds. Deluxe cloth edition, gift-boxed. $4.95.

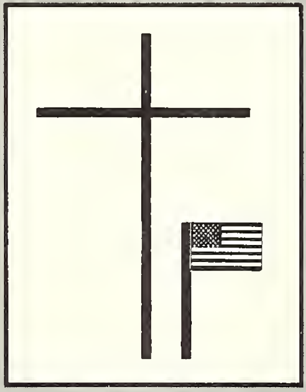
NOW IS THE TIME TO LOVE

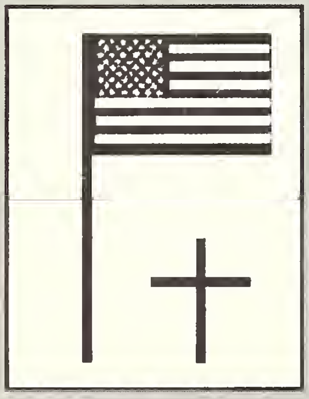
The much acclaimed book that is a must for young parents wishing to encourage Christian life in their children. Cloth, $3.95; Paperback, $.75.

HERALD PRESS
Scottdale, PA 15683
Kitchener, ON N2G 1A7

HOW DO YOU SEE THESE SYMBOLS INTERACTING? (Choose one)







Other? Draw your own.

HOW DO YOU WANT TO CELEBRATE BICENTENNIAL SUNDAY, JULY 4? (Mark your choices)

☐ 1. Thank God for America
☐ 2. Thank America for God
☐ 3. Sing the national anthem
☐ 4. Ask God's forgiveness for America's sins
☐ 5. Include the flag salute in the worship service
☐ 6. Invite a native American to share views of the bicentennial
☐ 7. Write letters supporting amnesty for Vietnam War resisters
☐ 8. Ignore the bicentennial
☐ 9. Crusade against the bicentennial
☐ 10. Other ______________________
____
____

DO YOU WANT MATERIALS FOR FURTHER STUDY AND DISCUSSION?

Order from Commission on Home Ministries, Box 347, Newton, Kansas 67114.

Quantity Title

1. ______ *Christians and the Bicentennial*, MCC Peace Section statement (free).
2. ______ *Bicentennial Studies for the Church*, four lessons by John K. Stoner (free).
3. ______ *Christian Obedience in Revolutionary Times* by Richard K. MacMaster (free).
4. ______ *The Revolution That Happened, . . . Didn't Happen, . . . Has to Happen*, a bicentennial history seminar presentation by Vincent Harding (free).
5. ______ *Freedom and the American Revolution* adapted from a bicentennial history seminar presentation by James C. Juhnke (free).
6. ______ Civil Religion Packet (includes 1, 2, and 3 above; $1.50).

Helpful books available at Faith and Life Bookstores:

I Pledge Allegiance by Paul Minear

The Peoples' Report on Religion in North America by Peter J. Ediger

The Politics of Jesus by John Howard Yoder

Confessions of a prison chaplain

When the state pays your salary, are you free to be an Amos?

David Janzen

In our enlightened democratic age we sometimes tend to think that the Anabaptist stance against holding public office is no longer warranted. Yet in the 1960s the students of America really raised the same question when some of them held that they could no longer work within the system. The question that I face is, To what extent can I work within the system and still retain my Christian integrity? Should I get out of the system and put my effort into supporting the establishment of alternative healing communities? Or can one do both?

When I started my work, I was largely given a free hand, although I was directly responsible to the superintendent. Some time ago, even though I was only on a limited part-time employment, the superintendent told me that I was worth more to him than the rest of his combined professional staff. The statement was meant positively, but it gave me great cause for concern.

Through God's grace I have been instrumental in defusing potential conflict situations. But I know how easy it is to become an Amaziah rather than an Amos (Amos 7). When the state pays your salary, are you free to be an Amos? With some success I have tried to steer a middle course. Residents have not identified me with correctional staff and have usually been quite free in sharing their confidences with me. I have been careful not to violate that trust even as I have encouraged them to confess their wrongs and to experience healing forgiveness in Christ Jesus.

However, generally speaking, the subcultures of both correctional staff and offenders are such that they are more supportive of conflict than healing. The high recidivist rate of offenders receiving longer sentences is an indication of the failure of the system, though it must be granted that the source of the evil behavior often derives originally from a bad home environment in society.

Reform measures are hard to institute because in the face of the high crime rate one hears a public outcry for harsher sentences, more punitive measures, and capital punishment. Harsh punitive treatment is counterproductive and only increases the conflict. It is as Paul says, "The man's sorrow must not be made so severe as to overwhelm him" (2 Cor. 2:7).

We may protect society in the short run by jailing a person and thus isolating him from society. But if he comes out worse than when he went into the system, then society is more endangered in the long run. Many confess to me that they learned from their fellow offenders in prison how to become more effective criminals. While it is an offense for a probationer or parolee to associate with known criminals, the prison system itself enforces such association.

Some attempts have been made to break down the negative subcultures. One would like to develop a more helpful and friendly relationship between correctional staff and offenders. But when a resident becomes too friendly with staff, his fellows frown on him because they suspect he may become a rat. Furthermore, they suspect that correctional staff will use confidential information for their own personal advancement to the hurt of the offenders.

Recently when I was asked to contribute an article to a local paper, I entitled it: "Jesus proclaims release for prisoners." I argued that we had often interpreted this proclamation in a spiritual manner. Jesus sets us free from the slavery to drugs, alcohol, violence, and a host of other evils. While I recognized the validity of such preaching, I felt that it should be interpreted more literally. We should set the prisoner free into the context of a healing community. Such a community should relate to him with forgiving love and a discipline that expresses caring concern, but is not punitive. It would overcome evil by doing good and patiently suffer any wrongs committed during the healing process.

The article was withheld from publication because as an employee of the state I apparently am not free to voice a public criticism of the state. To one who has experienced similar restrictions within the context of the brotherhood, this did not come as too much of a surprise. Still it raises the question, How much of an Amos can one be anywhere in society? It is as Hans Denck experienced it. As soon as he tried to live according to the love of Christ demanded by the gospel, he fell into disfavor with all people.

The American spectacle since Watergate reflects some of the inherent weaknesses within the state systems which favor abuses. It all hinges on the oath of secrecy. The basic intention may be to protect confidentiality. But it easily lends itself to cover up all kinds of abuses within the system.

The system itself may provide news leaks favoring its political ends. But it comes down hard on anyone who for conscience sake cannot play the cover-up game. What I find most alarming is the news that even missionaries in foreign lands identify themselves with the covert activities of the CIA.

At the moment I see no hopeful signs that the Americans will find an effective solution to the cover-up game. The Watergate hearings dramatized the evil. But we should not fool ourselves into thinking that it only had this limited existence. Recent revelations involving other government agencies should convince us that it exists to some extent at all levels of state agencies and institutions.

In his essay on *Morality and politics* Kant gives us a couple of helpful statements which would go a long way toward solving our problem. One is: "Politics must bend the knee before morality." The other: "Without publicity there can be no justice, for justice can be conceived of only as being able to be rendered public, and there would then no longer be right, since right is founded only on justice." He formulates his maxim of public right as follows: *All actions, relative to the right of another, whose maxims are not capable of publicity, are unjust.*

No doubt a Christian could function with an easier conscience in the context of a state that was governed by such a maxim rather than by an abused oath of secrecy.

One of my German Lutheran friends in Berlin was invited as student pastor to a session of the military brass. They had discovered that Christians were more resistant to brainwashing than common soldiers. So they decided to build a better army with the help of the church.

My friend was appalled, as were other radical theologians. They began to demand that chaplains had no Christian function in the army unless it were to tell the soldiers to get out of an evil profession in a day of overkill capacity with ABM weaponry. How a chaplain could bless the atomic bomb thrown down on Japan became a soul-searching question.

So far I have still consented to work within the system realizing that the Christian life has its difficulties everywhere. I try to maintain my Christian integrity by doing what good I can within the restrictions of the system, where I can try to witness to more helpful relationships, always trying to overcome evil with good. What are your experiences and what is your counsel?

Meditation

If I have the gift...

A paraphrase of 1 Corinthians 13

If I have the gift of speaking in a way that makes people understand and respond,
So that even the angels would envy the power of my eloquence;
But my words only tell of human knowledge and not of the convictions of a loving heart,
Then any chatterbox or demagogue, speaking from his perch on an old soapbox, can do as much good as I.

And if my insights into world events astound everyone,
And if I can see into the very depths of the human personality,
And even into the mysteries of creation itself;
And if my courage in the face of difficult problems,
Or my outward piety can inspire others to achieve breathtaking solutions;
Still, if all this is not born from a divinely inspired love for God and my fellow men and women,
Then I am the least of all men and the greatest of sinners,
For my gifts are used for selfish reasons, to gain fame and the approval of others.

If I am appalled by the inequities and injustices in the world,
And if I change my style of life, giving up all that I own,
And if I say that I would rather die myself than have one more child in Africa or Asia die needlessly of hunger,
But I do and say all this to enhance my own self-righteousness or purge only my own guilt,
Then all I have done or said does not count for very much at all.

But if God's love is in my life, I can patiently serve my enemy, even as he prepares to take my life.
Love knows that in the depths of kindness lies the perfect will of God.
Love delights in seeing the successes of others.
It does not let anyone overrate his own worth or allow one to think that she is always right.
Love doesn't get pushy with other people's lives or personal business,
And it never makes an issue of other people's shortcomings.

Love can rejoice that someone else's idea was accepted first,
It is not touchy nor thin-skinned in the face of criticism,
Nor does it resent others' well-meaning helpfulness and concern.

Love only wants what is right, and it is willing to pay the cost to let right prevail.
Love has shoulders broad enough to carry whatever life may bring, whether joy or sorrow, enduring both crowds and solitude.
Love always finds something good and beautiful in each person or situation.
Love is the eternal optimist, always facing the future with a smile and a word of encouragement.
Indeed, love is something that will still flourish when all the fashionable things we hold so dear have decayed and are forgotten.

As God is eternal, so love is eternal.
As for marvelous insights and grand schemes aimed at worldly success, all that will pass away.
As for the eloquent words and earthshaking thoughts, they will fall on deaf ears or be lost among the pages of time.
As for our technology, our civilization, and our devotion to politics,
All this will someday be little more use to us than dust.
For not one part of all this is completely dependable.
Technology rusts, civilizations decay.

Governments do not endure because only human wisdom is reflected in them.
Our best visions of the future become outdated as time plods on its own relentless path.

But let it be known this day that there is more to life than eloquent words and the quest for worldly success.
There is more than knowledge, schooling, civilization, and governments.
When God will bring history to its conclusion, then we will know the perfection of his love.
Then there will be no more need for flailing about in the manner we do now, seeking answers in this corner and in that corner.
But all that is imperfect will disappear of its own self-destructive nature.

When I was growing up, many things looked different to me than they do now.
Things that were mysteries then no longer perplex me.
Things that frightened me then are now understood and do not threaten me any more.
I said things then that I would never say today because my reasoning had not been developed.
I did not understand then what I understand now.

But when God led me to a mature measure of self-understanding,
I realized that he did not want me to remain as a child forever.
God wanted something more for me:
He wanted me to know the depths of his love.
He wanted me to give myself to him in service for his kingdom of love and justice.
He wanted me to know that I must depend on him and not on myself for all that I need.
He wanted me to know my own imperfection and to rely on his perfection.

Until God in his own time chooses to reveal his final power and glory,
Until his Son, Jesus Christ, will finally reign and his kingdom will have all power,
Until then, our world will continue to be a reflection of ourselves and our own imperfections rather than a reflection of God's love as demonstrated in Christ.
But someday we will come face to face, not only with ourselves and what we have known through the revelation of Christ,
But we will come face to face with God's final word of love and grace.
For now I know only what God has chosen to reveal in Christ,
But at that time all knowledge will be completed.
Then I shall know the depths of love fully, even as Christ knew it fully,
Even as God has fully loved me.

And so faith, hope, and love are the only things that will endure throughout all eternity.
But the one that will remain forever as God's eternal lighthouse, will be his pervasive and all-forgiving love.

James Schrag

Keep talking

Keep talking, God
I do not always listen
But sometimes from the sod
Or stream or sky
Or common things that I pass by
Familiar hands or strangers' faces
In unexpected times and places
You break through
And I hear you!
My soul is hushed
I know I have been gently brushed
With fingers of your truth
And as I ponder
The discovery of each small wonder
I am renewed!
Keep talking, God!

Erlene Unruh

Contents

The charismatic movement and the New Testament 349
Holy Spirit, come 353
News 354
Record 358
Letters 359
Confessions of a prison chaplain ... 361
If I have the gift 362
Keep talking 363
Celebrating the heroes of the faith... 364
The pastoring ministry 364

CONTRIBUTORS

Krister Stendahl teaches theology at Harvard Divinity School. His article appeared as a chapter in the book What the Spirit Is Saying to the Churches. See Credit below for details.

Anne Neufeld Rupp's address is Box 447, Middlebury, Ind. 46540.

David Janzen's mailing address is Box 594, Niagara-on-the-Lake, Ont. LOS 1J0.

The Meditation writers are James Schrag, pastor of Tabor Church, Route 2, Newton, Kans. 67114, and Erlene Unruh, Route 2, Box 56A, Newton, Kans. 67114.

CREDITS

The article "The charismatic movement and the New Testament" is reprinted by permission of Hawthorn Books, Inc., from What the Spirit Is Saying to the Churches, edited by Theodore Runyon. Copyright ©1975 by Candler School of Theology. All rights reserved; 355, Lois Barrett, GCNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Celebrating the heroes of the faith

The church celebrates births with child dedication services. Full entry into the church is marked with baptism. A baccalaureate service may mark high school graduates' entry into the adult world. Weddings and funerals are important church rituals.

But what about the later years of a person's life? Is there nothing to celebrate until the funeral?

For many older persons, the later years are filled with activities and roles of service to church and community. Others, no longer in decision-making roles in the church or perhaps no longer able to be active, deserve recognition for their past years of faithful service.

And we who are younger learn from the telling of the stories of people like Vinora Weaver Salzman (see page 355), who preached along with her pastor-husband and was one of the first two women to serve overseas under MCC.

The church does celebrate some older persons' lives. However, not everyone can have a fiftieth wedding anniversary reception. Nor is a retirement celebration possible for everyone; some persons have no specific retirement date when responsibilities are suddenly curtailed, and some find nothing to celebrate about retirement.

Congregations need to develop a more inclusive, more flexible rite for celebrating those who have led long and full lives. Perhaps there could be an annual church party honoring all members of the congregation over seventy years old or honoring one or two older members.

Formal celebration can grow stale and lose its meaning. But when ritual has content, when it grows out of real need, it can provide a simple, structured means of expressing positive feelings for each other that might seem awkward or out of context at other times. The appreciation we find hard to express to an elder church leader out of the blue comes more easily within the structure of the formal celebration.

Such a celebration could be planned by the church's young people, who, if given the opportunity for contact with older persons, often find more rapport with them than with the middleaged. The planning process in itself could be an important way of transmitting oral history to a generation which has not grown up near its grandparents.

The stories which seem so familiar to those who have been in the church for at least the last thirty years may be new and exciting to those too young to remember the struggles and joys of the past decades.

The celebration of the later years is needed to give affirmation to the old and inspiration to the young. LB

The pastoring ministry

In these days of the professional minister and clinical pastoral education programs, it is easy to forget that pastoral care in the congregation is the responsibility of all church members, not only one person nor even only the deacons.

Although people with severe problems may need special help, most of us need just a listening ear once in a while and a few words of counsel.

Recently someone was talking to me about his friend, a member of the same church, who had been divorced this spring.

"I'm praying for him," he told me, but he also admitted that he hadn't summoned the courage to talk to his friend about the divorce.

His friend undoubtedly needs prayer, but he also needs someone to listen to him, to allow him to verbalize the feelings that are hard to sort out, to give the words of encouragement and admonition, and to assure him that God and the church still love him in spite of his failures. He needs not only prayer *for*, but prayer *with* him.

That kind of pastoral caring can happen on a one-to-one basis, or it can happen in small groups of Christians who have a commitment to share both joys and sorrows. That pastoral caring requires a true concern for persons more than clinical training and a communication of love more than expertise.

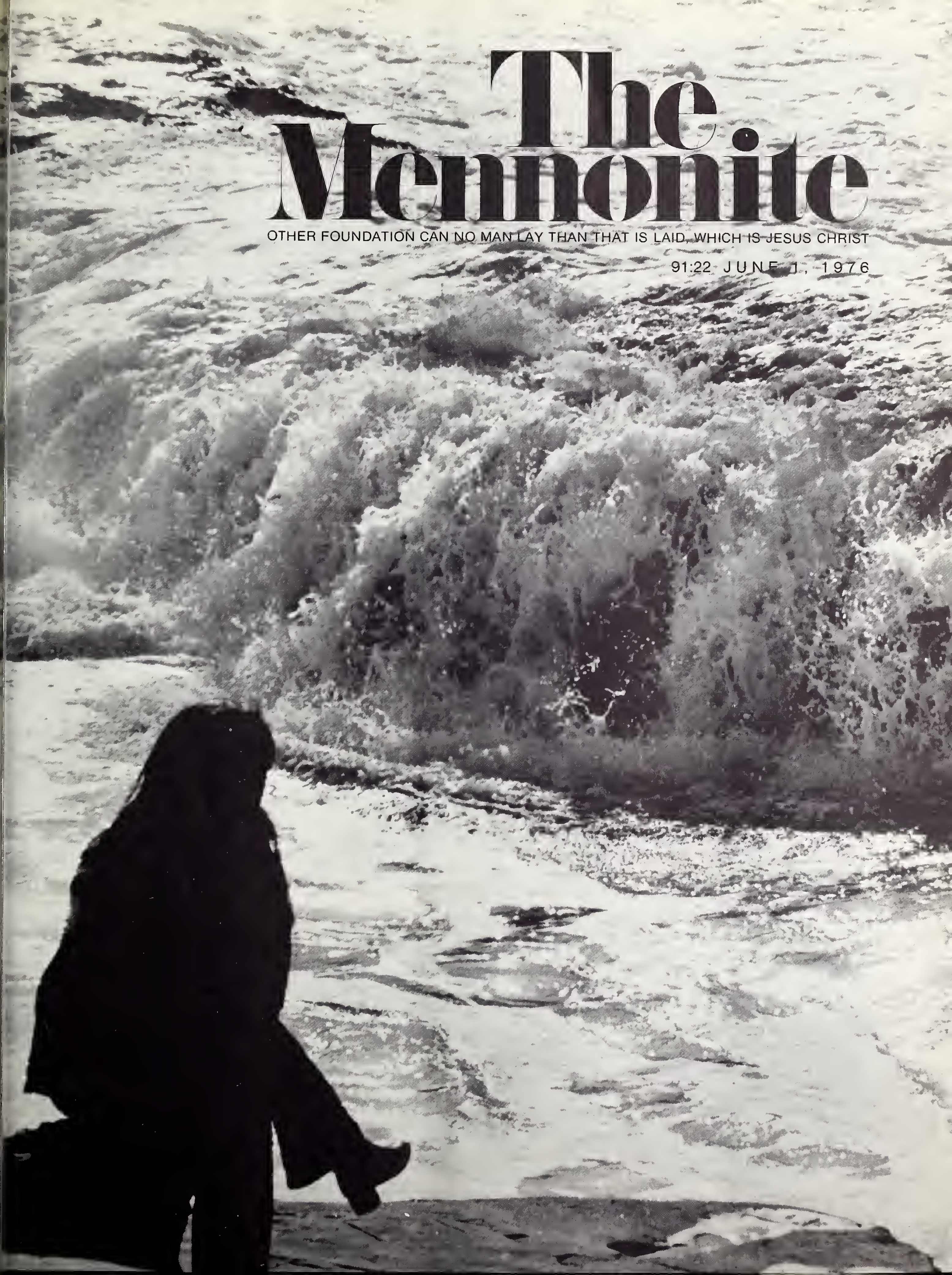
To bear one another's burdens is the task of all Christians, and we in a believers' church should be the most diligent in putting this into practice.

Pastoral care is not the prerogative solely of the "pastor." We all are pastors to each other. We need to put ourselves in relationship to each other in the church so that that kind of pastoring can happen. LB

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:22 JUNE 1, 1976



Letter to my daughter on her baptism

Dear Daughter,

Now that you have decided to be baptized this spring I want to share some thoughts with you. I cannot conceal my joy that you have decided to take this important step. I know that it marks the end of a long process in which you have weighed the matter carefully. That is as it should be.

The decision to be baptized is yours, and although you know how your mother and I feel about it, you also know that no one is pressuring you to take this important step.

Four hundred years ago the Mennonite church came into being, and one of the principles for which our ancestors died was that each person should be free to make her or his own choice on whether or not to be baptized.

The most important aspect about baptism is that you are being baptized into the body of Christ. By taking this public step you are saying to all who see: "I wish to be joined to Christ; my life and his are to be intimately involved from here on and from now on I wish to live my life together with him."

In the past years we have often discussed the failures of the church and your reluctance to join a group which is so marred by weakness and human failure. I share your reservation and therefore take courage from the fact that when we are baptized we are joined to the Lord Jesus Christ, the person in whom God became flesh, who died for us and was raised again to newness of life so that all persons can overcome death and live victoriously over sin.

The body of Christ is spread today across the whole wide world. It is known under many names. Wherever you go in the world from this day forward you will find people who know the same Lord you know. This tie will unite you forever with millions of people living and dead. Wherever you read in history books about Christians or about great figures such as Martin Luther, you will recognize that you have something in common with them.

More important, you will have a perspective from which to look at all people. For the remarkable thing about Jesus Christ was that he treated all people as worthy of friendship. He did not divide people into "good guys" and "bad guys" but had an open door to all people. So joining yourself to Jesus does not mean that you have now joined the good people, but that you have taken your side with Jesus in favor of that which is good. He prayed even for his enemies because he believed they were capable of better things.

Baptism also means joining a specific church. For you that is the Second Ave. Mennonite Church. There is no ideal church where people are perfect. There are only real churches made up of people who hurt and heal, people who weep and rejoice, people who sin and forgive sins. Second Ave. is such a church. The decision to be baptized means that from now on you are a part of that in a way which has not been true in the past. From now on you will not say they when you talk about that church but will say we. You are henceforth both part of the problem and part of the solution to the problem.

The word Mennonite in the name of your church is not an accident. Four centuries of history go into that name. It stands for people who believe that you are important enough as an individual that the fundamental choices of life—church membership, marriage, career, education—are yours to make. As a church we affirm your basic personhood along with the care and concern we have that your choices may be made in a constructive way.

Mennonites also have a deep concern for community, for we know that all that we do affects other people's lives as well. There are many caring people in the Mennonite church: they have over the years shown care for people displaced by wars, people whose lives are devastated by floods and hurricanes, people whose lives are wrecked by mental and other diseases. We believe in caring for the outsider and for each other. Our lives do not show this as much as they could, but we do care.

I do not say that we are better than others because of that, but that we are different. God has given us a certain talent. The only question God asks of us is whether we are faithful to the trust given to us. So to be a Mennonite is neither a source of shame nor of pride. Christians have only one ground of boasting and that is the Lord himself.

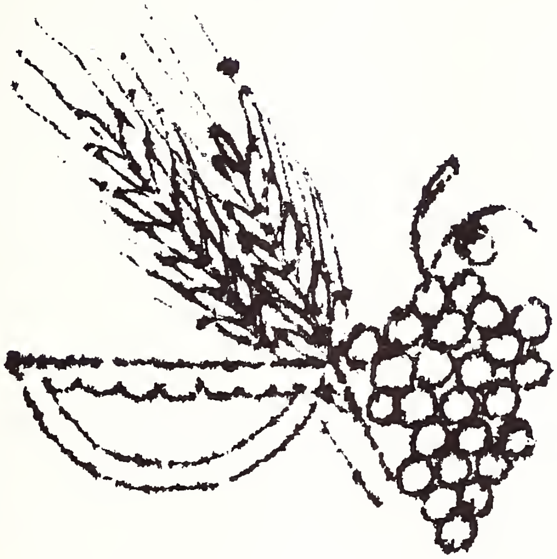
Above all, I hope that you will find the church to be the source of joy and strength that it has been for me over the years. I urge you to ask not what can the church do for you, but ask rather what you can do for the church. Your baptism marks a public commitment that you wish henceforth to live your life under the lordship of Christ and find your place among other people who have made the same choice.

As your father by blood, I now welcome you into the church of Jesus Christ and pray that you may have many years of joy serving God and his people. For the yoke which you shoulder today is easy and the burden you take today is light. Above all, you have one promise which is sure, that he who is stronger than life and stronger than death will never forsake you and nothing past, present, nor future can separate you from the love of God which is in Christ Jesus.

Affectionately yours in Christ, Dad

covenant:

A REVITALIZED MODEL OF BAPTISM AND COMMUNION



ack L. Mace

ut when Christ had offered for all time single sacrifice for sins, he sat down at he right hand of God.

Covenant. The above verse (Heb. 0:12) casts Jesus as the fulfillment of the Law and the Prophets" from the ld Testament and builds from the modes f sealing covenants in the deserts of ncient Palestine.

The covenant between Yahweh and braham described in Genesis 15:7-21 hows us a ceremony used in sealing type of covenant in which a king would ake a gift to someone of lesser status. here were other methods of sealing uch covenants; this ceremony being ne of the most dramatic.

A heifer was dressed and split in alf. One half was placed against a ock and the other was placed against rock opposite it. God then passed etween the two halves. This action as a symbolic identification of God, e promisor, with the slaughtered an-nal. It was as if God was saying, "If fail to do what I promise, for whatever reason, you may do to me as I have had you do to this heifer." Covenants in ancient Palestine were just that serious—matters of life and death.

Although the recipient had no obligation in such a covenant, the descendants of Abraham needed to respond to enable God to fulfill his promises completely. When efforts over thousands of years failed to bring Israel to a consistent, positive response, the only fulfillment left open was for the curse implied in the sealing ceremony to be carried out. While it may be too much to say that God died on Golgotha, it can safely be said that Jesus died in proxy for God, fulfilling that curse. Then in Christ's resurrection, God's promise in Jeremiah 31:31-34 of establishing a *New Covenant* was fulfilled. Thus the events of Passion Week and the day of resurrection mark respectively the fulfillment of the *Old Covenant* and the institution of the *New*. All the sacrificial and purificational rites of Judaism were therein fulfilled and rendered no longer binding.

Baptism. It can be shown, contrary to evidence usually cited, that we have no conclusive proof in the New Testament that Jesus instituted the practice of "Christian" baptism. Indeed, baptism is deeply rooted in the old Hebrew faith, being either a ceremony of initiation into the covenant community or one of many rites of purification.

All the firsthand statements of Jesus on the subject have to do with either fulfillment of the Old Covenant or his impending death. Note that at the Jordan, he was fulfilling "all righteousness." In Mark 10:38, Jesus said to his apostles, "Can you be baptized with the baptism that I am baptized with?" clearly speaking of his imminent crucifixion.

Added to that: the Greek concept of baptism had more to do with death and destruction than with cleansing. Indeed, drowning was often referred to as "baptism"—and note that the New Testament was written to a primarily Greek mind. It thus seems probable that the New Testament church viewed baptism as sealing a covenant. The implication of the ceremony may well have been as if to say, "If I break the covenant which I make with God and this community of faith today, may God bring his judgment upon me."

When we make a sacrament of baptism—in the sense of it being a means of dispensation of divine grace—we are voiding it of its original meaning. In doing so we also restrict the flow of God's grace as expressed in his Son's mission to earth.

God has acted directly in the lives of people from the beginning of time, and the ceremonies which have evolved in religions are attempts to celebrate what God has done. In the case of covenant ceremonies, it is somewhat questionable whether people were attempting to reflect in their lives a divine example, or if God chose to accent the ultimate human relationship. Either way, God was making a strong point of the seriousness of his intentions for the salvation of humankind.

He was willing to bind himself inseparably to humanity as the ultimate example of how we are to relate to each other. The Old Testament is full of references of that nature: from Genesis 15 to Exodus 24 to Deuteronomy 26 to the proclamations of the prophets.

I am holding forth a revitalized model of baptism which would cast it into the context of these kinds of irrevocable covenants as found in the Old Testament.

Communion. Yet another form of covenant is reflected in our faith. This one is called the "suzerainty treaty." A suzerain—let's call him a "big king"—would offer a lesser king an alliance of mutual benefit. The suzerain would provide much needed political and military support for which the lesser king—becoming a vassal—would agree to pay tribute and come to the suzerain's aid if called on. This treaty would be sealed by one of the oldest covenant ceremonies known: a meal together. A meal together was so serious among the inhabitants of the deserts of ancient Palestine that if two shared a meal together, the host was *bound* forever after to the protection of the guest. This bond was unbreakable, a matter of life and death.

This latter form was the one Yahweh chose for the Passover meal and the sealing of the Old Covenant on the slopes of Mount Sinai. Yahweh was the host suzerain, and Israel was the guest vassal. Forever after the eating of the Passover meal in Egypt and the meal at the foot of Sinai, God was bound to the protection of his guest. In instituting the New Covenant in the Upper Room during Passion Week, Jesus chose this same ceremony. Thus, even our communion service draws on covenant forms known in the Old Testament.

Models. To revitalize baptism and communion means that without diminishing the emphasis on our vertical relationship with God, we increase our emphasis on horizontal relationships with our sisters and brothers in the faith. In the communion service all the congregation takes part, but the center of attention in the baptismal service has become the action conducted by the pastor on the one baptized. However, the horizontal relationship in baptism is especially important in that each new member of the community is entrusting his or her adolescent or adult Christian nurture to the congregation. The center of attention then is the entire congregation, and the responsibility is not to be taken lightly.

In the actual service of baptism—by this model—each candidate should make a statement of desire to accept and enter into a *covenant* relationship with both God and the church community, making no mention of baptism itself. A stronger emphasis would then have to be made on *covenant* relationships during catechetical classes. These statements of desire might be based on the following example:

On this day I desire to commit myself to the care of this church community, because I truly wish to follow the will of God. I know that I must grow in the grace of God, and I know that I need God's people to guide me in that growth. I am willing to so commit myself in order that some day I may join in undertaking the keeping of another such as I am today. Will you receive me as one to whose growth in faith you are committed?

All candidates having thus spoken, the president of the congregation would rise in the sanctuary and say something like:

We as a church community are happy to receive you into our care. We wish to help you in such a way that your faith in God's grace may grow and that our common bonds may be strengthened. Inasmuch as you have asked to covenant with God and with us for your guidance, will you then partake of the ordinance of baptism as witness to that covenant and as witness to your proclamation of Jesus Christ as Lord?

The candidates should say, "We will." Then the president would ask the congregation:

Do we affirm these children of God in their recognition of the re-creating power of God through communion with his people, and do we this day renew our commitments both to God and to all those among us who need our strength as the body of believers in the resurrecting power of Jesus Christ?

The congregation would answer, "We do," whereupon the president would appropriately instruct the pastor to proceed. After the service, a love feast or even a "potluck *covenant* meal" could be held to celebrate the new and renewed relationships.

The time of the communion service is probably a more appropriate time for the celebration of *covenant*. Only in this case the opportunities for commitment back and forth among Christians show themselves in a more helping way. At the communion table, under the lordship of Christ, we have the renewed opportunity to become each brother's and sister's "suzerain" and each to become each brother's and sister's "vassal." The language of the ceremony would of course need to be changed to reflect all the dimensions of the *covenant*.

After appropriate statements by the pastor, the cup and the loaf respectively would be passed in opposite directions with each individual partaking as the elements pass, the cup served by the person to the right of the one being served and the loaf served by the person to the left.

The server, as "host" would say, "Henceforth, with Christ as my Lord, I shall be your keeper," to which the "guest" would respond, "And with Christ as my Lord, I shall be your servant." Following such a procedure, at the end of the service the keeper-servant dialog would have passed in both directions between each member and the persons sitting on both sides of him or her.

What this means in the life of the congregation. The celebration of *covenant* should take place at least annually at the time of baptism for the catechism

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year, $15.50, two years, $23.00, three years, foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

class, plus on the days when communion is normally celebrated. Yet, at other times of the year people entrust themselves to the care of the *church-covenant* community by transfer of membership, by confession of faith, and in our mobile society by "sojourn." There are also times of crisis and sorrow to members of the community. At these times it would be appropriate for the congregation to come together and spend a few minutes to examine and put into action the meaning of being the *covenant* community. The list of times for the celebration of *covenant* is almost endless. The early church and the early Anabaptists did it at every meeting.

Revitalizing baptism and communion means that we officially move back to an understanding of the Scriptures which places the rites of baptism and communion in the perspectives originally intended. I believe that much of modern understanding of these two rites goes far beyond the intention of Jesus Christ. It is time for us to act, not to discard the rituals discussed herein, but to revitalize them by removing connotations which make them appear as the means of dispensation of divine grace. They are indeed useful symbols through which we can reenact our interpersonal commitments to God and each other.

First Peter 3:21 draws the line tightly against sacramental interpretation of baptism, placing salvation and baptism within the context of one's attitudes and within the context of repentance:

Baptism . . . now saves you not as a removal of dirt from the body, but as an appeal to God for a clear conscience . . . .

The German text puts it even stronger: Baptism is *der Bund eines guten Gewissens mit Gott* or "the *covenant* of a good conscience with God."

News

Faith in the small farmer

Maynard Shelly

India's farmers have increased their yields. But India still gets itself used all too often as an example of all that's wrong with farming outside North America.

Its hungry people have made the headlines and the evening TV news shows far too often in public displays of their malnutrition. Indeed, its past shortages of food have been dramatic. Yet its need for outside support is really quite small compared to the large amount of food that it produces, almost all of it coming from its small farmers.

Barbara Ward, a British economist, says that "the hopes of feeding most of mankind in the longer term depend on eight-acre man," meaning those farmers in Africa, Asia, and Latin America who work hard on their small plots of land and who should be getting the most possible from each square foot of soil. The idea is good, though we might better speak of two-acre farmer also, since so many farms are less than eight acres.

This farmer doesn't have much to work with, but what he lacks in resources, he makes up in human energy. "The man of Bangladesh has an endless capacity for hard work," I said several years ago in a portrait of one such cultivator in the film *Bangladesh plowman*. "Without relentless toil, he could never have survived the disasters large and small that have been a part of his life."

Ken Koehn, who worked in agriculture development in Bangladesh, finds much strength in Asia's farmers. In an interview he told me that India "produces almost all of the grain it needs to feed a population of 600 million people. Actually, in 1974 the USSR imported more wheat from the United States than India imported totally."

In years of good weather, says Mr. Koehn, India comes close to feeding most of its people. Working against great odds, its small farmers, like the farmers of other poor countries, produce "a remarkably high percentage of the food that most of these countries need."

In a number of places these two-acre farmers are working real miracles. In Taiwan and Egypt such farmers match and even outproduce North American farmers, acre for acre. Egypt raises 3,515 pounds of grain per acre and Taiwan, 3,320. The United States trails with 3,185 pounds per acre.

How do these farmers with so little to work with do it? They do it by working longer and harder on each of their few acres, for human energy and hand labor is something they have aplenty.

Dare we hope in these small farmers? Is it fair for us to put so much of the burden of feeding the world on them? Can they do it?

No, says T. T. Poleman, professor of international food economics at Cornell University's College of Agriculture. "The noble peasant is the rich man's delusion," he says, attacking my romantic vision of the sturdy men and women who work the rice paddies outside those palm-shaded villages in Bangladesh. "People infected with rising expectations prefer almost anything to farming, and history equates progress with a decline, not a rise in agricultural employment."

Having thus been labeled and put in my place, I continue to have faith. "The hungry want an opportunity to feed themselves," I say, still trying to hold my ground.

Let's listen to our brothers and sisters from the two-acre farms. Consider the personal meaning of poverty and the tough spot they're in. They need a fair price for the things that they and their countries have to sell to us—bananas, bauxite, chocolate, coffee, copper, jute, oil, tea, and hundreds of other items whose low prices in the past have been a source of wealth for us.

Good news for the poor depends on world grain prices that will stay within reasonable levels. Can something be done? An international grain reserve will help everyone everywhere. But it will take more team work between countries than we have ever had before. We'll be making a beginning in supporting the world's small farmers by using our surplus grain to build up a food reserve which all countries will control and share. Its very existence will stabilize food prices throughout the world. But that will mean changes in our way of living and handling our money before that can happen.

One man's retirement is prison ministry

Franklin Toews, a retired lumber businessman and a member of the Warden (Washington) Mennonite Church, was ordained to a prison ministry on May 10.

Both he and his wife, Gladys, began visiting men at the Washington State Penitentiary in Walla Walla, 100 miles away, four years ago. Now they plan to move to Walla Walla and will increase their involvement at the prison at the invitation of the chaplain.

Participating in the ordination service in Warden were Harry Carr, a prison parolee now living in Spokane; Gerald D. Jacobson, Protestant chaplain at Walla Walla; George Kopper and Paul M. Roth of the Pacific District home missions committee; and Pastor Frank Horst of Warden.

The Toewes now visit the penitentiary on the second and fourth Saturday and Sunday of each month.

Their visits began in 1972 after reluctantly accepting the challenge of their son Gene, after his work-study assignment to the State Corrections System. They began correspondence with one man, later began visiting him, and the following Easter were permitted to attend the chapel Easter service.

"Persistent pleading with the chaplain earned us the title 'chaplain's volunteer staff' and once-a-month participation in the chapel service," said Mr. Toews. "Through this exposure we became Mom and Dad to a family that has continued to grow.

"Following the chaplain's advice, Gladys and I adopted a team-teaching approach. Thus was born the 'Toews Fellowship,' now meeting twice each month."

The Toews Fellowship meets from 11:00 a.m. to 4:00 p.m. with informal visiting, counseling, singing, a Bible study, and prayer circle.

Six months ago their involvement increased as they began a ministry in the mental health wing on Saturdays.

"The two-hundred-mile round trips to Walla Walla, the many letters to write, the efforts to communicate God's amazing grace are worth it all when offenders turn their messed-up lives over to Jesus Christ," concluded Mr. Toews.

Alternatives to prison preferred

Prisons as presently constituted do not produce positive results, and therapeutic programs are successful to the extent that there is involvement in a person-to-person relationship.

Those were the main views at a seminar on offender ministries held at Camp Assiniboia near Winnipeg in April.

Resource person Edgar Epp of Victoria, British Columbia, who was recently appointed offender ministries consultant to Mennonite Central Committee, was outspoken in his view that using incarceration as a means of dealing with offenders is futile.

He said that, while prisons offer protection from offenders during the period of incarceration, actually they do not provide for protection on any long-term basis; rather, they probably contribute to the rise in crime.

Mr. Epp, who has seventeen years experience in corrections in various capacities, most recently as deputy minister of corrections for British Columbia, presented a wide range of alternatives to incarceration in which Christians could become involved.

He suggested that individuals could become involved as government employees, as employees in private agencies, and as volunteers. As a group, the church could operate facilities that are similar or an alternative to those under government aegis, demonstrate innovative pilot projects, or apply acceptable means to bring about changes in the system.

Warning that it is very difficult to maintain one's integrity and to act according to one's conscience and beliefs in government service, he nevertheless applauded the growing number of Mennonites entering the civil service in the corrections field.

He challenged individuals to become involved as volunteers with offenders through agencies, because in his view they improve the service and exert a positive influence on the system.

"Volunteers give opportunity for far more intense and constant personal relationships to develop, whether the volunteer is working in a one-to-one relationship as in M-2, or with small groups."

Among the services he named for group effort were community-based residential centers, bail hostels, supervision in the community, diversion, community service orders, services to juveniles, and pilot projects.

Diversion is the settling of a case before it reaches the courts.

The community service order requires the convicted offender to perform certain services for a designated number of hours for the benefit of the community.

Freeman area men give farm help to Indian village

At the request of native Americans on the Pine Ridge Reservation, a group of farmers from Freeman and Marion, South Dakota, are helping to facilitate a community agricultural project at Red Shirt village.

A group of men from Mennonite churches in the area have donated a set of used farm implements and arranged for the purchase of a small tractor for the project. Follow-up help will also be provided to teach the proper use and maintenance of the farm equipment and the best use of the land.

Funds for the project have been received from Church Women United and Reformed Church groups. However, help was needed in selecting and purchasing the farm equipment.

The request for this kind of help went to the Akron, Pennsylvania, office of the Mennonite Central Committee. MCC channeled the request to several persons in this area, who referred it to the executive committee of the Northern District Mennonite Men.

Eventually, it was decided that a local group could respond best to the request for help. With the encouragement of Pastor John Kliewer, area representative to MCC, a committee was formed to select and purchase the implements. Serving on this committee were Roy Ensz, Duane Tieszen, and Arlen Miller. All of the implements were donated by members of the Silver Lake Mennonite Brethren Church and by Floyd Graber.

Chris Kaufman of Freeman helped to get the implements and tractor ready to transport. On April 24, he helped to truck the equipment to Rapid City. Plans were to complete the delivery to Red Shirt the following day and to remain the rest of the week to organize the project. However, a six-inch snow forced him to return to Freeman. On May 4 he returned to Red Shirt to continue with the work until Sunday.

During the summer Buffy Branum, a Mennonite Brethren voluntary service worker in Rapid City, will keep in contact with the project.

Thirty acres of tribal land can now be irrigated, using a new well dug for this purpose. People of the village plan to seed about thirteen acres in family vegetable gardens, and the rest in alfalfa in a cash crop.

As this project develops, a vision is becoming reality in the form of productive land and fruitful crops. *Vernon Lohrentz, Freeman, South Dakota*

Conservatives in politics and religion begin campaign

An attempt to "save America" by turning large sectors of American evangelical Christianity into an activist and highly conservative force in U.S. politics has been described by *Sojourners* magazine (formerly the *Post-American*) in its April issue.

Editor Jim Wallis and associate editor Wes Michaelson told of their research linking Third Century Publishers, the Christian Freedom Foundation, the Christian Embassy, and Campus Crusade for Christ with plans to "save America by putting politically conservative evangelicals into political office along with converting those already in office."

In a June 1974 organizational meeting of Third Century Publishers, Arizona Congressman John Conlan and Bill Bright, president and founder of Campus Crusade for Christ International, explained the vision of Third Century Publishers, said the *Sojourners* article. That vision was to "politicize, educate, and activate people in every congressional district who would become part of a national grass roots effort to elect to office evangelical Christians who share an ultraconservative political agenda."

Among the twenty to twenty-five persons reportedly at the meeting were others on the boards of such organizations as Christian Freedom Foundation, National Liberty Corporation, Campus Crusade for Christ, and the Christian Embassy.

Products of Third Century Publishers include *In the spirit of '76*, "a handbook for winning elections"; the *Third century report*, reviewing bills before Congress; and *Third century index*, which rates voting records in Congress.

Positions which received favorable ratings from the *Index* included voting against the abolition of the House internal security committee, for decreasing the benefits given by food stamps, against having boys and girls together in the same gym classes, and against mandated busing to integrate schools.

The Christian Freedom Foundation, founded in 1975, took over the political organizing functions of Third Century Publishers, said *Sojourners*, to develop grass roots support through such methods as home study groups for political education. The only leaders recruited were those favoring Reagan for president.

This program of equating right-wing conservatism with Christian political responsibility "dangerously distorts the fundamental meaning of the gospel and threatens to manipulate God's people into purposes which are in stark contradiction to the values and life of the kingdom," said Mr. Wallis and Mr. Micahelson in an editorial preceding the article. "We believe the body of Christ is in serious danger of being divided and used to promote an extreme ideological point of view and political program that is equated with turning the nation back to God."

Conference examines religious liberty

"Religious liberty is a right and truth which is not governments' to deny or to grant; government may only recognize it and protect it, for it stands on higher ground," said Franklin H. Littell (at podium in above photo) at the Bicentennial Conference on Religious Liberty April 25-30 in Philadelphia. "Like most conferences the rhetoric was inspiring, though the attendance of less than 400 suggested religious liberty is not a pressing priority," said John A. Lapp, moderator of the MCC Peace Section. "For the most part, the conference focused on past victories and not on present confrontations." A substantial number of Mennonites attended and participated in the planning of the conference, which had been initiated by the late Melvin Gingerich in 1972.

Canaanite tablets may cast light on Bible history

Archaeological finds at ancient Ebla in northwestern Syria may well be more important than the Dead Sea Scrolls to biblical scholarship, said David Noel Freedman, professor of biblical studies at the University of Michigan, Ann Arbor.

Mr. Freedman, who edits *Bulletin of the American schools of oriental research*, recently returned from Rome, where he viewed photographs of cuneiform tablets found at the ancient site of Tel Mardikh by an Italian team from the University of Rome.

The cuneiform clay tablets, which can be dated between 2400 to 2250 B.C., are written in the oldest Semitic language yet discovered, in a form of Canaanite closely related to biblical Hebrew.

"The Bible does not change, but our interpretation of it may be affected by new background information," said Mr. Freedman. "Light is shed by these tablets on the great Canaanite civilization of the third millennium B.C. of which hitherto we had no knowledge."

The tablets discovered since fall 1974—numbering in the thousands—include legal and historical material corresponding to "literature we have in the Bible, but in every case this material is much earlier than the material in the Bible by at least a thousand years," Mr. Freedman said.

"There may be some information in the Bible which ties us historically to this period," Mr. Freedman speculated. "For example, Genesis 14 describes a great war between four kings from the east and five kings from the west. This is placed in the period of Abraham, but so far no one has been able to pin down the date. The assumption is that it must have been in the second millennium. But we know now that in the third millennium the kings of the east and west were engaged in great military conflicts, and it is just possible that we will learn more about that episode from these tablets."

World ripe for judgment, say peace committees

"We live in apocalyptic times. The judgment of God upon sin is being revealed in extraordinary ways. The world and especially the affluent West are ripe for judgment," said the report of the findings committees of Mennonite and Brethren in Christ churches.

The binational conference on April 29 to May 1 in Chicago was sponsored by the Congregational Peace Education program.

Dale Brown, Church of the Brethren teacher, writer, and theologian, said that, although he is by nature an optimist, "as I look at the world, especially in the last decade, I have become an apocalypticist. One definition of that, though partial, is that I am thinking more about the finitude of the world and the possibility of collective death—the possibility of the end of history or life as we have known it, of civilization as we know it on this planet."

After surveying the massive statistics of pollution, population explosion, hunger and nuclear holocaust, Mr. Brown said the appropriate Christian response is to repent and call for repentance.

Conference participants expressed appreciation for the opportunity for dialog. Older persons commented on the breadth of concerns which are gaining the attention of peace committees. Justice for the poor and oppressed was a recurrent theme.

The findings committe report gave three responses to apocalyptic times: (1) "We affirm life in the face of death and the demonic." (2) "We repent because of our sin and the sin of our people, both in church and society (Is. 6:5)." (3) "We commit ourselves to the doing of justice (Mic. 6:8)."

The complete findings committee report is available from district peace committees.

The conference encouraged the development of a manual on the creation of committees for peace and justice in local churches, as a means of implementing practical involvement of church members.

In the concluding session, Dale Brown declared that to witness for peace in a society that is devoted to the manufacture. sale, and stockpiling of instruments of death is to be nonconformist. This nonconformity, he said, "is not an end in itself, but rather the inevitable consequence of faithfulness to the call of Christ." Christian faithfulness will mean nonconformity to popular religion, which "reduces the gospel message to singular pronouns—I, me and mine. When you take the plural pronouns of the Bible and you make them singular, then you are perverting the basic message."

Christian faithfulness "will mean nonconformity to pop apocalypticism." Mr. Brown faulted popular apocalypticism for exalting a warrior view of Jesus, wasting energy on dates, schemes, details and predictions, making "good news out of bad news" by rejoicing at reports of disaster because they mean the end is near, and removing the Sermon on the Mount from the Bible by declaring it irrelevant to our age. Mr. Brown called for nonconformity to having great faith in politics and political ideologies.

The central task of peacemakers in apocalyptic times, said Mr. Brown, is to "keep alive the vision of life as it should be lived in the picture that we have of Jesus Christ and in the biblical images of the kingdom of God—the kingdom of righteousness, justice, and peace." This vision, and nothing else, is the source of our feeling that the world is not as it should be, and we are not as we should be. "The focus should be kept on the vision of life in Jesus Christ and the coming of his kingdom."

Some conference participants expressed hope that there will be similar inter-Mennonite peace committee meetings in the future. For them the vision was renewed through this experience.

Words & deeds

The Kyushu Mennonite Christian Church Conference has changed its name to "Japan Mennonite Christian Church Conference" to reflect its vision for expansion beyond the southern island of Kyushu. The conference already has one congregation in Kobe, which is not on Kyushu, and there is the possibility of starting new work in Hiroshima. At its recent annual meeting, the church conference also sent a letter of thanks to the General Conference Mennonite Church in North America for officially turning over title to three pieces of property in Japan: two bookstores in Miyazaki and Miyakonojo and the church campgrounds, located between these two cities.

Letters to former U.S. President Richard Nixon are still being sent by Robert S. Kreider, North Newton, Kansas, one of the initiators of a resolution at the 1974 General Conference sessions to send a letter to the resigning president. "I have written by now three letters to Richard Nixon, seeking to find some opening for communication. I have received no responses," Mr. Kreider said. "My latest letter, sent in April, is the following: 'You have frequently spoken of the resources of strength which you have drawn from your Quaker heritage. Enclosed is a book by the late Thomas R. Kelly, *A testament of devotion*, which I trust you would find helpful in your spiritual pilgrimage. This book written by a sensitive and thoughtful Friend more than a generation ago speaks with eloquence to our needs today.' . . . I have little hope that we could ever scale the walls he has built around himself. I shall keep trying every six months to a year."

Couples are still needed as two-week volunteers in Cachipay, Colombia, doing maintenance and repair work at the Mennonite retreat grounds. The program, called Mennonites Encountering New Neighbors Overseas, began in 1974 and is continuing with two projects during the next year: October 23 to November 7 and January 29 to February 13, 1977. Interested persons should write to the Commission on Overseas Mission, Box 347, Newton, Kansas 67114, or to Edward Stucky, Menno Project Coordinator, 755 South Harrison St., Berne, Indiana 46711.

An award-winning film, "The Amish: A people of preservation," by John Ruth, Mennonite pastor from Harleysville, Pennsylvania, was featured on CBS-TV's "Sixty minutes" this spring and was to be officially opened to the public in late May at The People's Place, a museum-gallery-shop-lecture room operated by Merle and Phyllis Good in Intercourse, Pennsylvania. The twenty-seven-minute film, shot by Burton Buller of Henderson, Nebraska, won a Golden Eagle award in the Cine Film Festival in Washington, D.C., and is a finalist in the American Film Festival in New York. The film shows the Amish of Lancaster County "living their faith, following a simple life that grows from their core of values—obedience and humility."

One hundred twelve young people have been given summer work camp assignments under the General Conference. Openings are still available in Bloomington, Indiana; Pine Lake Camp, Meridian, Mississippi; Fort Wayne, Indiana; Koinonia Partners, Americus, Georgia; and Hamilton, Ontario.

Student strikes protest Israeli policies

Recent tensions in Israel and West Bank, as volatile as any since the 1967 war, are a sign of growing Palestinian identity and determination to protest Israeli policies in the occupied West Bank.

March and April demonstrations, beginning with student strikes in many West Bank schools including the Mennonite Secondary School in Beit Jala, quickly grew to include shopkeepers and farmers.

According to a long-term western resident of the area, a March 10 incident at Bir Zeit University in West Bank escalated tensions and led to further violent encounters between Palestinian residents and Israeli troops. A peaceful student strike involving a third of the 500 Bir Zeit students erupted into violent confrontation on the streets surrounding the campus when club-swinging Israeli soldiers met stone-throwing students.

Three Palestinian Arab and three American professors who viewed the encounter testified that after the police failed to disperse the demonstrators they surrounded a nearby dormitory which held twenty students who had deliberately decided not to participate in the demonstration. Witnesses report they heard screams as the police beat the students including one who was showering and one who had been ill in bed for several days. The students were then forced to walk or were dragged to the military jeeps. A Bir Zeit professor who understood Hebrew heard one soldier say he had been waiting 2½ years for this opportunity. The police arrested five of the students; they were subsequently sentenced to fines of $400 to $800.

The western resident, taken through the dormitory, reported many windows and doors were damaged, most windows and pictures broken, beds overturned, bookshelves ripped from walls, and personal effects smashed. He also saw pools of blood on the floor.

"I don't see what all of this has to do with the security of the state of Israel," the academic dean who showed him the premises commented.

The official Israeli version of the incident indicated that the army entered neither classrooms nor dormitories; a press officer suggested the students themselves had wrecked their dormitory in order to provoke the army.

Widespread student demonstrations followed at Bir Zeit, at other student centers, and in the Old City of Jerusalem, where the closure of many shops indicated participation in the protests by older Palestinians. Tension reached a high point on March 17 when the army threw tear gas and used clubs to disperse hundreds of stone-throwing students in Jerusalem.

An Israeli soldier seizes an Arab youth by the hair in Nazareth during a March disturbance. A general strike by Arabs over Israeli Government plans to appropriate Arab land ended with at least five dead and seventy persons wounded.

Confrontations also took place that day between Palestinian residents of Hebron and Jewish settlers in nearby Kiryat Arba. A shooting incident resulted in the death of a ten-year-old in Abus Dis. The Israeli soldier responsible for the shooting has since been arrested. Villagers in Halhuul also reported early morning arrests and beatings by Israeli soldiers the following weekend.

The March demonstrations, an expression of a Palestinian national consciousness that has been intensifying since the Yom Kippur War in 1973, were sparked in part by the January Israeli lower court decision to permit Jews to pray in the previously forbidden Muslim holy area of the Al Aqsa mosque and the Dome of the Rock in old Jerusalem. Palestinian Muslims feared the decision was a first step in Israeli usurpation of the important Muslim shrine. The Israeli Supreme Court has since overturned the decision.

Most analysts, agree, however, that the prayer issue was a symbol of underlying tensions that are more political than religious and which center on Israeli settlement policies in the occupied territories. A particular sore spot is the illegal settlement of Kadum established last November by Gush Emunim Jews in northern West Bank. Without government permission and in spite of government attempts to evict them, 120 Gush Emunim squatters rooted themselves in the densely populated hilly region near Sabastia. The government has temporarily delayed its decision whether or not to forcibly move the settlers since cabinet members are divided on the issue.

The Gush Emunim, a group of radical orthodox Jews also known as the Fidelity Block, believe that the West Bank should be part of modern Israel and have plans for other unauthorized settlements.

In addition to such clear violations of the 1949 Geneva Conventions which forbid an occupying power to transfer parts of its own civilian population into the territory it occupies, Palestinians are concerned about the sixty-one paramilitary settlements in the Golan Heights, West Bank, Gaza Strip, and Sinai the Israeli Government has approved since 1967. Especially sensitive is the expropriation of Arab lands for the settlements, designed to form a security ring around Gaza, West Bank, and the Golan.

Since the 1967 war, irrigated land in West Bank has been reduced by two-thirds through land expropriation for military settlement and land taken from "absentee farmers." Shepherds and farmers have also lost use of major grazing lands because of security regulations which prohibit open movement on the fields.

In addition to lands expropriated for military reasons, the government has plans to requisition large tracts of land in Galilee for Jewish housing and industry. This is in addition to the lands expropriated outside of Jerusalem for Jewish apartments, buildings which are slowly isolating Palestinian Jerusalem from West Bank.

Another Israeli policy contributing to the flareups is the Peres plan to set up a civil administration in West Bank. The plan for limited self-rule appears to some Palestinians to be a structure for collaboration with Israeli Government policies in West Bank. Arab residents are also incensed by the series of clandestine deportations of leadership persons from West Bank since 1967, which would seriously hamper any West Bank attempt at self-rule.

According to Israeli authorities, the deportations were necessary for the security of Israel and involved persons who had alleged ties with Palestinian resistance groups. Not all those deported were radicals, however. Without warning last November Hanna Nassir, the moderate president of Bir Zeit University, was arrested, blindfolded, and driven to the Lebanese border. He was charged with inciting his students to demonstrate.

In defense of strong actions Israelis point out that administering an occupied territory is no easy task and that the West Bank occupation is one of the most benign in history.

Although North American Jewish and Christian communities are under the impression that Israeli opinion is unanimous regarding government policies toward West Bank, public debate on the issue ranges widely in Israel, several prominent Israelis emphasize.

Israeli General Mattityahu Peled in a 1975 article in *New outlook* reminds North Americans that "in Israel itself, as every Israeli knows, the Yom Kippur War has resulted in a greater disposition to reconsider our political posture, to recognize our past errors, and find out where we have been remiss." Mr. Peled finds it exasperating that North American Jews seem to interpret any dissatisfaction with the direction of present Israeli policies as an affront to Jewish dignity and a slander of Israel.

Lova Eliav, a member of the Israeli Parliament who lost power after he broke with government policy on how to approach the Arabs, told the *New York times* in April that he feels "Israel cannot carry on her shoulders for many more years a million Palestinian Arabs in occupied territories with no rights whatever. These people living under us for ten years—ten years—that erodes the moral basis of Zionism, which is a national liberation and renaissance movement of the Jewish people, not a movement to control other people.

"The source of the problem is that two national movements claim the same territory. The Zionist rightly claims the whole of it, even the East Bank—it's the land of our fathers, my great-great-grandfather's dream. But it's also the land of their fathers. So what do you do? You halve it."

Though they are a minority, increasingly vocal Israeli dissenters are pointing out that Palestinian grievances must be satisfied before any real security in Israel can be achieved. Peter Mandelson in a recent article in *Middle East international* writes that many Israelis also believe that the Arab population of West Bank is too big to be absorbed economically into an expanded Israel and that the area cannot be held indefinitely.

Mr. Mandelson concludes that in spite of political differences many Israelis agree that the government should at least be leading public opinion in looking for a constructive approach to the Palestinians. "As an understanding of actual Palestinian aims and confidence in Arab intentions become more widespread, a consensus may emerge in favor of a settlement," he says, "but no one believes that this will be anything but a gradual process." *Gayle Gerber Koontz, MCC Information Services*

Consultation will begin family emphasis

A family life consultation is planned by the Commission on Education of the General Conference Mennonite Church November 5-7 at the Lorraine Ave. Mennonite Church in Wichita, Kansas.

The commission is inviting about sixty persons to the consultation, which is to be a model for a number of regional conferences to be scheduled in preparation for the 1977 General Conference triennial sessions, which will focus on the family life theme.

Participants at the conference will include three people selected by each district and provincial education committee (including one pastor from each area), representatives from Mennonite colleges, and the program committee for the 1977 General Conference sessions.

Main speaker for the three-day meeting will be Letha Scanzoni of Bloomington, Indiana, writer and lecturer. She is coauthor of *Men, women, and change: A sociology of marriage and family* and *All we're meant to be.*

However, most of the resource people for the consultation will be local persons with expertise in the family life field: from the university, from government agencies, etc.—the kinds of persons who could be drawn together in any region.

John Gaeddert, executive secretary of the Commission on Education, said the consultation is designed to help congregations find practical handles for dealing with family conflict situations, not to hammer out theological positions papers.

Mennonite drinking patterns to be studied

A survey to determine the position of MCC (Canada) constituents on drinking is being prepared by a team of sociology professors from the University of Manitoba.

The survey is to measure the drinking patterns of church members and find out what they think about other members drinking and about alcohol consumption in society as a whole.

Initially the survey was drawn up when the peace and social concerns committee and the voluntary service section of MCC (Canada) were planning what action to take on the alcohol issue. The committee realized that it was difficult to present a witness on behalf of the constituency when it wasn't sure where the church members stood on the issue. Participants will be selected by random methods.

Personnel wanted

Rosthern Junior College invites applications for:

—full- and part-time girls' residence deans,

—full- and part-time boys' residence deans,

—teacher in the area of the sciences.

The deans' positions could be filled by two couples.

All applications should be sent to:
R. J. Suderman, principal
Rosthern Junior College
Rosthern, Saskatchewan

Record

Calendar

Canadian

June 18—MCC relief sale, Swift Current, Sask.

Central

June 20—125th anniversary celebrations, Zion Church, Donnellson, Iowa; Howard Raid, speaker; evening slide presentation, "European homes of our fathers"

June 27—125th anniversary celebrations, Zion Church, Donnellson, Iowa; Stanley Bohn, speaker; evening music program and slide presentation of local church history

Eastern

June 13-Sept. 5—Drive-in church services, East Swamp Church, Quakertown, Pa.

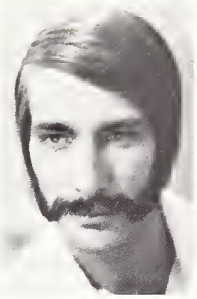
Workers

Jay Basler, Iowa City, Iowa, will join the Bethel College faculty as associate dean of students and director of Goering Hall. He is a graduate of Geneva College, Beaver Falls, Pa., and has a MDiv degree from Gordon-Conwell Theological Seminary, South Hamilton, Mass. Mr. Basler is now a PhD candidate in education and counseling at the University of Iowa.

Newly appointed summer staff for Native Ministries of the Conference of Mennonites in Canada include *Leonard Doell* of Warman, Sask., and *Willy Froese* of Osler, Sask., in Hole River, Manigotogan, Winnipeg, and Pauingassi; *Nancy Doner* of Gormley, Ont., and *Gordon Keeper* of Winnipeg (formerly of Little Grand Rapids) at the native medical boarders reception home in Winnipeg; *Roger Groening* of Winnipeg in North Battleford, Sask.; and *John and Vera Funk* of Kelowna, B.C., to Winnipeg to assist Native Ministries executive director Ike Froese.

Four Bethel College alumni were recognized May 22 as persons whose service and achievements have been exceptional. *James Klassen*, Goessel, Kans., and *Max Ediger*, Liberal, Kans., MCC volunteers who remained in Vietnam for a year following the Communist takeover; *Cornelius J. Dyck* of Elkhart, Ind., where he is director of the Institute of Mennonite Studies and professor of historical theology at the Associated Mennonite Biblical Seminaries; and *Earl W. Unruh*, Bella Vista, Ark., recently retired as vice-president and general manager of the Transportation Department of The Standard Oil Company and former deputy-president of Alyeska Pipeline Service Company, the designer and builder of the Trans-Alaska Pipeline.

Dyck


Ediger

Klassen

Unruh

Published

We share this faith, by Don Sensenig and Tran Xuan Quang, employees of the Eastern Mennonite Board of Missions and MCC, is being printed in English and Vietnamese under the sponsorship of the Lutheran Council in the United States of America. The booklet contains an eight-chapter course explaining the basis of Christian faith and worship to Vietnamese refugees living in the United States. It will be available free in early summer from the Lutheran Council in the USA, 315 Park Ave. South, New York, N.Y. 10010.

The MCC Peace Section *Newsletter* and *Washington memo* are two bimonthly mailings available free on request from MCC Peace Section, 21 South 12th St., Akron, Pa. 17501. The *Newsletter* interprets national and international events of concern to peacemakers and calls attention to resources. *Washington memo*, written at the MCC Peace Section office in Washington, D.C., explains government policy and legislation on issues of concern for the church. Also available is *Hot line*, special supplements issued when important government decisions are being made on these issues.

Conference pastor needed

For the Conference of Mennonites of Alberta and the Conference of Mennonites of Saskatchewan

Responsibilities are pastoral rather than administrative. This person will serve as counselor to pastors and congregations.

Position vacant on July 1, 1976. The starting time is flexible.

Present conference pastor is returning to a congregational pastorate after six years of fruitful ministry.

Salary and benefits in accordance with the Canadian Conference's salary schedule.

More information available on request.

Contact:
Henry H. Funk
Box 58
Drake, Saskatchewan
S0K 1H0

Letters

Back to basics

Dear Editor: The guest editorial by Katie Funk Wiebe (February 3 issue) filled me with gratitude and hope. "Back to basics" makes me grateful, knowing there are still gifted writers who see what our church is lacking. I am hopeful because its being published may influence what will be printed, preached, and presented for discussion in the months to come.

I finished the article and, all aglow, I turned the page to the rest of the issue. It was then that I saw how badly "Back to basics" is needed. Wouldn't some reviewer's choice of the ten best movies of 1975 (page 78) be a fine example of the peripheral trivia we are currently being fed? *Anette Eisenbeis, 77,700 Araguacema, Goias, Brazil* Apr. 25

Crusades have their place

Dear Editor: I was disappointed with the letter "About evangelistic crusades" (April 27 issue). The gist of the letter was that evangelistic crusades have no place in the church, that they are insulting, and a "spiritual rip-off." I disagree.

The writer may have heard different evangelists than I have. She says their content is summed up by, "Come to the front. . . and *I* will make you whole." Every one that I've heard has said, "*Jesus* will make you whole."

Granted, crusades do not reach everyone who accepts Christ. And they do turn some people off. But many have become Christians as a result of attending crusades, and therefore evangelistic crusades do have their place in Christian evangelism.

God calls us to him in many ways. Please do not criticize another's way of accepting Christ because it is not your way or because it "has to have more dignity." Saul came to Christ after falling into the dirt of the Damascus road because he was blinded. He never said others had to do exactly as he did, although he urgently wanted others to accept Christ.

The disciples once criticized another who used Christ's name in casting out demons. Jesus rebuked them, saying, "Forbid him not. . .for he that is not against us is for us."

The letter ended in a spirit of true Christian love towards evangelists: "Your egos are so big and fat you obscure the face of God and insult his dignity." Let me suggest that we all see through the glass dimly and that many of us have problems with egotism. None of us can affect the dignity and majesty of God. *Mrs. Connie Buller, 1458 Butler St., Blair, Nebr. 68008* Apr. 26

Regenerate believers

Dear Larry: The diatribe of Susan Hiebert against evangelistic crusades reprinted from the *Free press* (April 27 issue) reflects a confusion of the biblical doctrine of regeneration. Salvation according to the Bible begins with the sovereign work of the Holy Spirit in the person who responds in faith to the person and work of Christ (Jn. 3:3-8, Tit. 3:5-6, etc.). The Christian is created anew after the image of God (Eph. 4:24,

Peace retreat and family vacation July 25-31, 1976

at Camp Colorado, a mountain retreat center fifty miles from Denver

Come for study-discussion-reflection on peacemaking, including topics such as biblical basis for peace and nonviolence, peace education and peace witness in local communities, civil religion, economics and peace, life-style, and war taxes.

Come for recreation, relaxation, enjoying the Rockies, hiking, campfire singing, volleyball, sharing, etc.

Cost: $30 per person includes camp facilities and meals
$15 for children under twelve

Bring sleeping bag or bedding (beds and mattresses furnished), personal items, Bibles, and peace literature.

Leadership by Peace Team members working in Denver area July-August, sponsored by the General Conference's Commission on Home Ministries and the Arvada Mennonite Church

Peace retreat registration (accepted on first-come-first-served basis)

Name____________________

Address____________________

____

Phone____________________

Names and ages of children__________

____

Enclose $10 registration (to be applied to costs) and mail to:

Peace Retreat, Arvada Mennonite Church
5927 Miller St.
Arvada, CO 80004

Col. 3:10). The new creation of regeneration is a supernatural work of the Spirit and the greatest of miracles.

The responsibility of the church with respect to regeneration is to proclaim the gospel (Rom. 10:9-15, etc.). This is the means the Holy Spirit uses to change men. In New Testament evangelism this proclamation was invariably in the form of an evangelist or missionary who simply preached to an audience he gathered, which varied from those of the synagogue to Mars Hill. The evangelists (Peter, Philip, Apollos, Paul) frequently preached to strange audiences in the expectation that, through the foolishness of preaching, people would be supernaturally changed.

Regeneration involves no special feeling or emotion. It need not involve a blinding light from heaven (Acts 9:3-19), but it is as real an event in every Christian's life as in the outstanding example of Paul. Regeneration is what distinguishes Christian from non-Christian as Romans 8:9 makes very clear. To deny regeneration is to deny Christianity.

The doctrine of regeneration is crucial to salvation. Confusion in this area of Christian belief ought to be of great concern to Mennonite educators. True Mennonites have always been regenerate believers. *Gus Konkel, Route 1, Winkler, Man. R0G 2X0* May 4

Don't need Madison Ave.

Dear Editor: I want to congratulate Susan Hiebert for her excellent article "About evangelistic crusades" (Letters, April 27 issue). What she says so well about the crusade effort and its success in Canada applies to the United States as well. What we don't need is the Madison Ave. approach to selling religion. *Harold P. Bloch, 1712 West Wood St., Emmaus, Pa. 18049* May 3

Think and love

Dear Editor: A. Janzen, Spragge, Ontario, (Letters, May 4 issue) struggles with knowing what is the Jesus way of doing things in many situations. He would like to have definite detailed instructions from the Bible as to how to behave in every situation and avoid the painful struggle of thinking things through. But the Bible does not give us exact blueprints. When it does, it is in the context of other times and other customs. In the times of Jesus, people did not organize protest marches as they do in our times.

My old teacher, J. E. Hartzler, used to say, "Rules are many, principles are few; rules often change, principles never do." The underlying principle in the Gospels is love, and we have to figure out how that is applicable today. That is not easy and we will make many mistakes, but God never promised to relieve us of thinking. We just have to ask for God's guidance and then think and love. *Marie J. Frantz, Box 205, North Newton, Kans. 67117* May 2

Minister required

The Grace Mennonite Church invites applications for the position of minister with duties to commence September 1976.

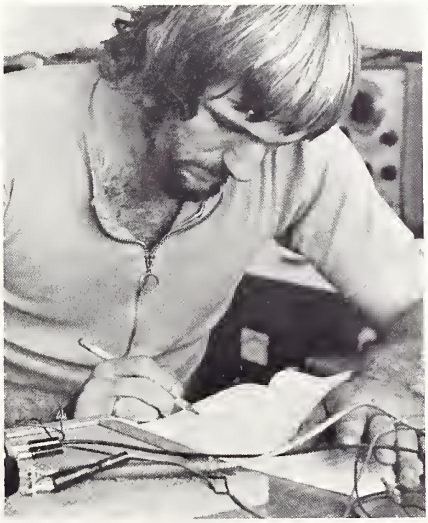
Inquiries and applications should be directed to:

A. B. Janzen
901 Fraser Place
Prince Albert, Sask. S6V 2T6
Phone: 764-4495

Take 2, or 1½ at fjc

Take 2:
2 years of Liberal Arts or
2 years of Career Skills courses in
- Television Electronics
- Farm and Ranch Management
- Child Care
- Secretarial Work

Or take 1½:
1½ years (3 semesters)
- Practical Nursing



name ______

address ______

city ______ state ______ zip ______

phone ______

Add to that:
- strong spirit of Christian caring
- an atmosphere of a uniquely small, rural campus

YOU could really make the scene at

freeman junior college
Freeman, SD 57029

Discussion

What about rebaptism?

David Janzen

Mennonite scholars have chosen to use the name *Anabaptism* for the movement that began in January 1525 in Switzerland. Originally the term was applied to those who practiced rebaptism because one had been baptized by heretics or by bishops who had not remained faithful in times of persecution.

Since the time of Justinian (529), the imperial law code required the death penalty for the heresy of rebaptism. Thus the Anabaptists of the sixteenth century were also legally subject to execution by the state. The term expressed great condemnation.

The Anabaptists objected to the label because they did not regard infant baptism as a baptism, because the conditions for baptism were absent. Baptism as such does not save. Menno Simons said, "Therefore he who seeks remission of his sins through baptism despises the blood of the Lord and makes water his idol." Hans Denck simply said that baptism is no baptism where there is no teaching.

Balthasar Hubmaier argued that water does not save us, but condemns him who would repeal Christ's command. Yet where both are impossible—offender on the cross—faith is enough.

Menno gave the following order for baptism: first teaching, then hearing of the divine Word, thirdly faith, new birth, baptism in obedience to God's Word, then the promise.

That the Anabaptists were opposed to rebaptism can be learned from the fact that they denied that they were practicing rebaptism. But they also explicitly repudiated rebaptism. Hubmaier claimed that, in the baptismal vow and the obligation to love, is a commitment to Christ that remains eternally valid and so, he who is baptized once shall not be baptized again.

Denck said the beginning of the covenant takes place only once, even though it be violated and sought again. But the execution of the covenant must be exercised repeatedly, namely the Lord's Supper.

The Anabaptists would have condemned rebaptism based on a different external form. To them there was only one baptism based on a faith in Jesus Christ that expressed itself in obedient love. Those who trust in the rite as such make an idol of baptism and despise the blood of the Lord as Menno pointed out. The ceremony makes no one Christian, and to view it in this manner is an abuse and superstition.

But even if you commit yourself to believer's baptism, you may inadvertently baptize some who are not true believers. Their enemies raised this objection in an attempt to justify infant baptism where they obviously could not distinguish between a Jacob and an Esau. Denck acknowledged this fact, but suggested that we practice baptism responsibly as long as we discriminate between believers and unbelievers as much as it is possible to do so.

Menno took a similar position when he said: "But know this that should the candidate for baptism come with a hypocritical heart, with feigned faith, his hypocrisy would not be counted to the baptizer as sin, but to the dissembler, for no one knows the heart of man save the spirit of man which is in him."

Nowhere are instructions given to rebaptize even such individuals. It appears that they would treat this as a disciplinary matter. If it becomes evident that the baptized person is not faithful, he would have to be corrected. If correction fails, he has to be banned.

A Mennonite Brethren minister described such a case to me. They had baptized a single girl in good faith. Later evidence indicated that she had been pregnant at the time she was baptized. She had not confessed her sin.

The incident was most embarrassing to the clergy. They had always baptized transfer members from the General Conference churches with the implication that they had not been truly converted when they were baptized and because the "biblical" form (the Bible does not specify a form) of immersion had not been used. In view of the fact that he did not want to make an idol of the form, my source had argued for rebaptism against the counsel of the other brethren. To his mind they had to do so in order to be consistent with their practice of rebaptizing General Conference transfer members.

The incident describes the dilemma into which the Mennonite Brethren Church has maneuvered itself. In a seminar on "Anabaptist research," H. S. Bender maintained that "the pietistic German Baptist influence almost led the Mennonite Brethren out of the Mennonite fold, but at a certain point they called a halt."

To extricate themselves from this dilemma in an Anabaptist fashion, two corrections are indicated. First, they must not make an idol out of immersion baptism. Second, they must give up rebaptism and/or second-class membership for members transferred from churches practicing "Christian baptism," to use Menno's phrase.

We need a stronger emphasis on post-baptismal instruction and discipline as emphasized in Hubmaier's baptismal vow: "If you should sin and your brother knows it, will you allow yourself to be corrected by him once, twice, and the third time before the church and accept brotherly correction willingly and obediently?"

Like the Anabaptists we should be in dialog with one another in order to correct deviations from the true faith.

Director required for Faith and Life Communications

The Faith and Life Communications Committee invites applications or inquiries for the position of a director of communications for the Conference of Mennonites in Manitoba to commence August 1, 1976. The responsibilities include development and production of radio programming for the conference. The director will report to the FLC committee. Salary is negotiable.

Applications available on request. Please forward personal resume with application to:

Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: Henry Loewen, FLC Chairman

Meditation

Feeling useless

Lord, I feel so useless today.
Other women are out there doing great things for you.
  Here I am:
    —stuck in this house which never seems to stay clean
    —just doing dishes and making beds
    —scrubbing floors and dusting furniture
    —washing and mending clothes
    —cooking and baking.
  The tasks seem endless.
I would like to be doing something truly important for you.
  Yes, I worked hard today.
    —I did the laundry,
    —baked bread and rolls,
    —sewed for my daughter,
    —baked Bryan's birthday cake,
    —swept the floors and washed the dishes.
  But I didn't do anything for you!

The answer came—almost inaudibly:
  "My dear, you are being foolish.
    I do not expect 'great' things from you.
    I have a surprise for you:
      Your work satisfies me.
      This morning you encouraged your husband.
      You laid a loving hand on the feverish brow of your sick child.
      You took time to listen to me.
      You prayed for a single missionary at noon.
      You wrote a letter to a bereaved friend.
      You phoned a perplexed friend and reminded her to believe the promises of God.
  No, you are not perfect—
  But I am not disappointed in you.
  I do not look at the type of work you do—nor at the quality of it. (You are not the best cook in the block, but you try.)
  I only want someone to do the 'little' things for me.
  I want a willing heart to do the undesirables.
  So many want to do the big tasks.
  I need someone to do the lesser jobs.
  'Faithful' they are called.
  Will you do these for me?"

Joyfully I exclaimed:
  "I am of worth to you?
  How can that be that the Lord has need of me?"
Falteringly I answered:
  "Yes, I will do these things for you.
  I will need your help for all these tasks.
  I cannot do them alone.
  Remind me often of your promise:
    'Be thou faithful unto death and I will give thee a crown of life.' "
Exultantly I cried:
  "Yes, my Lord, with your help, yes!"

Elsie Epp

Contents

Letter to my daughter on her baptism 366
Covenant: A revitalized model of baptism and communion 367
News 369
Record 375
Letters 376
What about rebaptism? 378
Feeling useless 379
The anticommitment spirit 380

CONTRIBUTORS

Jack L. Mace has held interim pastorates in Kansas and has studied recently at Mennonite Biblical Seminary, Elkhart, Ind., and at Bethany Biblical Seminary in Oak Brook, Ill.

Maynard Shelly lives at 624 Westchester Lane, Newton, Kans. 67114.

David Janzen, Box 594, Niagara-on-the-Lake, Ont. LOS 1J0, formerly the pastor of the Niagara United Mennonite Church, is now active in a ministry to offenders.

Elsie Epp's address is Route 1, Box 135, Marion, S.D. 57043.

Katie Funk Wiebe resides at 208 North Jefferson, Hillsboro, Kans. 67063.

CREDITS

Cover, Roger Wrenn, RNS; 371, 373, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

The anticommitment spirit

Katie Funk Wiebe

Several decades ago two brothers in our church community both decided to become doctors. They had no money. Educational loans were not available at the time. So the younger brother agreed to work at common labor to support the older through medical school. Then the older brother would finance the younger brother's education. Today both are doctors.

When I tell young people about these two brothers, some look at me in unbelief. The thought that one brother would commit himself to the other for five or six years of menial work belongs in the *Guinness book of world records*. In an age of individualism, the price tag on such commitment is too high.

The call to commitment is becoming fainter in numerous areas. At one time it was possible to predict with few exceptions that the couple declaring their vows before the altar would still be living together after many years. Today when the relationship no longer delivers promised happiness and fulfillment, it's everyone for himself or herself once again.

At one time it was possible to equate people's love for God and Christ with their love for the church. Few serious believers had one without the other. If you loved the Lord, you supported and worked for the church. You found strength and encouragement in its fellowship. No longer. Frequently today faith and service have become a private affair between individuals and their God with perhaps token attendance at services and support of the church's causes.

Commitment gets knocked in other areas as well. For some people it seems preposterous to be openly committed to putting in an honest day's work at one's job because such an attitude reeks of the Puritan work ethic. Simple honesty, kindness, and consideration of others have all lost followers because they may deny an individual the opportunity for "doing his own thing."

The anticommitment spirit has become so popular, writes Harold Kuhns in *Christianity today* (November 21, 1975) that it should be considered a "dominant social and intellectual motif." He believes Christians should be more aware of what is happening around them and to them.

Commitment and its companion words, *submission* and *involvement*, have become dirty words because they seem to carry the connotation of the rape of one's individuality. To commit oneself to a person, a cause, or even to God appears to represent the threat of loss of freedom and of opportunity for personal happiness.

Some of the roots of this attitude can be traced to modern existentialist thought which has cut itself loose from any absolute standards. Everything is relative. Because such individuals have rejected a belief in a supernatural God, they have no point of reference to help them make value decisions. They must make all decisions on the basis of their own value systems, which shift with their experience. They set their own values. "What I think is right for me now is the right thing to do."

Elton Trueblood in *A place to stand* writes that people have always broken laws. That is not new. "What is new is the acceptance of a creed to the effect that there really is no objective truth about what human conduct ought to be." And if there is no objective right, then there is no possibility of error. Everyone is always right.

And one can conclude that for such people shame, sorrow, regret, or repentance are impossible, for sin has ceased to exist. Not only do all values become relative, but sensory experience—a reliance on emotions—becomes very important.

One terrifying aspect of this system of thought is that Christians unknowingly have become infected. An emotional religious experience divorced from involvement in serious study, disciplined behavior, and service is attractive to many.

I sense some of this attitude in students and even older Christians who are willing to commit themselves to anything as "long as they feel good about it" and are having a "beautiful" experience.

Such an approach to life seems as dependable as a roof shored up by a wet noodle. Commitment to Christ has other kinds of support systems, but the price runs high: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life" (Jn. 12:24-25, RSV).

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:23 JUNE 8, 1976

Practicing the presence of God

J. C. Wenger

the need

Living in the world of today, with its billboards, newspapers, magazines, radio, and television, all bombarding our minds through the senses, involves the danger of being swept along with the thinking of a sensate and sensual society. So little is related to God and eternity. On the contrary, we are constantly being assured that happiness comes from yielding to the impulses of the flesh and of the carnal mind.

The Word of God informs us that putting the mind on the things of the flesh leads to spiritual death, while putting the mind on the things of the Spirit leads to life and peace. Even the born-again and Spirit-filled Christians are in the New Testament constantly encouraged to set their minds on the things which are above, on heavenly realities. For the things which are seen are but temporal, while the unseen realities are eternal.

The hymns of the Christian church are a powerful witness to the struggles of the children of God to overcome carnality and greed and to be more perfectly conformed to Christ in thought life, in action, and in motivation.

flesh and spirit

The New Testament recognizes three special enemies of true spirituality: outside one's skin are the *world* and the *devil*. Within oneself is what is variously described as the *flesh*, or the old man, or the carnal mind.

The *world* refers to the way of thought and life, together with the values and goals, of those who have refused submission to the Lord Jesus Christ. Worldly people assume that everyone else is as they are: living for money, pleasure, security, and recognition and following the lusts of the flesh, sometimes in a coarse manner, sometimes in a more concealed way.

The *devil*, or Satan, is the spirit who seeks to gain control over the hearts and minds of people so that they do not turn from sin in contrition and penitence, but continue on in a life of secularism and disobedience to God.

The *flesh* refers to those temptations to sin, unbelief, and disobedience which are natural to the sons and daughters of Adam—and which tendencies remain even in the regenerated, though the converted person desires to walk in holiness and love in the power of the Spirit of God.

how to overcome

One of the bits of spiritual wisdom attributed to the late pontiff, John XXIII, was that temptations "should be brushed off like flies." This aphorism is truly insightful. For the Christian, there should not be a battle with temptation. Rather, carnal impulses and thoughts of sin should be promptly recognized as unworthy and summarily dismissed.

How can one have the strength to do this? Such moral and spiritual strength is not of the flesh. On the contrary, the flesh is not subject to God's law, and indeed cannot ever be made subject in human strength. Those Christians who "walk in (or by) the Spirit" have learned that victory is not of one's own resources. As long as life lasts, the flesh will crave to have its own way, wanting sensory satisfaction, praise, recognition, sympathy, revenge, and wealth. But as long as Christians walk in the Spirit they can be overcomers.

the key

There is no quick way to holiness. No spiritual experience can take the place of a moment-by-moment, hour-by-hour walk in the Spirit. It is only as we walk by the Spirit that we do not fulfill the desires of the flesh.

What is involved in making this decision? The answer is the obvious difference between allowing one's thoughts to drift and wander, and the exact opposite—which is to take control of the thought life, so that one fills his or her mind and heart with that which is true, noble, right, pure, lovely, admirable. On such things one sets the mind.

Even then, unworthy thoughts and possible sinful allurements will from time to time arise—and precisely here is the crucial difference between a Spirit-filled person having the strength to brush off temptations, and on the other hand, the way a spiritually cold person gives way to sinful meditations and delights in them. Allowing the mind to wander in sinful fantasy is the exact opposite of assuming Christian responsibility for one's thought life by living a meditative life.

no easy victory

There is no spiritual experience, no magical formula, for overcoming the downward tug of the mind of the flesh. But several positive steps can point the way to heart holiness. The first is meditation on the Word. But to meditate on the Word requires the reading of the Word. It is said that Luther spent four hours a day in Bible study, meditation, and prayer. The apostles, and their associates, who gave us the twenty-seven books of the New Testament, had read much in the Old Testament and meditated on it.

use your pencil

It is so easy to read a chapter or two, close the book, and go on as if nothing happened. It often helps to fasten one's attention onto the text if one underscores. Making marginal notes is also helpful. Some people are blessed by working out their own code of things to watch for: such as a *P* in the margin for a promise, a *W* for a warning, *Ch* for a passage referring to the Church, *CL* for a tip on living a successful Christian life, *R* for the return of Christ, *Pr* for Bible teaching on prayer, and so on.

Instead of buying a marked Bible, why not do your own study, your own marking? We simply must resort to those measures which help us set our minds on the rich content of the Word. This takes time, but there is no way to hurry as one feeds on the Word. Best of all, it is time well invested. The more one reads it with close attention, in a prayerful and obedient mood, the greater the blessing will be. Memorization takes time and energy, but is also a rewarding experience. One can read the Word in a waiting room at an airport, or on a flight; and if reading is impractical for any reason, one can get a real blessing by going over choice verses or sections which have been committed to memory.

from the word to prayer

One cannot by an act of the will decide to enjoy prayer. The colder one's heart, the less desire there will be for fellowship with God. It is the Word which quickens the spiritual appetite and sensibilities. Usually, after a period of real Bible reading and study, there will come a hunger for direct discourse with God through Jesus Christ, and prompted by the Spirit. The heart will then rise to God in adoration, in thanksgiving, in intercession for friends and acquaintances (some of whom stand in special need of strengthening, of encouragement, of healing, of empowerment), and in supplication for one's own needs. The Spirit uses the Word to awaken us to our own need of cleansing, of divine leading, of special grace for this or that task or burden.

the healing community

The Christian life is never lived in isolation as long as fellowship with other believers is a possibility. The prophet of old reports how those who feared the Lord shared with one another and how the Lord listened and caused a book to be written of those who feared him and thought on his name.

Being willing to open up to one's brothers and sisters in the faith brings a double blessing—a blessing to the one testifying and another blessing to those who hear. The subject of such testimony is the goodness of the Lord: how he forgives, restores, provides, leads, and blesses. The motive in giving testimony is not to glorify the self, not to impress others with our superior sanctity or our unusual spiritual attainments: the aim is to help others see how faithful, how kind, how gracious, and how adequate the Lord is. In times of special stress and difficulty, it is also appropriate and helpful to ask for the prayer support of one's believing brothers and sisters.

aids in the meditative life

The greatest aids are reading the Word, engaging in fervent prayer and praise, humble witnessing (without glorifying one's "experience" or attainments), and seeking with prayer and careful thought to live up to the light one has. Especially valuable is the frequent and careful reading of such descriptions of Christian experience as set forth by Paul in Philippians 3 (note his humility and his earnestness) and by Peter in 1 Peter 1 (note his mention of the earthly trials, and more so his joy in the Lord in spite of the fiery trials).

Paul and Peter are not alone in their exhortations. There are such ancient testimonies as Augustine's *Confessions*, Menno's *Meditation on the twenty-fifth psalm*, Thomas a Kempis' *Imitation of Christ*, Thomas Kelly's *Testament of devotion*, and Albert E. Day's *Discipline and discovery*. Such books are not substitutes for the Bible. They are minor aids to the devotional life, but significant nevertheless.

no legalism, yet discipline

We are not living in a dispensation of law. In the New Covenant God writes his law on our hearts in the power of the Spirit. It is not external coercion; it is inner desire. It is not the thought of merit; it is the hunger to know the Lord better; it is not spiritual pride, for the more fully one yields to Christ, the more he is aware of his utter dependence on grace.

David Ewert, of Mennonite Brethren Seminary, Fresno, California, has wisely observed that it is better to be such a faithful disciple that others can testify that we are filled with the Spirit (rather than for us to make such a claim for ourselves): compare humility! Ought we to assert that we are humble? Or should we walk in such a spirit that others can praise God for our walk? It is surely not the part of wisdom for us to report how many times we have read through the Bible, or how frequently we attend the services of the church, or how many hours per week we meditate and pray. But it is our happy privilege to spend much time in the secret prayer closet and to "pray without ceasing"—that is, to live in the spirit of prayer, walking close to our Lord, frequently bringing to him the prayer, praise, intercession, and supplication of our hearts.

Meditate upon these things; Give thyself wholly to them. . . (1 Tim. 4:15).

TRANSCENDE

Will it impro

James Pankratz

Transcendental Meditation is a natural spontaneous technique which allows each individual to expand his conscious mind and improve all aspects of life.

The posters carrying that promise seem to be everywhere. On the posters is the face of an Indian with long hair and beard and with soft, sparkling eyes. He is the Maharishi, the "great teacher." He and his followers bring a message of tranquility, creativity, and happiness, and during the last several years nearly half a million North Americans have tried to improve their lives by using his technique.

Why are people trying Transcendental Meditation, talking about Transcendental Meditation, attacking Transcendental Meditation, and defending Transcendental Meditation? What is Transcendental Meditation?

TM (as the movement is popularly known) is the common name for a movement which has several official organizations: International Meditation Society, Spiritual Regeneration Movement, American Foundation for the Science of Creative Intelligence, and others. The message of all of these is the same. The technique which they teach offers everyone "sound physical and mental health, greater ability in action, a greater capacity to think clearly, increased efficiency in work, and more loving and rewarding relationships with others."

If the offer sounds too good to be true, TM advocates point out that many of these results have been verified in scientifically conducted experiments. TM publications are full of statistics to prove these claims. Thousands of satisfied meditators are eager to testify that TM works. They insist that people who meditate need less sleep, are more rested, less anxious, less dependent on drugs and alcohol, work more effectively and creatively, and feel happier. Many meditators say that TM has transformed their lives.

The technique which generates this transformation is simple. TM is always taught in a series of seven steps. The first two steps are introductory lectures, advertised by posters and newspaper announcements, open to anyone, and free of charge. The next step, for those who are interested, is an interview with an instructor. This is followed by four sessions of personal initiation and instruction during which the meditation technique is described, begun, and discussed. When these sessions conclude the initiate has become an official meditator.

The most important step in this process is the initiation ceremony. The initiate comes to the TM center bringing three pieces of sweet fruit, at least six fresh flowers, and a clean handkerchief. These are the "gift" which must be presented at the initiation ceremony. After paying the initiation fee (currently about $125) the initiate follows his instructor into a small and simply furnished room.

The initiation ceremony begins by presenting the fruit, flowers, and handkerchief as an offering of gratitude to the Maharishi's teacher Guru Dev ("Divine Teacher"), whose picture hangs in the room. The instructor then chants a Sanskrit hymn which expresses gratitude to all the gods and great teachers who have passed the knowledge of this technique to humankind for hundreds of generations. After this the instructor asks the initiate to repeat a simple Sanskrit word, a mantra. This mantra is the special formula which this initiate will use when meditating, and it is not to be disclosed to anyone else.

Once the initiate has learned to pronounce the mantra properly, he is told to close his eyes and repeat the mantra without moving his lips or tongue. This helps the mantra to become a natural part of the meditator. The mantra is important as a means of helping the meditator to relax. The Maharishi teaches that each mantra is important for its sound, its vibration, and not for its meaning. Each person's consciousness pulsates with a particular rhythm, and it is the responsibility of the instructor to detect the rhythm of each initiate and then to select a mantra which will pulsate with the same rhythm.

As the meditator relaxes by using the mantra, he is told to allow his mind to roam freely, to think and to remember whatever comes to mind. The process should be natural, automatic. Whenever the meditator's mind returns to the conscious level (when he becomes aware that he is meditating) and he is tempted to try to force his mind along a specific line of thought, he is taught to repeat the mantra again to relax his mind and to allow it to move freely to other thoughts and memories. The meditator is told to use this technique twice a day for about twenty minutes each time.

After this initation ceremony the meditator returns to his instructor three more times for discussions of his experiences while meditating. After these sessions he may return occasionally for "checking," or he may, after many months of meditating, participate in a training pro-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans 67114, and at additional mailing offices. Subscriptions in U.S. and Canada, $8.00, one year; $15.50, two years, $23.00, three years; foreign, $8.50 per year. Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main St., Box 347, Newton, Kans 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans 67114.

AL MEDITATION:

our Christian life?

, Maharishi Mahesh Yogi

gram for instructors. But essentially, after these sessions, he is a meditator.

In a sense, that is all there is to TM—just a simple mediation technique which can be learned in a few lessons and which can be practiced in two 20-minute sessions each day. And yet TM advocates say that this simple technique reduces heart and respiration rates, stimulates creative brain activity, makes people less dependent on drugs and alcohol, helps to reconcile marriages, and makes anxious people peaceful. It does all of this, they say, because it allows people to follow their natural tendency toward happiness and self-fulfillment.

The assumption behind this technique is that people have the physical, emotional, and mental capacities to be happy and self-fulfilled and are unhappy only because they do not utilize their potential.

And that suggests the goal of TM. Unlike many meditation systems, TM is not intended as a means of withdrawal from society. On the contrary, TM's purpose is to "fit people for action." That is why the supporters of TM emphasize the practical results of meditation. For them the proof of TM can be found in the lives of thousands of satisfied and happy meditators who are deeply involved in normal social life.

Yet despite the enthusiasm of thousands of happy meditators, TM is encountering increasing criticism, and much of that criticism is coming from Christians. Some of the critics point out that TM is not unique as a system of meditation and relaxation. Similar techniques have been developed in nearly all the major religious traditions of the world, including Christianity. During the last few years scientists have developed similar meditation techniques for use in controlled experiments. This criticism is not an attack on the results of meditation, but it does seriously question the need for the rituals and secrecy which are part of TM.

For Christians a serious assessment of TM must take into account the religious nature of this form of meditation. The TM movement clearly claims that it is no threat to Christian faith; in fact, it claims that Christians who meditate will find that their Christian life will improve significantly. Most TM advertising emphasizes that the movement is nonreligious and that TM techniques can help people of all faiths to be better adherents of their own traditions.

But TM, despite its supporters' protests to the contrary, is Hindu in origin, assumptions, and procedure. The Maharishi Mahesh Yogi developed this meditation technique after living for many years as a disciple of one of India's great religious leaders, Swami Brahmananda Saraswati. For six years after Swami Brahmananda's death Maharishi meditated and taught in India, but in 1959 he began to carry his message abroad. Since then he has traveled throughout the world establishing centers to teach TM. His movement is now strongest in the United States, and most of the leadership for the movement presently comes from the United States.

Of course, TM cannot be dismissed simply because it originated in India; that by itself neither commends nor disqualifies the movement. The assumptions of TM, on the other hand, are quite another matter.

One of the fundamental premises of TM is that human unhappiness is the consequence of our failure to use our full potential. Our vast resources lie trapped within us because we are unaware of them and unable to release them. Our human predicament, in other words, is an internal one.

Consequently the remedy which TM proposes is also an internal one. Through meditation we are able to move to more refined and subtle aspects of our being and draw on the mental, emotional, and spiritual resources which are largely unused. TM literature frequently insists that the resources which we draw upon to give us happiness are our own and come from within us.

For the Christian, TM's analysis of the human predicament and its proposed remedy is incomplete. Humanity's relationship to God, the concept of sin, and the conquest of death through Christ have no place in TM. All of these omissions amply demonstrate that while TM has attempted to remedy people's alienation from themselves, it has ignored their alienation from God. The Christian position on this issue is clear: the fundamental human problem is humanity's alienation from God.

Another premise upon which TM is based is that the meditation technique is effective even if the meditator does not believe in it. A recent advocate of TM has put it this way: "Because TM is a spontaneous process of direct perception, faith or belief is irrelevant. Whether a man is a believer or a skeptic, if he follows the directions of the teacher, the process works, quite automatically."

This guarantee of success without trust is very different from Christ's own warning that there will be those who have used his name to do great deeds, who will nevertheless be condemned because they had no relationship to him (Mt. 7:21-23). The mechanical guarantee of TM is like magic, not like Christian faith.

The technique which TM uses is explicitly Hindu. The initiation ceremony itself is referred to as *puja*, the most common Sanskrit word for "worship." The procedures which are followed are common steps in Hindu worship: footwear is taken off to show respect, an offering is made to express gratitude and dependence, and a hymn is chanted to acknowledge the greatness of those being worshiped. The TM *puja* acknowledges the meditator's dependence on several Hindu gods as well as on several important Hindu religious leaders throughout the centuries.

Supporters of TM often try to minimize the importance of the initiation *puja*, and yet no one is allowed to become a meditator without participating in this ceremony. The ceremony implies that the power of this form of meditation is based on the fact that it has been passed down from the gods to humanity in an unbroken tradition. It is no mere invention of a twentieth-century Hindu.

In fairness to Maharishi, it seems only right to say that if he wishes to acknowledge his dependence on his gods and on his teachers, we can hardly say that he does not know what he is doing. He is placing this technique firmly within the Hindu tradition, and in doing so he is simply being accurate.

What this means for Christians should be clear. Christians cannot acknowledge their dependence both on Christ and on the Hindu deities Vishnu and Siva. Christians who attempt to do this have either of two results: either their interest in Christ diminishes as their interest in TM increases, or they give up TM as they experience the freedom and fullness of Christ.

Although TM is incompatible with Christian faith, our rejection of it should not be so quick and so smug that we miss the importance of the popularity of this movement. People are attracted to it because it not only promises them peace and fulfillment, but also because it provides them with a means of achieving these goals. In an age of anonymity, speed, and psychic overload, a method of gaining tranquillity is eagerly welcomed.

We Christians have largely forgotten that Christ, who is our Savior and our model, spent a great deal of time praying, fasting, and being alone. We have lost the capacity to withdraw, to be quiet. Even our "quiet time" is usually filled with a bustle of activity; we read about God, we speak to God, but we rarely listen to God.

The success of TM should make us all aware that there is a great need in our society and that many people assume that Christian faith has no adequate response to that need. Our responsibility is to provide much more than a refutation of TM. It is to provide living evidence that the God of peace lives within us.

Suggestions for reading

1. Two easily available books by Maharishi which state his ideals and methods:
Meditations of Maharishi Mahesh Yogi, Bantam Books, 1968
The science of being and art of living, International SRM Publications, rev. ed., 1966. Recently reissued as *Transcendental Meditation*

2. Two easily available paperbacks about TM by supporters of the movement:
Jack Forem, *Transcendental Meditation*, Dutton & Co., 1974
Jhan Robbins and David Fisher, *Tranquillity without pills*, Bantam Books, 1973

3. Information and evaluation of TM is often found in a variety of periodicals. The following are merely a few examples:
Atlantic monthly, October 1975
Psychology today, July 1975
Time, October 13, 1975

4. Christian responses to TM are increasing. Probably the best continuing source of well researched information about TM is the Spiritual Counterfeits Project of the Berkeley Christian Coalition, Box 4309, Berkeley, California 94704. This group has a variety of inexpensive pamphlets about TM. InterVarsity Press has published an inexpensive pamphlet entitled *TM*, by David Haddon. Christian periodicals are publishing articles on TM quite frequently. One of the most recent articles was in the January 1976 issue of *Moody monthly*.

News

New churches join Pacific District

The Pacific District Conference is relatively small and scattered from Arizona to Washington. But growth is coming through the formation and acceptance of new congregations.

Two of these new congregations—house fellowships in Tucson, Arizona, and Reno, Nevada—were accepted as members of the Pacific District Conference at its annual sessions May 21-24 in Paso Robles, California.

The Pacific District—already a diverse collection of congregations—is adding to its diversity with the addition of these new fellowships. Both are small (under a dozen members), meet in houses, and have been involved in ministry to those outside their fellowship, although their theological stances differ in many respects.

The Reno Mennonite Fellowship began in the summer of 1973 with a group of young people from the Jesus movement, who saw a need for a "ministry to the streets." They offered hitchhikers a place to stay, told them about Christ, and fed and clothed them. Their ministry to transients is smaller now, but a household of three single men in the congregation still takes in one or two people on this basis.

The Reno Fellowship first heard of Mennonites when they picked up a young hitchhiker who was a Mennonite. Instead of staying just one night, he stayed the whole summer of 1974 and helped the group in its ministry.

Their second contact with Mennonites was in 1975 when they heard that four Mennonite Central Committee workers had remained in Vietnam after the Communist takeover. They contacted the workers' families in the U.S., and as a result of those phone calls Stanley Weaver (of the Mennonite Church) and David Whitermore (of the General Conference Mennonite Church) came to visit them.

THE CHURCH OF JESUS CHRIST
EXIT

Representatives of two new congregations are welcomed into the Pacific District Conference. From left are Eli and Irene Miller and daughter, Tucson Mennonite Fellowship; Ted Fast, outgoing district conference president; and Mark and Alice Shipman, Reno Mennonite Fellowship.

"They seemed to care about us," said Mark and Alice Shipman, Reno Fellowship representatives at the Pacific District Conference sessions.

"What attracted us to the Mennonites," said Mark, "was discipleship. Mennonites didn't believe that when you are saved, then you just sit down and soak up the grace. And then there was the faith we saw in people like Stan Weaver, Olin Krehbiel, and Palmer Becker.

"I had been an ultra-Pentecostal. Everything there seemed to be based on feeling. But Mennonites seemed to say, 'Whatever comes, praise God.' We found our doctrine agreed with Mennonites. So many churches didn't believe in discipline and disfellowship. But we're wrestling with the war issue."

While the Reno Fellowship has a strong leadership pettern vested in an elder and deacons, the Tucson Mennonite Fellowship, also accepted into the Pacific District, follows a shared leadership pattern.

In the fellowship of "nine committed members and six more participating," six persons have been given different leadership functions: spiritual ministry, coordination, and outreach. However, leadership of the fellowship's Sunday morning meetings may be rotated among even more people.

"Everybody gets a chance to participate if they want to," said Eli and Irene Miller, whose family represented the Tucson Fellowship at the conference.

The fellowship, formed in 1973, includes both settled families and university students.

For a time the fellowship operated a group home for delinquent boys, with a voluntary service couple in charge. However, it has closed now because of changes in government regulations; the court will no longer assign "social delinquents," such as runaways, to such homes.

Last year another Mennonite fellowship in Tucson, the Evangel Mennonite Church, was voted into membership of the Pacific District Conference. The Evangel

Church operates a more traditional, pastor-centered program.

All three new groups have been accepted, or are applying, for membership in the Southwest Conference (Mennonite Church).

During the Pacific District Conference sessions, A. J. Klassen, professor at Mennonite Brethren Biblical Seminary, Fresno, California, presented four talks on the nature of the church: specifically the pouring out of spiritual gifts on all members of the church, the witness of discipleship, and the marks of the true church.

"Our problem," said Mr. Klassen, "is that we have exalted the work of the minister as being so different from the rest of God's people that the rest of God's people no longer have a ministry. . . . We are to be a ministering church, not a minister-sponsoring church."

He said he was not speaking against the pastoral system, but he suggested more complete discernment of the gifts of all members of the church.

Naomi Lehman of Berne, Indiana, president of Women in Mission of the General Conference Mennonite Church, gave the Sunday morning sermon on the roles of women in the church. She said women should offer themselves in all ministering roles in the church for which they have gifts, in nontraditional as well as traditional roles.

In its business sessions, the conference adopted a resolution asking its member congregations to study the Mennonite Central Committee Peace Section statement on "Christians and the bicentennial."

A budget of $46,420 was adopted, up from $36,585 last year. Most of the increase in income is expected to come from the General Conference's Commission on Home Ministries, which is providing the district with some funds for starting new churches.

The district provides home missions support to churches in Phoenix, Tucson, and Tempe-Mesa, Arizona; Newport and Seattle, Washington; Portland, Oregon; and Orange, California.

Officers elected at the Pacific District Conference were Elmer Friesen, Peace Mennonite Church, Portland, Oregon, as president; Floyd Quenzer, Mennonite Community Church, Fresno, California, as vice-president; Minnie Franz, Menno Mennonite Church, Ritzville, Washington, as secretary; and Homer Andres, Glendale Mennonite Church, Lynden, Washington, as treasurer.

Next year's conference is scheduled in Aurora, Oregon. *Lois Barrett*

South Africans hear about nonviolence

"Even though church spokesmen here scold the Program to Combat Racism [of the World Council of Churches] for supporting violence, I did not find anyone who had been seriously thinking or reading about the question of nonviolence," said John Howard Yoder at the end of a three-week visit to South Africa.

Mr. Yoder, North American Mennonite theologian who visited South Africa under the sponsorship of Mennonite Central Committee, said he was somewhat surprised to find out how little memory there was in South Africa about nonviolence, since that country had been a center of action for such practitioners of nonviolence as Gandhi and Albert Luthuli.

Because of the lack of serious thinking or study, even those interested in bringing about change in South Africa lacked an overall strategy for achieving their ends by nonviolent means. "There doesn't seem to be any strategic thinking on the processes of bringing about social change," he said. There seems to be a sense of resignation even in the "significant body of white opinion unhappy about the regime."

"The argument is that nonviolence has not worked in the past, as at Sharpeville in 1960," said Mr. Yoder. "But clearly violent methods have been equally unsuccessful in bringing about change," he reminded them.

Mr. Yoder emphasized that his nonviolent stand was based on the "global impact of Jesus Christ." Jesus, he said, was tempted by strategies of violent revolution, "But he set this aside for other strategies, and I believe that if we call ourselves Christian, we should follow Christ in this."

Pacifism, he emphasized, does not mean passivity. "We speak of nonviolent action." Nor does the imperative for nonviolence apply only to those who want to overthrow the system; it applies equally to those who are upholding the status quo by force who claim to be Christians.

John de Gruchy of the University of Capetown divinity department said that people in the Western Cape who heard Mr. Yoder "have been made more aware of the question of nonviolence as a live issue."

In Grahamstown, his visit is likely to result in the setting up of a study group to pursue investigations into nonviolence. In Pretoria, the issues raised be Mr. Yoder will form an important part of the next conference of the Missiological Society, which has many Afrikaner academics in its membership, said Professor David Bosch of the University of South Africa. *EcuNews, the news service of the South Africa Council of Churches*

Minorities ignored, seminar contends

Minorities in America, especially blacks, were very much in sight during the 1960s, but now, for the white ethnic Mennonite church they are effectively out of mind.

This was the consensus of fifteen Mennonites recently who met at the Germantown Mennonite Church in Philadelphia. They had gathered in response to an invitation extended to churches in the Lancaster, Franconia, and Eastern District conferences to a seminar on black, white, and Indian relationships in the Mennonite experience. The small attendance probably reflected more than the lack of full-color brochures and media blitzes to advertise the event. Vital concerns attract audiences; nonvital concerns do not.

Speakers were Hubert Brown, director of student services for Mennonite Board of Missions, who spoke on the history of black-white relations in America; Emma LaRoque, a Metis Indian from Alberta now studying at Associated Mennonite Biblical Seminaries in Elkhart, Indiana; and Robert Ulle, director of the Germantown Mennonite Center who spoke on religious aspects of the antislavery movement.

Assessing the present situation and future prospects, Mr. Brown quoted an African proverb: "When the waters are quiet and silent, that is when a person drowns." The nonwhites present objected to the current mood of the Mennonite church to turn over the cross-cultural agenda to them, insisting that white ethnic Mennonites must invest more resources in the justice issues that come to focus in cross-cultural relations. Some saw Mennonites avoiding the cross-cultural issues by focusing on militarism, personal life-style, or koinonia-group concerns. *John K. Stoner*

The Mennonite
Overseas Mission Edition
encompass

JUNE 8, 1976

EXPLOSION IMMINENT

The Challenge of Taiwan's East Coast

by Otto Dirks

"Outer Mongolia" is the designation sometimes given to the east coast of Taiwan. But that is fast changing.

Taipei
Taichung
Hwalien

The evangelistic challenge of the east coast is growing dramatically. Several population centers with large cement or sugar corporations, pulp mills, marble factories, or experimental farms have been steadily expanding, yet have not been adequately covered evangelistically. Several years ago the city of I-Lan asked for five missionary couples to work in five new housing areas, but to my knowledge the call went unanswered. Receptivity to the gospel has also been increasing over the past few years. Christian community development and projects and institutions of mercy and service have prepared the soil and sown much seed. The harvest is upon us. Will there be enough workers? Finally, *the isolation is ending.* The last railway link between Taipei and Hwalien will be completed by 1978; ferry service between Taipei (Keelung) and Hwalien, the biggest city on the east coast, has been inaugurated; the Hwalien harbor is being enlarged, and hydrofoil transportation is to be introduced—all this to supplement regular bus and air communication between the capital and Hwalien. An explosion in population, commerce, and industry is imminently expected. Will there be an explosion in evangelism?

That depends . . . ! Historically and resource-wise the precedent and potential are there. Chi-oan led her Taroko tribe to Christ in a large people movement. Other mountain tribes on this coast have come to the faith, until over 65 percent of them are Christian. The Mustard Seed institutions and those of the German Sisters have had great evangelistic impact. The Hwalien Harbour Presbyterian church has alone founded more than seven daughter churches. A Bible "seminary," begun in Yu-Shan for the mountain tribes, has for years been training Christian leaders. The story of our own Mennonite Christian Hospital, mobile clinic, public health, community development, and evangelism needs to be heard also.

Of the twenty or so churches in the immediate Hwalien area, two are Mennonite. I am temporarily pastoring the Po-Ai Church. Started nearly twenty years ago with English Bible classes and evangelistic services, various hospital personnel and other missionaries have helped in its growth and outreach. It is difficult to get national pastors to come to the east coast and to keep members from moving to Taipei. Nevertheless, many exploits of faith and outreach could be told, and many people have been changed as they lived near or "moved through" this church. Present membership and attendance stands at forty. A choir, a youth group, Sunday school, English classes, children's work in a neighboring village, Bible studies down the coast, a visitation program, and a good spirit characterize the work. Several exciting things are in the hopper:

1. For the first time the church has elected elders and deacons, three men and three women.
2. The church decided not to move out of the inner city but to rebuild and enlarge here.
3. A national pastor is coming this summer.

THIS TIME

Let the Women Come

I was awakened by the rain beating down on the tin roof and by a baby that had rolled over onto my mat. As I put it back near its mother on the mat next to mine, I realized it was already dawn. The mat on the floor had become a welcome place of rest, and I realized I had slept soundly all night. The tea water was heating on the charcoal burner, and I must get my bucket of water and take my bath. In a short while we would be sitting together on the floor eating breakfast of tea, peanuts, and bananas.

Near the end of the second seminar, I was still wondering whether the teachers we had chosen, the curriculum we had planned, the materials we were passing out would really be the right ones. The women had expressed their diverse needs:

Why are you not teaching us how to make soap? That is one of the main reasons why we came.

We would like to teach, and we've had some training in school but have nothing in our hands (visual aids) to help us explain things.

Hunger, hunger, hunger; it makes divisions in the church. It produces lethargy; there is just no strength. . . .

The men always go away for conferences and training, but this is the first time the church has called us for any kind of training.

Last September the newly organized commission of Deaconess Work of CMZ (Zaire Mennonite Church) set as its goal for 1976 giving fifty women two weeks of intensive training. With encouragement and financial assistance from Africa Inter-Mennonite Mission and Mennonite Central Committee, the seminars were organized. This year's emphases are on Bible, nutrition, health, sewing, organization, and leadership. Each year the emphases will vary.

Because of different languages and geographic regions, we decided to hold three separate seminars. These offer women from isolated areas a chance to get acquainted, share problems, and search together for solutions. The seminars are planned and directed by Sara Regier, Nyanga, and Madiwasa Yongo, Mukedi. Spiritual counselor for all seminars is Sengu Makuama, president of women's work in CMZ.

"Why were you chosen to come to this seminar?" asks Sengu at the opening meeting. Women arrive shy, uncomfortable, suspicious. They seldom experience leaving home, hearing new ideas, or learning. As the seminar progresses, a woman begins to grow within the group. She becomes aware of her worth and potential as an individual. She is inspired to go back home to share new ideas and methods and to give hope to her family and church.

Resource people for the seminars are women who have worked in sewing classes or had some training in nutrition, pastors, nurses with public health training, and missionaries. Through formal teaching, demonstrations, discussions, and "doing," they explain changes that are needed to improve the spiritual as well as physical life of women in Zaire. *Sara Regier*

Explosion Imminent

Continued from page 1

4. Regular monthly film evangelism is attracting people from the community.
5. Po-Ai, together with Meilun church and the hospital, is planning to found a new church in the Hwalien area and to support small home Bible study groups begun by the hospital.

Certain points of *strategy* will need to be observed to bring about an explosion. Prayerful cooperation with other Christian groups in the area is necessary, e.g., supporting large evangelistic campaigns. Mennonite Christian Hospital, Po-Ai and Meilun churches will have to work together to begin new congregations and do hospital follow-up work. As the Fellowship of Mennonite Churches in Taiwan takes more control of the hospital, it will have to pay more attention to needs for workers, resources, and church founding in eastern Taiwan. We who are here, however, can not wait for outside help, but, trusting the Lord, need to begin training, developing, and using our own personnel and resources to meet the challenge of the east coast.

TAIWAN CHURCH WEATHERS TIME AND TYPHOONS

The first services of the Meilun Mennonite Church were held in the home of missionary W. C. Voth in September 1957. Helping to establish the congregation were Marie Regier Frantz, Palmer and Ardys Becker, Peter and Lydia Kehler, and doctors and nurses from Mennonite Christian Hospital. Two years later Rev. Mark Chen was appointed full-time pastor. Since 1963 Rev. Tsai has served in this capacity. The original church building was severely damaged by a typhoon in 1967, and it became necessary to build a new one. There are now fifty-four members. Attendance at worship services averages seventy.

Regular Sunday school and an intermittent English Bible class are conducted. Worship services held in Taiwanese are translated into Mandarin. An elected church board including an appointed missionary conducts the business. Wednesday prayer meetings with Bible study are held. An active young people's group of about fifteen meets Saturday evenings and serves as church choir. Mr. Sherman Liu assists the pastor with the youth work.

Typhoon Nina struck the Hwalien area on August 3, 1975, leaving much destruction in its wake. The Meilun Church young people helped Mr. Liu distribute relief goods in Jya Wan, a Taroko mountain village, and clean up at the badly damaged TB sanatorium nearby.

Presently the Meilun Church is cooperating with the Po-Ai Mennonite Church in establishing a new place of worship in Hwalien. *Carl Epp*

The Scene Has Changed at Cachipay

When they were children, Luis and Otilia attended Cachipay School in Colombia because their parents were diseased with leprosy. Luis later became a pastor, serving the congregations in Anolaima and Girardot. Otilia became his wife. But today they are back in Cachipay.

Luis and Otilia Lugo

THERE'S GOLD AMONG THE GLITTER

Many young people in Colombia are desirous of cultural interchange with families in the United States. At present, four youth from the Mennonite Fellowship in Bogota are involved in the program, and four others are anxiously awaiting their opportunity. All of the experiences are not positive, yet being a trainee for a year leaves the participant with a happy feeling. For the trainees to live with North Americans, and for these to go to Colombia in work programs has been a satisfying adventure in international relationships.

In recent years the anti-leprosy fight has been so successful that it is no longer necessary to have a special school for this type children. The scenic, mountain-surrounded Mennonite property, purchased nearly thirty years ago, is now being used as a day school and, perhaps more important, as a retreat center for all Christian groups who may rent the grounds for a nominal fee. Many people also go there for vacation or rest. The campground can comfortably house about eighty people, but groups of over three hundred have been accommodated on occasion. The four Mennonites-Encounter-New-Neighbors-Overseas groups that have visited Colombia have done much to give the entire facility a good face-lifting, so that at present it is indeed a beautiful, though simple place—and there may be good reason for some calling it "the branch office of heaven." Since there is no winter in Cachipay, the grounds are always green and the swimming pool can be used the year round.

Luis and Otilia Lugo are in charge of the retreat grounds. Otilia is also the director of the day school that is housed on the grounds, and Luis is president of the Confederation of Mennonite Churches in Colombia.

Relaxing at a retreat

SURPRISE LEARNINGS IN SUMMER SERVICE

"I am thankful that God allowed me to come to Japan and be used by Him. What I've learned will be of value to me all my life," writes Bob Schmidt who, with his wife Beth Thiessen Schmidt, served a summer internship assignment under Commission on Overseas Mission and Columbia Bible College.

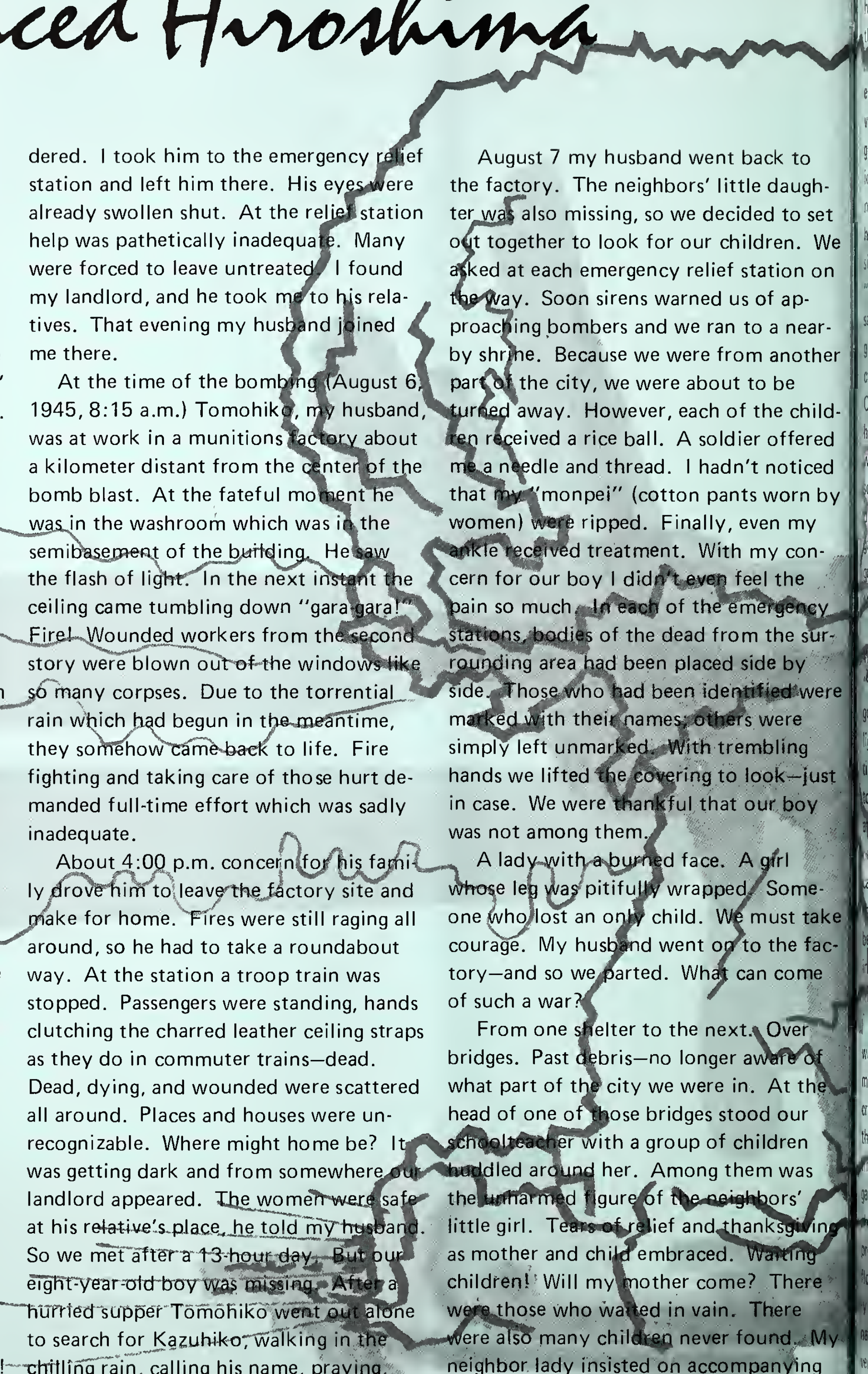
The Baba Cho Church, a Mennonite congregation in Kobe, where missionaries Bernard and Ruby Thiessen are working, welcomed them to participate in tract distribution, teaching English, Bible study, children and youth meetings, and camp work.

At Gateway Gakuin, a Christian school supervised by TEAM missionary D. T. Dale, Bob spent many hours teaching English, which included lessons from Proverbs, counselling with students, and assisting with Sunday English worship services.

Japanese study English for a variety of reasons: as a required subject, a hobby, preparation for marriage, job promotion, or as a status symbol. Bob discovered that this interest in English and things foreign provided opportunities to share his Christian faith.

Bob also gained new insights into missionary life. "I saw that missionaries need not only financial support but also prayer. Like us, they fight temptations and worry about problems. Sometimes they fail and have to get back up just as the rest of us do. I no longer idealize missionaries as super saints. Knowing they are like me makes it easier to pray for them." *Virginia Claassen*

I Experienced Hiroshima



by Setsuko Kokubu
as told to Anna Dyck

We were bombed at Hiroshima. I was walking along the road near the marketplace returning from an errand, leading our four-year-old daughter. Our third child was due any time. I sought the shade of the buildings as I walked. There was a sudden white flash and a "doka-an" explosion! "A gas explosion?" I thought. But there was no time to think further. The building tumbled. I was caught under it. One leg was pinned down. I was thankful that my body hadn't been hit. My little girl was free, and I sent her to call for help. Someone else seemed to be in the same predicament as I, but a child's voice from the outside called, "Mother, hurry and get out. The fire is coming closer!" I forced my leg free with all my strength, scraping it to the bone and hurting my thumb at the same time. But to be burned alive was unthinkable.

I reached home. The house was still standing, but the fire was coming closer. I stuck a few things that caught my eye into the "ofuro" (bath) and fled. Our boy Kazuhiko took classes in the nearby hall. The hall had collapsed. About half the children had met their end. Someone told me Kazuhiko had had a cut on the head, but had run away somewhere. The fires were indeed coming closer. Pouring water over ourselves, we ran between the fires and fled towards the river. I saw people with burns. Some had torn off their clothes, frenzied with pain; some had only a blanket over them; some had faces swollen—unrecognizable.

It began to rain. If only this would stop the fires. Even people far removed from the center of the conflagration, farmers cutting grass, anything exposed to the heat of the flash was burned—charred!

A little seven-year-old followed me. Feet, hands, face were blistered. "Where's my mother? Where's my mother?" he kept asking. "What of my boy?" I wondered. I took him to the emergency relief station and left him there. His eyes were already swollen shut. At the relief station help was pathetically inadequate. Many were forced to leave untreated. I found my landlord, and he took me to his relatives. That evening my husband joined me there.

At the time of the bombing (August 6, 1945, 8:15 a.m.) Tomohiko, my husband, was at work in a munitions factory about a kilometer distant from the center of the bomb blast. At the fateful moment he was in the washroom which was in the semibasement of the building. He saw the flash of light. In the next instant the ceiling came tumbling down "gara-gara!" Fire! Wounded workers from the second story were blown out of the windows like so many corpses. Due to the torrential rain which had begun in the meantime, they somehow came back to life. Fire fighting and taking care of those hurt demanded full-time effort which was sadly inadequate.

About 4:00 p.m. concern for his family drove him to leave the factory site and make for home. Fires were still raging all around, so he had to take a roundabout way. At the station a troop train was stopped. Passengers were standing, hands clutching the charred leather ceiling straps as they do in commuter trains—dead. Dead, dying, and wounded were scattered all around. Places and houses were unrecognizable. Where might home be? It was getting dark and from somewhere our landlord appeared. The women were safe at his relative's place, he told my husband. So we met after a 13-hour day. But our eight-year-old boy was missing. After a hurried supper Tomohiko went out alone to search for Kazuhiko, walking in the chilling rain, calling his name, praying, "Just let him be alive, please, just let him be alive!" All around were people suffering and dying, but there was no sign of our son that night.

August 7 my husband went back to the factory. The neighbors' little daughter was also missing, so we decided to set out together to look for our children. We asked at each emergency relief station on the way. Soon sirens warned us of approaching bombers and we ran to a nearby shrine. Because we were from another part of the city, we were about to be turned away. However, each of the children received a rice ball. A soldier offered me a needle and thread. I hadn't noticed that my "monpei" (cotton pants worn by women) were ripped. Finally, even my ankle received treatment. With my concern for our boy I didn't even feel the pain so much. In each of the emergency stations, bodies of the dead from the surrounding area had been placed side by side. Those who had been identified were marked with their names; others were simply left unmarked. With trembling hands we lifted the covering to look—just in case. We were thankful that our boy was not among them.

A lady with a burned face. A girl whose leg was pitifully wrapped. Someone who lost an only child. We must take courage. My husband went on to the factory—and so we parted. What can come of such a war?

From one shelter to the next. Over bridges. Past debris—no longer aware of what part of the city we were in. At the head of one of those bridges stood our schoolteacher with a group of children huddled around her. Among them was the unharmed figure of the neighbors' little girl. Tears of relief and thanksgiving as mother and child embraced. Waiting children! Will my mother come? There were those who waited in vain. There were also many children never found. My neighbor lady insisted on accompanying me as we continued to search for Kazuhiko.

Dead and dying still lay everywhere. Soldiers and first aid staff were picking up and treating those whom they could.

Those who looked like they were beyond help were simply left to die. There were those who realized they were being left and called pitifully, "Please take me, ple-e-ease take me!" I can still hear their voices. We would have liked at least to give them a drink of water. My companion had her three children, and I, pregnant, was leading our four-year-old by the hand. We had a difficult time. Finally, I simply sank down from sheer exhaustion. "There's water just up ahead," someone said. A bicycle passed. A nine-year-old girl sitting behind her father on the bicycle, seeing me, called, "Kokubu Obachan, I saw Kazuhiko!" Suddenly I had new strength and got up to get the water. We continued on to the next school. We must make it there before dark. There stood my husband at the gate—he had met the person who had graciously taken our boy to a safety shelter.

We stayed at the school for the night. We heard many versions of what the "thing" was. In about three days word got around that it had been a deadly lightbeam-like bomb. People told of victims screaming for help, but without tools or materials they were unable to do anything, so had just left. Pathetic, unbelievable stories. That evening word came from the town office informing us that a register of missing children had been completed and that parents searching for children were to come to the office at ten the following morning.

August 8, just before ten, we made our way to the town office. The list was much too short. Many anxious parents crowded around. Our boy's name was there! We had the address, but now to find the house. Each person we asked gave us different directions, but finally about 3:00 p.m. we found it! As we approached we saw a child sleeping on the floor in the outer hallway. We were hardly within earshot yet, but I called his name with all my might. He looked so very small! He heard and came running. I have never had the opportunity to thank the person who rescued our boy from the debris of the classroom and took him to a first aid station and safety.

Many of the people employed in Hiroshima were from outlying areas, and relatives came to look for family members, many in vain. The loss of life is so meaningless. There is no purpose to it. It is those who have absolutely no relationship to the war itself who become the innocent victims of sacrifice. War should be avoided at all cost! War should be a hated thing!

August 9 we left the schoolhouse planning to return to Kagoshima where my mother lived. One of the teachers, realizing our intentions, gave us two loaves of dry bread. Medications were running out, so cucumbers and potatoes were grated and applied to wounds. Unsanitary, perhaps, but soothing to burns.

The west station of Hiroshima city hadn't been bombed so we decided to head that way. En route we met Kazuhiko's kindergarten teacher. She came running, embraced him, and wept. She had lost both her husband and child in the blast. A soldier came by and picked up our little girl. "I have a daughter just about your size!" We were able to sleep at a friend's house near the station, and finally August 10 at 9:00 a.m., we boarded the train for Kagoshima. Trees as far as Miyajima were scorched from the bomb. We could see bodies that had been washed out of Hiroshima as far as Yamaguchi Ken. With the terrible burns people plunged into the river for relief and were washed out to sea. At Shimonoseki we learned that Nagasaki had suffered from the same type of bomb. As we passed through the countryside we saw towns burning here and there.

Due to a bombed-out bridge we had to leave the train at Kami-Sendai and walk to the station. Bomb warnings sent people to the shelters. We too made to enter, but were told, "This is for station employees only. You'll have to cross the hanging bridge to the one on the other side." We did. We found a small shrine with flowing water nearby and washed up as best we could. For the children's sake we asked two or three people to share some food but were refused. However, a kindly Korean gave us a cooked squash and shared some rice mixed with cowpeas. The children were so happy for the food. Then, hearing of our plight, they closed the shutters and told us to rest until train time. A million thanks is not enough!

Early on the morning of the thirteenth we finally set foot in Kagoshima. My mother had heard of the bomb and the many dead in Hiroshima, but since she hadn't seen any dream or vision about us, she was sure we must be alive. She had stayed at home, fully expecting to welcome us. And here we were. All of us, and safe.

August 15 marked the end of the war. On the seventeenth we went to Takajo and moved into a house back in the mountains made available to us by one of our relatives. Before the end of the year we moved into the town of Takajo.

Problems followed us. There was much illness in the family, perhaps partly due to malnutrition but also due to the Hiroshima experience. We lost all our hair before the end of the year. We were thankful that it grew back. My husband went to Hiroshima to work, but the factory had closed down. He found employment in Miyazaki city, but due to illness that, too, was unsatisfactory. I took on a sewing job for a while, but with four children (another son was born to us) it proved a difficult time.

Our oldest son visited Hiroshima just before he graduated from university. Many of the victims didn't recover. Many died of TB. Every year there are still those who are dying from the effects of the bomb. I feel we need to tell the world that there are still people suffering from it. Some have never married because of it. Unless one has experienced it, one cannot really know the horror of it. The sacrifice is too great. If only we need never experience the third like holocaust!

In 1959 we opened a little restaurant. With our combined efforts we have managed to make a living. Many have helped with their patronage, for which we are most grateful. In all our illnesses and troubles, there was always someone who loved and cared. And we are thankful.

Looking back I cannot help but see how the Lord God led and fulfills His will in our lives. If we had chosen to stay in Hiroshima instead of coming to Takajo,

Out of the School, Into the Church

By truck, by Air Zaire, by Missionary Aviation Fellowship plane, and on foot nearly fifty delegates arrived at Kalonda with great enthusiasm for the Christian Education Seminar held January 5 to 8. Of the twenty-one districts in the Mennonite Church of Zaire, only one was not represented.

The seminar was designed to develop understanding of and give direction in the organization of a Christian education program in the local church. The term "Christian education" is comparatively new in the Zairian context, and many are still wondering what it means. Because of the elimination of religious teaching in the public schools, the Church of Christ in Zaire has asked every community to develop a strong program of education in the church.

Pastor Bapatuila Ludimi gave five messages on the theme of the seminar, "Feed My Sheep." Technical topics, the majority being given by Zairians, included: The Christian education committee in the local church, the work of the Sunday school, choirs in Christian education, work among children, how to use special programs, small group Bible studies, the church library, work among young people, relationship between education and evangelism, Theological Education by Extension, and finances.

Time designated for discussion never seemed adequate as delegates were eager to share concerns and ideas. One pastor reported church members asking him for lesson materials. He gave them what he had received from the Christian education department and they went out to teach. Many shared how God is at work in their personal lives. A visit to a children's Bible class at Dibumba was a highlight of the seminar.

Delegates were challenged to return to their districts and hold similar seminars for those unable to attend this one. Each delegate was given a brochure with the outlines of the topics presented during the seminar. (Already reports are coming back of district seminars being held.)

The second phase of the seminar program for this year consists of teacher training sessions to be held in the districts upon invitation. Teacher training is desperately needed to strengthen the education program of the church.

Our desire in the educational ministry is expressed by Paul in Ephesians 4:13: that we "all become full-grown in the Lord—yes, to the point of being filled full with Christ" (Living Bible). Pray with us for the accomplishment of this goal.

Leona Schrag

Hiroshima

Continued from page 5

our lives would have taken a different turn. I feel strongly that we would have succumbed to one or the other of our many illnesses. Here in Takajo we were nearer to our relatives, but we also found the Lord. We had some knowledge of Christianity from earlier years, but it was only in coming to Takajo that we found His salvation. Two ladies who worked at the sewing center were a strong influence in bringing me closer to the faith. They didn't claim to be Christians, but they loved to sing hymns. I believe the Lord used them in my behalf. I attended a tent campaign. I received a Bible. I went to Bible study and heard sermons. But it was only gradually that I was able to believe that what I was hearing was the truth. Gradually I came to understand God's will and plan. Now I know that I am also included in His plan. My husband was baptized in 1964. I made the decision in 1968. It is good to be able to believe in Jesus. If all people could believe in Him, war wouldn't happen anymore!

Mr. and Mrs. Kokubu are active members of the Takajo Christian Church.

REACHING INTO THE MOUNTAINS

A sugar corporation refinery staff, a group of relocated farmers, a diversified Taiwanese-Japanese community, and a three-generational family, all within twenty-five miles of Hwalien, Taiwan, receive regular Sunday morning visits from their doctor and other interested persons. A group begun in 1972 by Rev. Paul Lin and Dr. Roland Brown with infrequent visits to former patients who had shown an interest in having a worship service in their homes, now meets weekly under the guidance of Han Vandenberg, Ken Steider, and Otto Dirks. This is the refinery staff group.

The Lins and the Browns conduct three services a month for the other three categories in the villages of Feng Tien, Syi Kon, and Lin Rung, which are three miles apart.

"The pattern calls for short services at 9, 10, and 11 o'clock on Sunday morning," reports Dr. Brown. Each group is unique. One consists of very poor farmers who migrated from the west side of Taiwan about thirty years ago.

The second meets at the home of a Taiwan Power Company employee, "a rather artistic person who landscapes his backyard with fish pools. His oldest son has been a patient at Mennonite Christian Hospital, and is deaf and dumb from birth but a senior high graduate . . . tuberculous meningitis has left him essentially paraplegic." Taiwanese, Amis (a tribal group), and a Japanese-Taiwanese couple also attend this group.

The third group is an extended family of nine children and nine adults, several of whom have been patients in the hospital. One day while the father "was in the clinic waiting room during the brief morning service, he closed his eyes and thought, 'Now that is something worth listening to.' He is planning to invite neighbors and other former patients into the group. . . . Pray that these openings may be followed up with sensitivity and that the Lord can use the witness given."

Bogota Church Celebrates Its Pastor

The occasion of Antonia Arevalo's completing twenty-five years of service in the church was recently celebrated by the Mennonite church in the suburb of Berne in Bogota, Colombia. For many years Pastor Arevalo was a "grass-roots" evangelist who brought people to Christ and helped start church groups in various places. His warm, friendly spirit and his desire to serve the Lord carried him into the hearts of a large number of Colombians.

After serving a small church in Cachipay, he was called to the pastorate of the Mennonite church in Bogota where he has now served almost four years. Through his radio ministry he became well known in the capital city. The Mennonite church which he serves has seen a spectacular growth in the past few years. With its present membership of 250, it is one of the most progressive and active congregations in the city.

During his first year as pastor in Bogota, Arevalo attended the First International Pastors' Retreat held in his church under the leadership of Jorge Himitian of Argentina. This resulted in a general awakening and new openness to the Holy Spirit in all phases of church life. During 1974-75 Pastor Arevalo served as president of the Evangelical Church Federation of Colombia.

Antonio Arevalo

At present the Mennonite church is in the process of beginning a day-care center under the auspices of government funding and is also taking the initiative of beginning a home for senior citizens.

The church is the center of much interdenominational activity. Its attractive sanctuary is one of the most functional in the city. The congregation was begun about ten years ago with a core group of young people who had studied in our school in Cachipay. *Gerald Stucky*

ALUMNI PROVIDE SCHOLARSHIPS

Cachipay School alumnus, Samuel Rodriguez, presents donation to Mary Hope Stucky for scholarship fund.

Young people who received their primary education in our school in Cachipay recall their school days as the happiest time in their lives. They indicate that they received a solid education and good moral, social, and spiritual orientation. For them education was hard to come by since most of them are from very poor families. They often received scholarship aid from various sources to make their study possible.

Through ensuing years some of these students have developed a social consciousness and want to see other young people also receive an education. Although most of the alumni still have very little money, they have given thousands of pesos to make scholarships available for poor children. Last year they provided for twenty-seven full or partial scholarships.

BOLIVIA INDIANS IN MASS MOVEMENT

When LaVerne Rutschman arrived at Cochabamba, Bolivia, for a short term of teaching at the Baptist seminary, he was met by Andrés, a 36-year-old Aymana-speaking Indian, who reported of his work in an isolated, 15,000-foot-level community which he reached after a seven-hour truck ride and half a day's walk, where only potatoes grow and cheese is made of sheep milk. During the summer ninety-two converts here became the nucleus for two new congregations.

This is typical of the near mass movement during the past two years of Aymana-speaking Indians into Christianity. It is a result of Baptist, Methodist, and Pentecostal efforts, writes Rutschman.

MISSION MUSINGS

She sat in our house with tears in her eyes. About ten months ago her husband had been picked up by government officers and put into jail. He was still awaiting trial. She had borrowed 5,000 pesos to pay for lawyer's services. At long last her husband would come up for trial—tomorrow was the day. Would he be freed or condemned? Surely he would be freed if things went right. But the lawyer's fee was to be 10,000 total, and he indicated that he would not be present at the trial unless she first made her settlement with him. Five thousand pesos more? Why didn't he simply ask for a million? Ten months without a husband, six children to feed, one a baby only a few months old, house rent to pay—where would she get 5,000 pesos? How desperately lonely is the desolation of poverty.

He sat in our front room on Sunday with forty-five others. His eyes were bright and smiling, and his wife and her two daughters seemed pleased. He told of how he had barely escaped through two car accidents and how the "Hound of Heaven" had continued on his trail. Then he was in the hospital for a tumor operation. Next to him was Juan Garzon, a Mennonite Christian from Anolaima, who was also to have surgery. They talked, shared—and prayed. Faith was sparked and fanned into a flame—and a life was transformed. At the insistence of Juan I visited him in his suburban home. His wife told me of the miraculous transformation in her husband. Now they are attending our Sunday Mennonite Fellowship and all four are taking a Bible study course. Tonight we are to go to their house for supper again—and for sharing, singing, and Bible study. What good fellowship.

I begin to muse on what missionary activity is all about. . . . *Gerald Stucky*

Printed in U.S.A.

Our Obligation to China

by Matilda K. Voth

Matilda K. Voth, missionary to China, 1919-1939

With the reopening of China to outside influence, many people go to visit with various interests in mind. Stating that "traditionally scholars have found much about China that was inscrutable," Goshen College president J. Lawrence Burkholder in January 1976 *Mission-Focus* (Mennonite Board of Missions, Elkhart) avows that "reports from China today generally have this important limitation so that the views we are given are partial at best."

Since he had served in China (1945-1948) as representative of Mennonite Central Committee and Church World Service, Dr. Burkholder had some personal knowledge of that country before he made a recent trip there. He reviews analogies that exist between Christianity and communism: both see history as a struggle; both are radical, demanding a "new man" and selflessness; both demand total commitment, a different life-style, personal discipline, decision by "consensus," sexual morality, and "liberation" (with different interpretations). Burkholder concludes that "the most glaring differences lie in the area of individual freedom, and in the view of the ultimate source of things." While Christian thought begins with the belief in transcendent reality in God as supreme Being, in communism "the state does it all!"

With the Great Commission of Jesus as the final mandate to the disciples and us as His followers, we still have a job to do with respect to China.

Last year some of us former China workers and the Commission on Overseas Mission asked for prayer for China and set certain goals. (See *The Mennonite,* March 4, 1975, p. 146, and May 6, 1975, "Letters.") In response COM provided $1,000 for the library of China Graduate School of Theology (CGST) and $1,000 for new Bible translations into the Chinese vernacular.

Some of us have also sent books for the library at CGST which opened in Hong Kong in September 1975. Former faculty members of Bethel College and Mennonite Biblical Seminary sent part of their theological libraries, one sending 50 and another 150 volumes. One missionary alumnus sent five volumes of *Matthew Henry's Commentary.* Other mission friends sent money.

Faculty members of CGST are reported to be fine spiritual leaders with doctors' degrees from seminaries or universities in the United States and Britain.

Last year Dr. Stewart Wu returned after thirty years to visit relatives. A medical doctor in Indiana, he is one of the founders of Chinese Christian Medical Mission. He writes that on this visit he saw no Christian church, heard of no Christian organization, nor listened to a single Christian testimony. He writes in *Challenger* (Chinese Christian Mission, Petaluma, CA):

"I got excited when I saw the progress that was made on the farms, in the factories, the railroads, the irrigation systems, etc. I became humble when I saw the people, their patience and endurance, their sacrifice and bondage where they knew no freedom and human rights.

"Being a Chinese with great Chinese pride and tradition and patriotism on the one hand, and being a Christian with the love of God in my heart, with a great concern for Chinese souls and salvation on the other hand, I cannot but come out with conflicting feelings. . . .

"I can only come to the conclusion that my China is lost. . . . A very sad feeling. Then it is also lost in the sense that it is lost in sin. . . . Let us pray without ceasing, express our concern, our love for our people to God. I truly believe that God surely will not neglect 800 million souls for long!"

Progress is being made in Bible translation and publication. The *American Bible Society Record* for March states: "On the second Sunday of February 1976 a special international day of thanksgiving was celebrated by Chinese churches throughout Asia to mark the publication of the complete New Testament in Today's Chinese Version." According to Verney Unruh, secretary for Asia, COM plans to continue to provide aid for Bible translation and radio broadcasts by way of Far East Broadcasting Company (FEBC).

Every day 800 million Chinese can hear Christian broadcasts from FEBC powerful transmitters in the Philippines, Korea, and San Francisco.

Indonesians plan mission to Borneo

Opening a new ministry among the Dayak people in the tropical rain forest of West Kalimantan is an act of faith and courage for the Muria Mennonite Church of Indonesia.

In spite of the fact that the Muria Mennonite mission board, known as PIPKA, already has its hands full with evangelistic work in several parts of Java, the board has decided it cannot ignore the urgent needs in West Kalimantan. Kalimantan, also known as Borneo, is one of the largest and least developed islands in Indonesia.

Charles Christano, chairman of the Muria church, has made two exploratory trips to West Kalimantan and reported that the area "is wide open for the gospel." He said many of the Dayak people have no access to elementary education, know nothing about systematic agriculture, and suffer from poor health and nutrition. Transportation is largely by riverboat.

The Dayaks, most of whom are animist, live in small communities in the remote areas of the interior. Animism, the belief that good or evil spirits dwell in objects such as stones or trees or express themselves through natural occurrences like thunderstorms, dominates community life, Mr. Christano said. He noted that twitters of certain birds are valid enough to terminate a marriage and that if a person meets a snake on the way to their field, they must go home.

The Dayaks employ a slash-and-burn method of shifting cultivation. Their harvest of dryland rice, maize, beans, and tapioca root is barely enough to last seven or eight months.

"Sixty-six percent of the children die from malnutrition and disease before they are four years old," Mr. Christano said. "We believe that God is calling us to evangelize these needy people. We know that if we launch into new work there we are to do a comprehensive evangelism, to be concerned with a person in his totality. But we are well aware of how small and limited we are. Therefore we are making an effort to invite and challenge the churches both here and overseas to see the vision for West Kalimantan."

An Indonesian couple is currently preparing for administration of the Kalimantan work and is expected to move to the island in July. Other Indonesian volunteers are being recruited. PIPKA has also requested that two North American couples be loaned to their program to work with small teams of Indonesian volunteers in rural development and church planting.

Proclaiming the gospel among the Dayak clan in remote West Kalimantan will require a cultural leap for Muria Mennonites accustomed to life on the crowded, more developed island of Java as well as for the North Americans. The geography, nature, society, and cultural background are different from Java, although Indonesian is used as a common language.

Lawrence Yoder, Mennonite Central Committee representative in Indonesia who has been working with the Muria conference in securing North American personnel for Kalimantan, became excited about the mission possibilities when Mr. Christano invited him and Dan Nickel, a Mennonite Brethren missionary working with PIPKA, to join Mr. Christano and Andreas Setiawan, chairman of PIPKA, on their January trip to West Kalimantan.

"Much of the people's physical suffering and inability to improve their livelihood is closely related to the spiritual powers which control every aspect of their daily activity," Mr. Yoder said. "For these people to accept the gospel means that a power greater than all others has come to free them from the oppressive restraints of the spiritual powers they have always known. This revolution of the power structure with Jesus Christ now at the top frees them from fears which formerly prevented them from breaking away from traditional ways in all areas of life from agriculture to cleanliness and nutrition. Therefore the plan is to carry on a spiritual and development ministry in a complementary fashion."

Mr. Christano was first introduced to the urgent needs in Kalimantan by a Chinese missionary, Spring Ho, whom he and his wife had met during two years of training in Singapore. In subsequent years Spring Ho urged that the Muria church direct some resources toward Kalimantan, but the church felt it could not spread itself more thinly. When Spring Ho died in a plane crash in 1974, Mr. Christano and his wife were deeply moved. Why was this faithful servant who was filling so pressing a need taken, they asked. Who would replace her? How loud must God shout before we respond to his call?

In November 1974 Mr. Christano and the secretary of PIPKA made their first trip to Kalimantan. "From there the vision grew," Lawrence Yoder reflected. "Now there is much work and planning to do."

Muria Mennonite Church chairman Charles Christano (center) leads singing and shares a message from the Bible in the remote Dayak longhouse village of Mesiko, West Kalimantan. At his left are Mr. Atsumi (the first Japanese Overseas Missionary Fellowship missionary) and the village head.

Words & deeds

The MCC Peace Section (U.S.) has expressed its support of the George Washington Peace Academy Act now before a U.S. Senate education subcommittee. The statement, written by William Keeney—former chairperson of the Peace Section and director of experiential learning at Bethel College, North Newton, Kansas—noted Mennonite interest in peacemaking and the peace programs currently being offered at Mennonite colleges. The statement said a government-funded peace academy would supplement present nongovernmental efforts, illustrate Americans' commitment to peace and justice, and provide other means than a huge military force for dealing with conflict. A second supporting statement was sent from a group of administrators, students, and faculty members at Bethel College.

Mennonite Disaster Service workers are waiting for flood waters from the Mouse River to recede before beginning cleanup work in the Minot, North Dakota, area. MDS contact persons from North Dakota and Manitoba checking the area in mid-May said it would be several weeks before basements can be pumped because the ground is still waterlogged and the basements would probably collapse if pumping were attempted. Water was above flood level for thirty-nine days. The Mouse River is known as the Souris River in Saskatchewan and Manitoba.

Fifty-five young people from Europe, Latin America, Africa, and Asia will arrive August 7 in North America to participate for a year in MCC's exchange visitor program. These international youth will be involved in either two 6-months or one yearlong work assignment. They come with training or experience in such areas as mechanics, business, teaching, nursing, farming, and child care. Families interested in sponsoring one of these young people may contact MCC, 21 South 12th St., Akron, Pennsylvania 17501.

U.S. congressional supporters of a measure to lift the embargo on commercial trade with Vietnam have given up hope of lifting the embargo this year, according to Delton Franz of the MCC Peace Section Washington office. An amendment lifting the embargo was part of the Foreign Military Assistance bill vetoed by President Ford. Mr. Franz said there is now no chance of the embargo being lifted until after the November elections, even though the immediate postwar period is when the Vietnamese economy needs outside assistance most.

A delegation of four MCC representatives arrived in Vietnam May 22 for a two-week visit with government officials and church leaders. They were also to visit the institutions to which MCC material aid had been sent. The delegation includes Vern Preheim, MCC Asia director; Linda and Murray Hiebert, MCC workers in Laos; and Larry Kehler, editor of *The Mennonite* and chairperson of MCC (Canada)'s peace and social concerns committee.

Russian Baptists have caught western attention with claims of dramatic improvement in the conditions for Russian Christians over the past year. On March 26 European Baptist leaders met with the new deputy chairman of the Soviet Union's Council of Religious Affairs, Viktor Titov. The two-hour discussion that ensued was described by them as frank and open. Soviet Baptist general secretary Bychkov told the European Baptist Federation meeting in Moscow that "things have never been better where the Christians are concerned." Last October Russian church leaders were invited to a state reception for discussion with Soviet leaders Brezhnev, Kosygin, and Podgorny. Some other optimistic indicators are the fact that, although Reform Baptists are still being imprisoned and harassed, several even dying in suspicious circumstances, the total number of Baptist prisoners has dropped from about 200 in September 1974 to just under 100 at present.

An estimated 1,000 persons participated in celebration, dedication, and open house of new offices for three Mennonite Church boards in Elkhart, Indiana, in April. Seventy-five staff members of the three agencies—Mennonite Board of Education, Mennonite Board of Congregational Ministries, Mennonite Board of Missions—are housed in common offices at 500 South Main St.

The milk-feeding program for Bihari refugee children in Saidpur, Bangladesh, has closed after two years of operation by MCC and, initially, the International Committee of the Red Cross. The closing of the program is part of a continuing shift from relief to development programs by MCC in Bangladesh. The program was dropped because of a lowering of rice and wheat prices in Saidpur and the resulting improved condition of children's health and nutrition.

Gulf states Mennonites convene

Camp Pioneer near Jackson, Mississippi, was the setting for the annual conference of the Gulf Coast Missions Fellowship May 1-2. The interracial group represented Mennonite churches in Mississippi and Louisiana, voluntary service units from several areas, mission churches, and other outreach activities.

An inspiring feature of the conference was the accent on youth. Voluntary service workers from across the United States and Canada were present, along with Indians and blacks. They furnished music for each session, including songs in the Choctaw language.

David Byler said, "Nearly fifty young people gathered around the campfire and sang while Larry Diener and Judy Swartz strummed along on guitars. One comment was made that this is so different from the history books that picture tension between races. But there we were, a mixture of whites, blacks, and Indians, all praising the Lord together in song."

Marion Bontrager from Hesston, Kansas, conducted a study of 1 Peter. *Gladys M. Rutt, Gulfport, Mississippi*

Personhood seminar planned in Clearbrook

"Society's pressures on the Christian and the community of believers" will be the theme of a seminar August 15-19 at Columbia Bible Institute, Clearbrook,

The seminar is sponsored by the Commission on Education of the General Conference and by Reconciliation, an MCC project in peace resources.

Resource persons for the seminar will be Kathleen Storrie, sociology professor at the University of Saskatchewan, Saskatoon, and Bill Janzen, director of the MCC Ottawa office.

Ms. Storrie will speak on "Sex role socialization and stereotyping" and "Institutional sexism and strategies for change."

Mr. Janzen's topics will be "The ethos of control: The person in the politics of the state" and "The individual in community: The person in the history of political thought."

Registration forms should be sent by August 1 to Herta Funk, Box 347, Newton, Kansas 67114.

Cost for food and lodging is $43.50 (bedding and towels supplied) or $27.50 (bring your own linens).

Record

Published

Mennonite-your-way travel directory has been published and lists more than 1,700 households in the U.S. and Canada which have agreed to serve as hosts to other traveling Mennonites for the next three years. Leon Stauffer of Salunga, Pa., who initiated the project, said Mennonite-Your-Way hosts live in forty-two states and seven provinces, with the largest listings in Pennsylvania, Ohio, and Kansas in the U.S. and Ontario and Manitoba in Canada. It was printed as an insert in the spring edition of *Festival quarterly*. Single and bulk copies of the directory are available from Mennonite-Your-Way, Box 1525, Salunga, Pa. 17538. Price is $2.00 each for 1 to 11 copies, $1.20 each for 12 to 99 copies, $1.00 each for orders over 100, and $.90 for orders of more than 1,000 copies.

A Mennonite World Conference *Newsletter* began publication in April. Persons interested in receiving it on a regular basis may write to: Secretariat, Mennonite World Conference, 528 East Madison St., Lombard, Ill. 60148.

Workers

Richard and Marilyn Derksen, studying this past year at Associated Mennonite Biblical Seminaries, Elkhart, Ind., were commissioned May 27 by their "koinonia" group at the seminary for service in Zaire under Africa Inter-Mennonite Mission. They will leave July 1 for a year of language study in Brussels, Belgium, before going to Kalonda, Zaire. Richard will work in the Theological Education by Extension program, and Marilyn will work as a registered nurse. Richard, the son of missionary parents, is a member of the Japan Mennonite Christian Church Conference. Marilyn was baptized in the Northside Community Church (Evangelical Free Church), Elmira, N.Y. He is a graduate of Wheaton College in religious studies. She graduated from Columbia University in New York City.

LaVerna Dick, home economics teacher in Nyanga, Zaire, will begin a one-year furlough at the end of July.

Walter Friesen has been appointed dean of students at Bethel College for the coming year. He has served as vice-president for academic affairs and student development at Bethel since 1974.

Eva Harshbarger, Bethel College Church, North Newton, Kans., is spending six months as a volunteer in Japan under the General Conference's Commission on Overseas Mission. She is the first Mennonite to join the staff of the World Friendship Center in Hiroshima, an interchurch witness to peace growing out of the city's bombing in World War II. It was founded eleven years ago by Barbara Reynolds and is supported by Friends and Church of the Brethren members in the U.S. as well as interested Japanese. The center conducts peace seminars, language and crafts classes, and visits to survivors of the bombing. Eva is former dean of women and teacher of home economics and English at Bethel College and is active in the local chapter of the Women's International League for Peace and Freedom.

John and Olga Klassen will arrive in early August from Mukedi, Zaire, for a year's furlough in Saskatchewan. They have served since 1964 under Africa Inter-Mennonite Mission.

Robert Neufeld, associate professor of mathematics at Bethel College, has been named director of financial aid and director of institutional research. He will also continue to teach one course at Bethel.

Tina Quiring of Mountain Lake, Minn., will retire from her work in Kalonda, Zaire, after a year's furlough. She is scheduled to arrive in North America July 31.

Wendell Rempel has resigned as dean of students and director of financial aid at Bethel College. He and his family plan to return to their home state of California in July.

Earl and Ruth Roth, Africa Inter-Mennonite Mission workers in Kalonda, Zaire, will begin a year's furlough in July. They are members of the Grace Mennonite Church, Albany, Ore.

Don and Naomi Unruh, missionaries in Mukedi, Zaire, are in Beatrice, Nebr., for a four- to five-months health furlough.

Florene Wiens, First Church, Halstead, Kans., will join the General Conference staff in June as a bookkeeper for Faith and Life Press. Her duties will include accounts receivable and payable for both Faith and Life Press and Faith and Life Bookstore in Newton.

Daniel Zehr has resigned as executive secretary of MCC (Canada) to accept a position as its peace and social concerns director. His assignment is effective upon the instatement of a new executive secretary. Mr. Zehr served two years as MCC (Ontario) director before joining the MCC (Canada) staff in 1967 as peace and service secretary. He has served as executive secretary since 1969.

Block

Zehr

Ministers

William Block has resigned as pastor of the Bethel Church, Winnipeg, to accept a three-year assignment under the Commission on Overseas Mission as school pastor at Woodstock School, Mussoorie, India. He will be teaching religious education courses in addition to his pastoral duties at Woodstock. The Blocks will leave Winnipeg July 13. Mr. Block has served the Bethel congregation since 1967.

Albert Leppky has resigned as pastor of the Salem Church, Munich, N. D., effective in July. His future plans are indefinite.

Calendar

June 10-12—Commission on Overseas Mission midyear meeting, Chicago

June 17-20—Northern District Conference annual sessions, Henderson, Nebr.

June 21-27—Commission on Overseas Mission missionary retreat and orientation, Elkhart, Ind.

July 1-4—Single adult retreat, Camp Colorado, Sedalia, Colo.; for further information contact Herta Funk, Box 347, Newton, Kans. 67114

July 3-7—Canadian Conference annual sessions, Clearbrook, B. C.

Central

June 25-26—Region IV (MC)-Central District (GC) workshop, Goshen, Ind.

Letters

Haunting article and photo

Dear Editor: I wish to comment on a news item in *The Mennonite* regarding the cooperation of a Mennonite hospital with the Indian Government in that government's sterilization program (May 4 issue). The article and picture haunt me. It is pathetic to see those women lining up to be processed and finally to receive the grand sum of $7.00, all under the watchful eye. . . .

The Mennonite essays on cooperation of Christian people with the American bicentennial celebrations have been the most thoughtful, courageous, and challenging comments on that subject I have read. Christians especially, we were reminded, must be careful of cooperation with forces whose purposes, values, and methods differ from ours.

Was the same rigorous scrutiny of Indian Government plans, purposes, and methods used by officials at your hospital? How was each of those women recruited? Was each acting with full information about the operation? Had each woman freely chosen to be where she was? Was the final paragraph on the one instance of a reversal vasectomy (the attempt at least) a case of a poorly developed idea or merely self-serving, to show that yours is a balanced program in India? *Thomas J. Garvey, Saint Luke's Rectory, 1079 Summit Ave., St. Paul 5, Minn.* May 7

All crusades not the same

Dear Editor: I find it interesting that Susan Hiebert (Letters, April 27 issue) finds her dignity so threatened by those who practice mass evangelism in the tradition of the early disciples and Christ himself who saw quite fit to talk to as many as 3,000 to 5,000 at a time, and strangers to boot.

I wonder if Christ were to approach her as he did the woman at the well if she would tell him, "I don't know you. Don't bother me."

When Christ commissioned the seventy to go out to preach did he say "Go only to those you know"? Did he say, "Don't go to strangers or strange towns lest you offend them"?

Her frequent use of terms such as "sweaty," "rip-off," "exhorting," and "egos" makes me wonder if she knows what respect and Christian love are.

I, too, have sat under many ministers but have heard few crusaders who have insulted their audiences or claimed glory for themselves. The fact that there are a few of that caliber is no reason to make such a vicious attack on people who have given their lives to a difficult ministry which has biblical precedence.

We need not look far afield for egotism and vainglory. We have our own Mennonite idols. There are men in our churches who need but sneeze and someone assumes a divine word has been spoken. That is no reason to tar every man with the same brush.

Many articles have appeared in our publications in the past year which have been gobbled up uncritically because they are written by Mennonites. They were articles critical of some ministries, crusades, etc. How many of our people who idolize Mennonitism are blinded by the infallibility of our narrow, misled pundits who wear the Anabaptist vision like blinders? Let's face it, if it isn't done the way the *Stillen im Lande* do it, it just isn't up to snuff. The only problem is that many of our preachers are so quiet behind the pulpit about sin and repentance that God has to draw our own people out of our midst to speak to them on certain subjects. We would hardly tell our own dear brothers and sisters they are sinners. Surely God is wrong!

Susan Hiebert speaks about dignity in religion. When I was baptized in my home church with my friends and family looking on I felt like I was confessing I was a rotten sinner and I broke into tears in front of the whole audience. Whose fault was such an indignity? Was it my church which was to fault? Was it God?

No. It was my own estimation of myself. The implications that crusaders invariably insult people is just not true. That some of them do is.

I have met many people who have been converted as a result of evangelistic crusades. They are usually sent to local churches for follow-up ministries. Many of God's most active servants in the world were converted under the ministries of Billy Graham, Katherine Kuhlman, and other well known to us.

That we, or so many of us, find ourselves so quick and so glib to criticize the work of those who are in fact our brothers and sisters in Christ, that our smug narrowness makes it difficult to see beyond our own practices, can only be the result of pride and unfamiliarity with the Scriptures. Even under the worst of conditions we should remember that Paul, when told strangers were preaching the gospel, replied that whether it was in sincerity, in envy, or in vainglory, nevertheless Christ was being preached.

We spend a lot of time as individuals and as a group attacking others, defending ourselves, and avoiding the convicting power of the Holy Spirit, always finding fault with others in the process. We forget our own grandstanding and stumping.

An eminent Mennonite scholar graced our church one Sunday morning with thirty-five questions on a portion of Scripture. Although Christ was talking to simple ordinary people in that portion of Scripture, the eminent doctor of theology in a process of critical analysis impressed us with many penetrating questions and in the process confessed that he didn't really know what that Scripture says. How could he? He was trying to be profound. Christ by remaining simple was more profound.

Our congregation sat in awe of this man who left us and himself confused.

In my own experience with "evangelism" as an inner-city mission worker, I made it a practice not to wait too long before I approached my client with the Bible and with the claims of Christ. This week I received a letter from a young man in a mental hospital requesting that I send his Bible which he had misplaced and which he thought I might locate. I only knew him for a few weeks. He never read the Bible before I met him. Now it is a treasure to him.

My point is that God works through his Word, even when we are strangers to each other.

I am dismayed when I see such attitudes expressed in the Mennonite community as those shown by Clarence Giesbrecht and Susan Hiebert. I know neither of them, nor will I be so presumptuous as to discredit Susan Hiebert's experiences entirely. I've had similar experiences and reactions. But her article does not reflect an objective, realistic evaluation of crusade evangelism, nor has she done anyone a service with it. Indeed, the general public finds it delightful at times to read or hear how one Christian discredits the work of another.

Susan Hiebert would do well to ask of God if she is doing him any favor with articles such as the one quoted in *The Mennonite* and to ask herself honestly why she has such a violent hatred for people who preach repentance.

It is true that some types of preaching are destructive, but what kind of preaching is she doing herself?

We all want respect, dignity, love, and God's approval. We don't need anyone to tell us we are crummy sinners. So often we are telling ourselves that. But if we listen with open minds and heart, the love of God will come shining through to us in the preaching of the Grahams, Robertses, Kuhlmans, etc. First, however, we must listen with love or we cannot recognize it. *W. Goossen, 9 Macklin St. North, Hamilton, Ont.* May 7

I choose life

The following correspondence came to us with a cover letter, which stated in part, "The attached letter is the beginning of my own bicentennial celebration and possibly the beginning of a struggle with the military system." Mr. Simpkins further said, "I came here [to Goshen College] as a radical Christian because of the unique heritage that Anabaptism has provided for the church. Although the Mennonite church is not exactly in a prophetic role today, I can study the principles of Anabaptism here, where they are at least preserved academically." LK

To whom it concerns: I have received DA Form 4489 Voluntary Mobilization Preassignment on this day and am returning it to you without taking any action on the request made. I cannot in good conscience comply with this or any other demands that may be placed upon me. I am no longer available for your service needs, nor can I submit to your authority. I have no other choice. It is at this point that I must take a stand for life.

I am a Christian and have been for six years. In 1972 I received a low draft number (70), which led me to enlist in April of that year. I did not feel that I could take the risk that I might be sent to Vietnam if I were drafted, so I enlisted for Europe. At that time I was unsure of my obligation to the state on the military question. My motivation in joining was that of seeking to be faithful to my Lord.

During my service time I found myself faced with a serious threat. I had to choose between obedience to the military's demands and obedience to Jesus' teaching. At first I felt that it was my responsibility, as a Christian, to be a good soldier, and I did my best to lead a model life. During the course of my tour, however, I came to understand that being faithful meant to stand with the oppressed, the poor in spirit, the outcast. I began to see a lot of situations around me which were inconsistent with the concept of justice. When I tried to speak to those situations, I was silenced.

During this period I began to realize that the actions necessary to retain favor with the military system were also actions which were contrary to what I was coming to understand as my role in the kingdom of God. Out of a fear of consequences, I chose to remain in good standing as a soldier, looking forward to my release as a time when I could resume my obedience to Christ. That was a mistake. My spiritual life fell apart before I was discharged.

Since my release in April 1975 I have been in the process of reordering my life to conform with the values of the kingdom. Through much contemplation and study, I have come to believe that it is wrong to take the life of another, for any reason. I am not in a position to support or participate in any process which results in or is directed towards the taking of another human life.

When a nation such as ours claims to stand for justice and equality, I expect to see that emphasis throughout its dealings, both internally and abroad. It grieves me that such consistency is not to be found. As I look at the effects of American influence or presence I find little cause for joy. We use 60 percent of the world's resources, yet we are a much smaller fraction of the global population. We take advantage of underdeveloped countries and support right-wing dictatorships that have no concern for the welfare of their citizens. We meddle in the internal affairs of other nations to the extent of actually usurping the rule of anyone leaning away from us—regardless of how democratic or just they may be. We say we are for peace, yet our defense budget grows every year and the development of newer, more powerful weapons continues to expand. Where will it end?

For me, it ends here. I have chosen to give my life to working for peace. As much as is possible, I intend to reduce my own level of complicity in the wholesale disregard of human dignity and integrity such as our foreign policy exemplifies. We are all part of the human family, and my loyalties cannot be channeled into the narrow spectrum of blind nationalism. My allegiance is to the kingdom of God, and my responsibilities are to all my brothers and sisters in every part of this world.

I am not requesting conscientious objector status, since I do not recognize your right to decide the sincerity or correctness of my position. Neither do I affirm the integrity of the conscientious objector position to the extent that it is only an exception. I do not say that it is wrong for me to take life. I say that it is wrong to take life. I refuse, in any way, to legitimize the role of the military. My only stance will be one of noncooperation. Regardless of the cost.

My commitment is to the kingdom of God, above all other authority. I choose life, not death. *Sean Ozzie Simpkins, Goshen College, Goshen, Ind. 46526* May 6

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Administrator sought for residential treatment and educational program for EMR emotionally handicapped children. Requirement: masters degree in administration or treatment—educational field preferred. Duties include overall management of program development, budgeting and fiscal administration, personnel, and public relations. Salary and benefits open. Send resume to Search Committee, Adriel School, Box 188, West Liberty, Ohio 43357.

Minister required

The Grace Mennonite Church invites applications for the position of minister with duties to commence September 1976.

Inquiries and applications should be directed to:
A. B. Janzen
901 Fraser Place
Prince Albert, Sask. S6V 2T6
Phone: 764-4495

Review

Mister God, this is Anna

Mister God, this is Anna, *by Fynn (Holt, Rinehart, and Winston, New York, 1974, 180 pp., with illustrations by Papas and an introduction by William Collins) is reviewed by LaVonne Platt, Route 2, Newton, Kansas.*

Take the creative thinking of a theologian, the imagery of a poet, the curiosity of a scientist; infuse it with the imagination of any five-year-old; couch it in the terminology of the street talk in London's East End in the late thirties—and you've almost got *Anna.*

Almost, but not quite. None of those characteristics describe her effervescent sense of humor ("I shall look and lagh [sic] merry"). They do not illustrate her sense of awe when she discovered what seeds could do ("Ain't Mister God wonderful!") or her suffering when others did not share her appreciation of beauty ("Some people don't see nuffink").

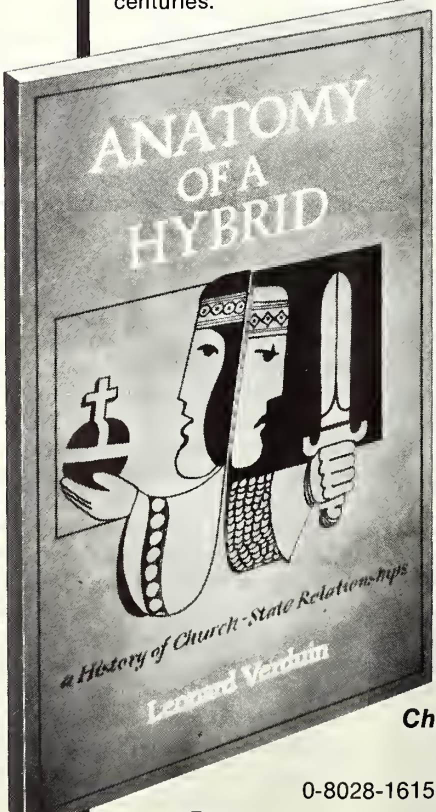
As Fynn describes Anna, ". . .she had simply moved out and let Mister God move in." Anna herself said, "Mister God is in my middle." And it's only from *inside* that the reader will come to know Anna well.

Fynn, a 200-pound, six-foot, nineteen-year-old, discovered Anna, a mistreated runaway, not yet five, sitting against a bakery wall one foggy night on a London street. Readers will enjoy this book for the story line—the unusual way that Anna comes into Fynn's life, the setting in London's East End, the characterization of Fynn's "Mum," the "night people" and others in the neighborhood, and Anna's relationship with them, Anna's tragic death at age seven after she falls from a tree, and the unexpected ending when Fynn discovers the poppies blooming on her grave—all make for interesting reading.

But it is the theological impact—Anna's unique way of looking at the world, at herself, and at her relationship with "Mister God"—that makes the book a classic.

According to Anna, there are some answers (the number 3, for example) that lead back to "squillions" (or infinity) numbers of questions. These are useful answers, but not terribly important questions, Anna tells Fynn. There are some answers that lead back to only a few questions, and some answers that lead back to only one question. The questions that can be answered in only one way are the important questions, and the most important of these is, Where is Mister God?

Fynn says that Anna had a "capacity for taking a statement of fact in one subject, teasing it until she discovered its pattern, then looking around for a similar pattern in another subject." She saw things in terms of *functions*, not in terms


ANATOMY OF A HYBRID
a History of Church-State Relationships
Leonard Verduin

The State of The Church (or the Church of the State?)

It should be neither, asserts Leonard Verduin in this fascinating examination of church-state relationships throughout the centuries.

Persistent efforts to establish a sacral society, Verduin believes, demonstrates a fundamental misunderstanding of New Testament Christianity. He traces the history of the conflict between the "hybrid" (church-state alliance) and the "rival" church—from Jesus, through the Reformation, to colonial America.

Challenging and perceptive, *The Anatomy of a Hybrid* is directed to all those who are concerned about the church's nature and role, and its future within society.

THE ANATOMY OF A HYBRID
A Study of Church-State Relationships
by Leonard Verduin
0-8028-1615-0 Paper, 184 pages $3.95

419

At your bookstore or write
WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE S.E., GRAND RAPIDS, MICH 49502

of *properties*. It was the difference, as Fynn discovered, between *bread* and *loaf*. Whatever the starting point, Anna's thought processes always led to Mister God, from her first prayer at Fynn's house ("Dear Mister God, this is Anna talking") to her last words as she lay dying ("I bet Mister God lets me get into heaven for this").

Though the book centers around Anna, the reader will recognize that if it weren't for Fynn, Anna's creative thinking might well have been stifled. Fynn and Anna were "like-spirits," as Fynn described their relationship. "Let's go and find out," was the focus of their lives. Both of them "stuck to the rules," Fynn said, but the rules were of their own making, developed so that they could "see different worlds," as Anna put it.

It seems to me a lot of us have known "Annas"—our own child, perhaps, or a child in our classroom or in a neighbor's home—but instead of responding like Fynn, by asking the questions they needed to answer, have been more concerned with the answer part of the language than with the questions. We have too often played the role of Sunday school teacher who made the difference bigger between God and people, not be making God bigger, but by making people littler. Sometimes we have responded negatively as did Miss Haynes, Anna's teacher at school, when Anna, while recognizing that there was a limit to *outside* knowledge, asserted, "I can know everything *inside*." Perhaps even our churches are at times like the service Anna attended at St. Paul's Cathedral—"Keep off the grass" signs where you're kept away from "the best bit."

I hope readers of this book will not read the street talk or the sexual metaphors through bits of colored glass (propriety) which, Anna said, cause us to see from "points of view" rather than the universal "point *to* view" with which Mister God looks at the world.

Mister God, this is Anna belongs in every church library. Those of any age from early teens on up will be enriched by reading it. Many will want a copy of their own, to go back to again and again. Most readers will understand why William Collins, publisher of the British edition of the book, wrote, ". . . I have never handled such an amazing story."

Mister God, this is Anna has stimulated my thinking in a way that no other book has done since I first discovered Thomas Kelly's *Testament of devotion* some twenty years ago. Like Anna's definition of poetry ("It's sort of like sewing . . . . It's making something from different bits that is different from all the bits"), this book has added new threads to the fabric of my life.

Meditation

The year the light went on

The year the light went on
watched in wonder
as it grew in my life,
and I couldn't believe it was real.
t was like coming out
of a night of fog,
ike having my eyes touched
so that everything shone
and even stones were living.
tasted for the first time
oy, and for the first time
dared to think that maybe
here was something in it after all,
hat life wasn't all
ugly and bitter and dark,
hat it wasn't all despair,
maybe it was worth the risk;
nd I began to live
he year the light went on.

Anne Le Dressay

Contents

Practicing the presence of God . . . 382
Transcendental Meditation: Will it improve your Christian life? 384
News 387
Record 391
Letters 392
Mister God, this is Anna 394
The year the light went on 395
TM—Say the word 396
Who cares for retired pastors? 396

CONTRIBUTORS

J. C. Wenger is on the faculty of the Associated Mennonite Biblical Seminaries, Elkhart, Ind. 46514.

James Pankratz is on the faculty of Mennonite Brethren Bible College, Winnipeg. In working toward his PhD in world religions he spent two years in research in India.

Both the Wenger and the Pankratz articles were solicited by the Meetinghouse group of Mennonite and Brethren in Christ editors.

Anne Le Dressay's address is 471 Woodydell Ave., Winnipeg, Man. R2M 2V3.

CREDITS

Cover, John Durbin Yoder, 1220 First Ave. NE, Cedar Rapids, Iowa 52402; 385, RNS; 387, GCNS; 389, Lawrence Yoder, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4, Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338, Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

TM–Say the word

I have a suspicion that Transcendental Meditation has grown a different face here than it has in its Asian birthplace. TM seems more legitimate in that setting than it does in ours because Asians bring a different set of expectations to it. North Americans have adapted its features to dovetail with their love affair with instant and easy everythings. TM offers the type of attractive press-a-button, say-a-word solution which we cherish.

TM's "peace" seems to come without the practitioners' having to pay much attention to the roots of the guilt, anxiety, and restlessness which has driven them to seek help in the first place. It is thus used as a cosmetic to cover personality blemishes and hurts of the soul. The sores remain, but they are artfully covered.

Helping nervous and impatient people to relax is not a bad thing—in fact, it is something we can affirm—but it falls considerably short of the repentance to which Christ calls those who would follow him. Christian disciples, we might add, are nowhere promised tranquillity and easy minds. LK

Who cares for retired pastors?

Who cares for pastors once they retire? It's a concern which can easily fall between the congregational and conference cracks. A number of illustrations could be given of pastors who are nearing the age of sixty-five or already retired who are getting or will be getting only token retirement benefits.

Who is to care for them? If it's the congregation, is it only the congregation which the pastor last served which carries the responsibility? If it's the district conference, is it only the last district in which he ministered which should seek ways of providing more adequate coverage? What if he moves to another part of the country for his retirement?

The Central District ministerial committee did some research recently to discover the types of retirement and medical protection its full-time pastors have. Thirty-three responded to their request for information. All are enrolled in Social Security. Fifteen are enrolled in the Presbyterian Minister's Fund. The annual amounts they pay into PMF range from $400 to $1,400. Eleven are paying into the Mennonite Retirement Trust, which is seen as a supplemental plan to PMF, and six are in other plans. Congregations have been encouraged for many years to make payments totaling 5 percent of the minister's gross salary into a retirement plan. The minister matches this with an equal amount.

Since some of the pastors who reported to the Central District's request for details are involved in two plans, it is clear from the above information that several of the full-time pastors there still have no retirement coverage at all and several have only limited coverage. This is a matter of course which each congregation needs to check with its own pastor. There may be legitimate and mutually agreed upon reasons for the small or nonexistent payments into a retirement plan, but some congregations have not been sensitive enough to their pastors' needs.

A more specialized concern now is for pastors who will be moving into retirement soon, or who are already retired, without adequate support. Should the General Conference and the district conferences take greater responsibility in supplementing their incomes? The Commission on Overseas Mission and the Commission on Home Ministries have together established a substantial fund this year to provide more comfortable benefits for retired missionaries. That move has been broadly applauded. Should the next step be to set up a way in which retired pastors and their spouses can receive supplements to their incomes which will push them up over the poverty line? LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:24 JUNE 15, 1976

A theology of playful service

Where do pleasure and service intersect?

Duane Goosen

Is it ethical to travel or build a cabin in the mountains when many people are poor, when the Bible commands us to feed the hungry, or when that time could be spent in service to other people?

I am a student at Bethel College who would like to travel extensively, work for several years making furniture, build a cabin in the mountains, wander around the country on a bicycle, and spend more time listening to music. Yet, I am part of a Mennonite tradition that places a high value on service to other people. How do these two fit together?

Is it ethical to travel or build a cabin in the mountains when many people are poor, when the Bible commands us to feed the hungry, or when that time could be spent in service to other people? A theology of play offers a unique way of looking at those questions. For me a theology of play justifies pleasurable and seemingly selfish activities such as travel without completely abandoning service.

God is free and did not have to create the world. God created the world simply to express his nature, his goodwill and pleasure. Creation displays God's glory. Creation is God's play. Creation is meaningful but not necessary.

If God created people to display his glory, then the chief end of our existence is to glorify God and enjoy him forever—to have reverence for all creation, reverence for being.

Demonstrating the joy of our existence glorifies God. Joy is the meaning of human life. We all have a desire to be happy and enjoy life, but we feel guilty when the world is full of problems and sorrow. We have grown to mistrust our drives for nature and joy.

Palieter, a character in the novel by Felix Timmermans, one day was leaning against a tree with his hands in his pockets, as was his custom, happily watching the play of the sunrays in the leaves. Somebody came by and asked as we are often asked: "What are you doing there?" and Palieter answered: "I am." Just like that, we, too, are evidently supposed to be busy with something, as if our existence were justified or rendered beautiful by this. The opposite is true: our existence is justified and made beautiful before we are able to do or fail to do anything. Jurgen Moltmann, *Theology of play* (New York: Harper & Row, 1972)

We are freed from questions such as: Why was I created? What is my purpose? What goal do I strive for? Productive work and service are not the ultimate ends of people. Persons who see the meaning of life only in being useful or used by God get caught in a trap when illness, the sheer magnitude of the task, or other unforeseen consequences make everything including themselves seem useless.

If we work toward a goal, any hindrance or suffering means failure and can only be endured, but even the suffering might be a cause for delight and wonder if we realize we have reached the goal and are just participating in an adventure. We no longer have to be ashamed of ourselves or prove ourselves. We were not made just to shape the world but to delight in it—to be.

Life then is play—something done for the values and satisfactions in the activity itself, not for some other purpose. Enjoyment of God, leisure, contemplation, holiday, and play are the basis of all life, not something at the end of work.

The players are persons in touch with their own beings, who enjoy life and value the activities, travel, and music that express that joy. The world is full of opportunities, variety, and hope. Every person is significant and unique. Therefore, it becomes unacceptable for any persons to deny their own inner reality or be forced into a role or form of service required by a vision of the perfect society of the future.

Every person needs to find the activities—camping, wandering, working, etc.—the places, and the times to be in touch with and express oneself. Religion should not keep people in their place or bind them into forced service, but rather be a force that liberates and stimulates people to action and exploration.

What then of service to human need? The world isn't a great playground yet, but full of poverty and injustice. Not everyone is free to be playful, to travel, or to work at a fulfilling job. One task of playful people and the church is to give others liberty and opportunities. Being playful without recognizing the struggles of other people is an escape. Without joy, obedience becomes legalistic, but without obedience, the theology of play becomes empty phrases.

Even though play should not be used as an escape from responsibility, even though service is still essential, the theology of play offers qualifications on the way in which the service is performed. Before attempting to serve, persons must first survive physically and spiritually or they do not contribute anything to the larger picture. Persons must be true to themselves. One's true self offers something honest, something to respond to. Even work that genuinely helps others and serves a social purpose is stifling if it does not add to the development of persons performing the work or represent satisfying expressions of their abilities.

A difference exists between the worker and the player. Workers rush around in the world and do good deeds for their neighbors. They are concerned about goals, purposes, solving the problems, and service for the sake of service. Players demonstrate another way of life through their own behavior. Their play is an example of what could be in the lives of their neighbors. Players do not stop the flow of life or attempt to rush the flow of life. They are not obsessed with service and so are free to respond to others for others' sake instead of for their own need to be of service.

If a person is playful first, service will follow naturally. Players simply recognize the existence of others and let their play be contagious. For players the seriousness of making history is outdone by calm rejoicing in existence. This doesn't exclude the importance of seriousness, but saves it from despair and from a person's limitations in the face of the magnitude of the world's problems. "Unless we do a lot of joking, we have to cry and cannot get anything done," said Moltmann.

In conclusion, service is necessary. However, our society and church have gone over the deep end in emphasizing the concept of God as work, action, thinking, and rationality and have underemphasized the concept of God as spirit, leisure, play, listening, feeling, and chaos.

Karl Barth suggests in *Church dogmatics*, Vol. 3, that we have to find where the two lines of inwardness or pleasure and outwardness or service intersect. Perhaps an activity can provide both service and fulfillment at the same time. Yet, the specific activity whether pleasure or service, or the specific job, whether artist or social worker, is not of supreme importance. Rather, the importance lies in how that activity relates to exhibiting the glory and beauty of God and to being happy with life.

Personal needs and pleasure activities have been neglected, should receive more recognition, and for myself are justified if they contribute to being happy with my life and existence. They are not justified if they compromise values or provide an escape from responsibility. Service cannot take precedence if that means sacrificing freedom and happiness, denying fulfillment and self-expression, or being less then the full human being that God intended.

Two for the road

A pair of think pieces on the alcohol issue

Claire Ewert

Claire and Wally Ewert, after being forced to terminate their MCC service assignment in Vietman in spring 1975, agreed to head an alcohol study project which was then being initiated by MCC (Canada). The following two articles were prepared by Claire as part of that assignment. The Ewerts have now returned to Drake, Saskatchewan, to farm.

Rich man's drink, poor man's bread

The distribution of the world's wealth allows the first world countries, those countries that are highly developed and wealthy, to command more than their equal share of the world's food. Alcohol production, although not the major difficulty responsible for world food imbalance, must shoulder part of the blame.

In the year 1974-75, the thirty most needy developing countries listed by the United Nations needed another eight million tons of grain to meet their import requirements. Two years previously, Canada alone used over one million tons of foodstuffs to produce alcohol commercially.

Canadian wineries in 1972 used 99,816 tons of such foodstuffs as grapes, apples, sugar, and honey to produce their product. In the same year, the distilleries used 559,289 tons of foodstuffs in the form of cereals such as corn, rye, barley, and wheat; sugar; and fresh fruits. Breweries used up 384,682 tons of such foodstuffs as barley, corn flakes, soybean flakes, and sugar.

In total, the commercial manufacture of liquor in 1972 consumed 1,042,787 tons of foodstuffs in Canada. These figures do not include the quantities of food products used in home stills or breweries.

Canadians consume enough grain in one year in the form of alcohol to feed over four million Colombians on an adequate yearly diet.

Malnourishment caused by insufficient calorie consumption and by too little protein and other nutrients afflicts an estimated 400 million to 1.5 billion of the world's poor, whether in the third world or in a first world country's low-income group.

Children and pregnant women are hardest hit. A growing body demands 2½ times more protein, pound for pound, than a mature body. Nutrition experts estimate that 70 percent of the third world countries' children suffer from malnourishment.

In its severest forms, malnourishment manifests itself in the two conditions, kwashiorkor and marasmus. Kwashiorkor is typified by a bloated appearance. Accumulated fluids push against wasted muscles in the hands, feet, belly, and face. This condition, caused by acute lack of protein, can result in brain damage, anemia, diarrhea, irritability, apathy, and loss of appetite.

Marasmus, another form of malnourishment, which is the result of insufficient calories as well as protein, is characterized by stick limbs, bloated belly, wide eyes, and a stretched-skin face. With the fat gone, the skin hangs in wrinkles or draws tight over bones. This condition results in anemia, diarrhea, dehydration, and a ravenous appetite. Only 3 percent of all child victims of malnourishment actually suffer from these severe conditions.

The universally accepted figure is 10,000 hunger deaths throughout the world each day of the year. These deaths are due to starvation and weakness and disease induced by malnourishment.

In the third world countries, where the average yearly per capita income is below $100, forty out of every 100 babies that are born, die before they are five years of age. Another forty will suffer permanent brain and body damage from malnutrition.

There are currently four billion people in the world. At the present rates of population growth, this figure will double in about thirty years. But evidence has shown that as development occurs in third world countries, the rate of population growth decreases.

Production figures reveal that there is enough grain grown currently to feed six billion people on a nonmeat diet. But consumption patterns show that nearly four-fifths of all grain produced is fed to animals.

The average North American consumes 2,000 pounds of grain yearly, most of it in the form of meat. By comparison, the average Colombian on a good nutritional diet consumes 400 pounds of grain yearly.

Figures for 1972 reveal that over 800,000 tons of grain products were used in the commercial manufacture of spirits and beer in Canada.

North America, which is about 7 percent of the world community, consumes nearly one-third of its food resources.

The world grain reserves have dwindled from a ninety-five-day supply in 1972 to a less than twenty-seven-day supply. In spite of this, Canadians continue to consume ever increasing amounts of grain-produced protein in the form of meat, milk, and eggs and consume ever increasing amounts of alcohol produced from barley malt, wheat, corn, rye, soybean flakes, and fruits. In 1972, 625 million pounds of barley malt alone were purchased within Canada for production of beer. In 1973, the brewing industry in Canada reported an expenditure of $154 million of chiefly agricultural products and some other ingredients used in the production of beer.

There are at least three ways to deal with this imbalance of food production and consumption. We, in the rich nations, could adopt a simpler life-style—eat less meat and drink fewer alcoholic beverages. We could maintain our present rate of consumption and increase our gifts of money to the developing countries to help meet the immediate crisis. Or we could adopt a "lifeboat" point of view. This would involve maintaining our present rates of consumption and refusing aid to countries with a food shortage problem.

If we agree to change our life-style, one suggestion would be to eat two meatless meals each week, use fewer highly processed foods, spend less on tobacco and alcohol, and live in smaller houses. A simpler life-style that does not include alcohol could contribute to an equalizing distribution of the world's food supply.

It appears that more needs to be done in rich countries to change patterns of consumption than in poor countries to increase production. Although increased production in third world countries is necessary, unless first world nations stop creating such a lucrative market for tea, coffee, and tobacco, these countries will find it difficult to change their production to rice and vegetables.

Alcohol production does play an important role. Alcohol consumption in all nations, and especially the "have" nations, is a poor use of agricultural foodstuffs. What is our Christian response to the food needs of the world? Do we care enough for the thousands of people who die daily of starvation, who would not die if the food used in making liquor were made available to agencies seeking to relieve world hunger? Do we see the use of foodstuffs for liquor production as a "crime against humanity" and as such feel a moral responsibility?

Women's drinking affects babies

More and more women are alcoholics, a fact which has serious consequences for the children who will be born to them.

Children born with a nervous system that developed in the constant presence of alcohol have shown some startling consistencies. These infants are considered to be suffering from fetal alcohol syndrome. This syndrome manifests itself in babies with low birth weights and shorter than average body length. Researchers in this field generally agree that 44 percent of the infants studied thus far born to chronic alcoholics had an IQ of 80 or less. The heart and limbs are also abnormal.

Infants that are born suffering from fetal alcohol syndrome often go through the classic symptoms of alcohol withdrawal until they are weaned from alcohol either from the uterus or from the alcohol in their mother's milk. These symptoms—nervousness, crankness, and tremors—are often manifest in babies suffering from the early stages of liver disease.

Doctors who reported these findings emphasize that they are talking about women who are chronic alcoholics and are not attempting to discourage women from drinking during pregnancy.

In a large intensive care unit which saw 25,000 live births in a twelve-months period, only five infants suffering from the fetal alcohol syndrome were seen. That makes it about .02 percent—a small problem numerically. But the problem is a moral one. Women's drinking patterns affect their unborn children. Do drinking patterns need to be reformed? What action should be taken when a chronic alcoholic becomes pregnant? The percentage of deformity in children born to a chronic alcoholic is about the same as the odds of child deformity or retardation facing a mother who contracts German measles. Should not the same degree of effort be made to prevent retardation or deformity resulting from a mother's alcoholism as is made in connection with German measles?

What are the long-term effects of the fetal alcohol syndrome? Researchers have found that the alcohol babies do not appear to catch up physically or mentally with other children their age. A baby who has lived with alcohol for forty weeks (during the gestation period) can become a true alcoholic. What will happen later in life when the addicted infant, now an experimenting adolescent or socially coerced adult, takes that first drink of beer or whiskey?

The problem is not only that of a child being born addicted to alcohol, but also being born into a home where alcohol is used habitually. There is the concern of proper physical care for the child. The effects of the unpredictability in parents' moods may have a detrimental effect on the child's adjustment for life.

International Women's Year, 1975, has drawn the public's attention towards women, their successes as well as their

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans 67114, by the General Board of the General Conference Mennonite Church Second-class postage paid at Newton, Kans 67114, and at additional mailing offices. Subscriptions, in U S and Canada, $8 00, one year, $15 50, two years, $23 00, three years, foreign, $8 50 per year Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office 722 Main St , Box 347, Newton, Kans 67114 Postmaster Send Form 3579 to Box 347, Newton, Kans 67114

failures. Surveys indicate that the proportion of women who drink has been increasing steadily since World War II to a point where about 47 percent of adult women now drink once a month or more. Alcoholics Anonymous report that nearly one-third of their recovered membership within the last three years are women. About 11 percent of the total AA membership now is women.

The factors which cause a woman to turn to alcohol are complex. It may be the pressures to get ahead, to obtain a better standard of living for herself or her family. It may be a loss of identity in a marriage where the goals of the spouse are the only ones considered. Some doctors say alcoholism among women is a form of neurosis, of which the taking of alcohol is but one superficial, though most obvious, expression. With more and more women in the competitive work force, the same pressures that cause the male executive or laborer to turn to alcohol also propel the female executive or laborer to seek solace in liquor.

In many cases, a woman is still restricted in the number of socially accepted outlets for her frustrations and tensions. When her conflicts cannot be solved within the limits of conventional social acceptance of her sex, she often turns to alcohol. The resulting alcoholism is then vehemently expressed in proportion to the tension behind it.

Several different studies isolate certain recurring characteristics among alcoholic women. At least twice as many women as men attribute the onset of their liquor dependence to a life crisis such as death of a loved one, marital breakdown, children leaving home, and gynecological problems. There is a higher than usual incidence of alcoholism in an alcoholic female's family than in an alcholic male's family. The mother is often dominant and emotionally distant and the father is weak and passive in the homes where alcholic females grow up. Another finding is that the use of alcohol by a woman is more prone to be associated with severe depression and suicidal tendencies than in the lives of male alcohol users.

What are we as a church community or as concerned Christians doing to meet the needs of women who find themselves turning to alcohol for help? Are we creating situations and tensions that will force others to seek liquid cures?

News

Pipeline hearing raises life-style question

The Mackenzie Valley natural gas pipeline has nothing to do with Mr. and Mrs. Mennonite in small-town Canada—or does it?

Paul Harnish, Mennonite Central Committee (Canada)'s educator on third world development, says it does.

And he's not talking about fuel costs. It is, of course, important to Canadians if a fuel shortage raises oil and gas prices. But Mr. Harnish is talking about something that goes deeper than the pocketbook.

Support of the pipeline shows tacit acceptance of "development at any cost," Mr. Harnish said recently at a Winnipeg session of the Mackenzie Valley pipeline inquiry.

Construction of the 2,600-mile pipeline is partly a response to Canadians' demand for a high standard of living. The pipeline is to provide fuel to support continued high consumption of energy. Many Mennonites in Canada have accepted along with society a high standard of living and a careless use of energy that wastes resources.

Mr. Harnish can document the fact that North American agriculture, for instance, with all its mechanization does not produce as much for the amount of energy used as do many third world countries.

He said the Canadian Government was "taken in" by multinational gas companies who did not present the National Energy Board with an accurate assessment of the state of Canada's oil and gas reserves.

For Mennonites, the Mackenzie Valley pipeline leads to theological and moral questions. Is "development at any cost" right? Is it right to use more energy resources than are needed when many people in the world don't have enough?

By adopting an extravagant style of living, Mennonites show identification with the rich rather than with the poor. In the prophetic tradition and the teachings of Jesus and the apostles, Christians were admonished to side with the poor.

A high school teacher from Pennsylvania with a master's degree in science education (ecology), Mr. Harnish has been doing research and education on development questions for the past ten months at the Inter-Cultural Development Education Association (IDEA) center in Winnipeg.

The commission of inquiry, headed by British Columbia Supreme Court Justice Thomas R. Berger, is spending about a month hearing briefs in major Canadian cities in the South before ending its investigations in the North in July.

The majority of the briefs presented in the six-hour session in Winnipeg were opposed to construction of the pipeline, at least immediately. Several briefs recommended a ten- to fifteen-year moratorium on the pipeline to allow time for land claims settlements; assessment of all economic, social, and environmental impacts; public participation in examining the issues; and, as some suggested, development of alternative lasting solutions to energy needs.

Extensive arguments were presented suggesting the pipeline is not needed in the near future, in spite of the gas companies' assertions that Canada faces an acute shortage of natural gas. Some briefs even recommended stopping exports to the United States if Canada did not have sufficient for her own needs.

Among those presenting briefs in support of the gas pipeline were the City of Winnipeg, the Greater Winnipeg Gas Company, and four land developers. Their arguments were based on insufficient availability of gas to service expansion of commercial buildings and new residences.

MCC (Canada) presented its view at the Winnipeg hearing through its membership in the Inter-Church Task Force on Northern Flooding. The ICTF, representing Roman Catholic, United, and Lutheran churches as well as Mennonites, presented a brief outlining its experience in working for native rights and concerns in connection with hydro development in northern Manitoba, which the committee deemed to be parallel to the experience in the Northwest Territories. Menno Wiebe of the MCC (Canada) staff represents MCC (Canada) on the task force. *Lydia Penner*

She keeps up the family ties at seminary

"Hi! F. C.," said the note on the back of the envelope forwarded to a former student from Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

"F. C." is Frieda Claassen, receptionist and mail sorter at the seminary, whose short, cheery notes have given many former students a feeling that someone at the seminary cares about them and their current work.

She was the only person at the seminary who communicated with me when I was overseas, said one former student.

Keeping up with former students is a joy for Frieda as well as the students. "The bond of friendship has been good, especially for a single gal who doesn't have a family," she said. "The seminary alumni and faculty have become my family."

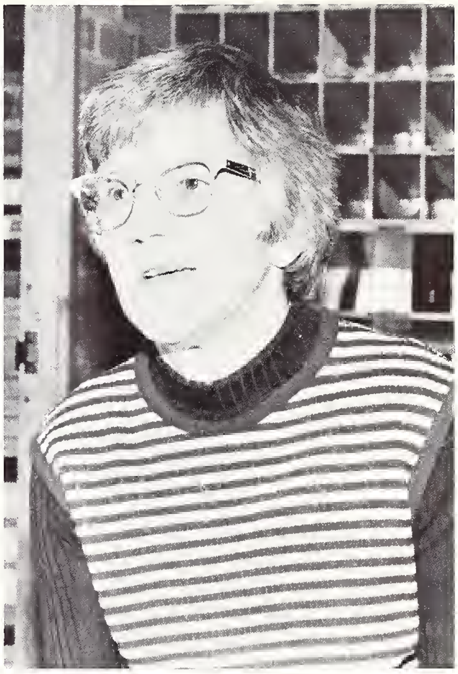
Frieda's circle of contacts at the seminary reaches back almost to Mennonite Biblical Seminary's beginning in 1946 in Chicago. Frieda came to the seminary from Beatrice, Nebraska, in 1947 as a summer voluntary service worker for the Chicago Mennonite Mission. She taught Bible school with the other volunteers in the mornings. In the afternoons, instead of supervising recreation with children, she worked at the seminary on files and the mailing list. After that summer, the seminary invited her to stay as a full-time secretary, and she has been staying ever since.

The seminary has since moved a hundred miles east, and her duties have changed through the years, but Frieda is still there, now serving as receptionist and assisting in the business office.

"I learned to know people better in Chicago," she recalled. "There were twenty to twenty-five people, all living in one or two houses. When we first came, we had more or less formal dinners together in the evenings. People would leave at 6:00 a.m. and head for classes at Bethany Seminary [with which MBS cooperated] across Chicago."

The children of seminary students and faculty were a special joy to Frieda, and "Dr. and Mrs. Pannabecker [S. F. Pannabecker, seminary president emeritus] were my Chicago parents."

When the seminary was in Chicago, the feeling of family happened because the group was small, said Frieda. "Here you have to make an effort. Your environment and your friendships in the student world always change. In the twenty-eight years I have worked here, I've met hundreds of students. Some I remember more than others, especially if something unusual was connected with meeting them. Last year, when Ed Enns came, he called me from a pay telephone for directions to the seminary. So this face I remember more easily."



Frieda Claassen

Frieda could have changed jobs over the years. But because of a chronic lung condition, she appreciated the smoke-free atmosphere, and besides, "I just enjoyed it."

"I could 'Mennonite' my way around the world with the contacts I've made here," she commented. "That's why I go to General Conference sessions—to say hello to them all." *Lois Barrett*

CIA-missionary contacts restricted

The U.S. Central Intelligence Agency (CIA) has issued a new regulation restricting its agents from initiating contacts with clergy, missionaries, and members of religious organizations in foreign countries.

The new directive has been greeted with approval by staff of the General Conference's Commission on Overseas Mission. Urbane Peachey, MCC Peace Section executive secretary, will be drafting a statement of guidelines in the area on behalf of all the Mennonite mission boards participating in COMBS (Council of Mission Board Secretaries).

The new CIA regulation reverses previous policy regarding contacts with church workers overseas, and generally follows legislation which had been introduced by Senator Mark Hatfield. "In light of the special constitutional concern with church-state relationships, CIA shall establish no secret, paid or unpaid contractual relationship with any American clergyman or missionary. This restriction applies to any person whether or not ordained who is sent out by a mission or church organization to preach, teach, heal, or proselyte."

However, the regulation retains the CIA's prerogative to "welcome information volunteered by American clergymen or missionaries."

The prohibition is essentially the same as that pertaining to CIA contact with Peace Corps volunteers and Fulbright scholars, Senator Hatfield said recently on the floor of the Senate.

Although the reverse in CIA policy is encouraging, church agencies will still do well to orient mission and service personnel to the possibilities of being exploited by intelligence operatives, said Delton Franz, director of the MCC Peace Section Washington Office.

The new regulation was issued by CIA director George Bush. Former CIA director William Colby had, in 1975, refused to bar its agents from using overseas church workers for intelligence gathering, and his position had been supported by President Ford.

The General Conference's Commission on Overseas Mission, at its annual meeting in February, adopted a statement to its missionaries stating its opposition to the use of missionaries by the CIA for any information-gathering purposes.

"Missionaries under the General Conference are servants of Jesus Christ the Lord and not agents of any government," said the statement. "Missionaries currently serving under the COM are instructed to take all precautions to maintain their independence from the CIA. COM will not permit any missionary to continue in his/her post who intentionally engages in intelligence activities for any government."

Missionary's body reburied in India

The body of Irene Funk, former missionary in India, has been reburied, and the Indian Government has reported no evidence of foul play in her death.

Samuel Stephen, chairman of the Bharatiya (Indian) General Conference Mennonite Church, who arrived in North America in early June for a brief visit, told General Conference staff in Newton, Kansas, that Ms. Funk's bones had been reburied in Champa, India, on May 15.

The body of Ms. Funk, who died March 19, 1975, of what attending physicians diagnosed as acute leukemia, was exhumed by police last October 17 after accusations that the thirty-one-year-old missionary nurse had been poisoned by those who had cared for her during her last days.

The accusations had been brought by V. Tirkey, a physician who had been fired from the Champa Christian Hospital in 1974, against T. Mathai, medical superintendent of the hospital and one of the physicians caring for Ms. Funk; Mary Pauls, another missionary nurse; and others who treated Ms. Funk during the last week of her life.

Mr. Stephen said government officials had reported verbally that Ms. Funk's remains had been sent for examination to the Agra Bone Research Institute, which agreed with the attending physicians' diagnosis of blood cancer. Officials have so far refused to give the church this report in writing. However, Mr. Stephen said the fact that the bones were returned is evidence that nothing suspicious was found in the autopsy.

After the exhumation last October, church officials sent letters in November and April asking the government for results of the autopsy. Finally, a delegation of six church officers, missionaries, and medical personnel—including M. Kumar, S. B. Kumar, Dr. Arthur, John Pauls, and Harold Ratzlaff—visited the district police headquarters in Raipur in early May. The body was returned several days later.

Ms. Funk's body was reburied in the Champa church cemetery following a simple praise service in the church, according to Mary Pauls.

"Just as it was about time for the church service to start, a real wind and rain storm started," she wrote. "I do not think I have ever seen quite such a storm here in Champa. However, the service was held with no problem, and by the time the small group proceeded to the cemetery, the weather cleared up and the whole thing could be completed. Praise God!

"I told John, when the storm started just before churchtime, that it is very typical of the past year and all the events connected with it. I am grateful for that wind storm because I feel it was sent of God for a special purpose."

Because of the controversy in the Indian church concerning the accusations of poisoning, Jubilee celebrations of the seventy-fifth anniversary of General Conference mission in India, planned for December, were canceled. The church conference leaders had agreed in October that celebration would be difficult under the circumstances. Since that time some reconciliation has taken place between opposing factions, and some Indian pastors have suggested that the Jubilee celebrations might be scheduled sometime during 1976.

Both the General Conference's Commission on Overseas Mission office in Newton, Kansas, and Ms. Funk's parents, Peter and Marie Funk of Drake, Saskatchewan, had expressed confidence that all those who attended Irene during her brief illness had acted in good faith and that the allegations of wrongdoing would be proven unfounded.

Irene Funk

Dr. Tirkey, who had brought the accusations, has meanwhile been turned down by the courts in his suit to be reinstated as a physician at the Champa hospital. He is now in private practice.

Irene Funk, born July 8, 1943, in Rosthern, Saskatchewan, was nursing superintendent of the Champa hospital from 1969 until her death. She was a member of the North Star Mennonite Church, Drake, Saskatchewan.

Soviet delegation stresses unity in Christ

Stressing Christian unity that rises above geographic or political boundaries, a five-member delegation of Mennonite and Baptist leaders from the All Union Council of Evangelicals-Baptists presented Mennonite Central Committee with a gold communion cup during its visit in May.

"We present you with this cup, a symbol of our unity in Christ, so that when partaking in communion you will remember your brothers and sisters in Russia," Alexei Bychkov, delegation leader, told MCC executive secretary William Snyder.

The delegation arrived in the United States May 14 and spent the rest of the month visiting churches and meeting in seminars with Mennonite laypeople and church leaders in the Akron, Pennsylvania; Goshen, Indiana; Winnipeg, Manitoba, and Kitchener, Ontario, communities.

The four seminars focused on peace and social concerns, Christian education and ministerial training, music and singing in the church, and the nature and mission of the church.

"Some news about Mennonite work came to us in the Soviet Union, but many times it is better to actually see for yourself," commented Traugott Kviring, a Soviet Mennonite. "I was not aware of such extensive Mennonite colleges and schools, or that there are 2,200 North American Mennonites in overseas service as missionaries and MCC workers."

By the end of the visit the delegation members were already looking to the future. "What kinds of contacts are necessary in the future so the church will not lose its salt?" pondered Mr. Bychkov. "Sometimes the church in North America looks like Martha—not taking much time to sit and reflect at the feet of Jesus, but always working, working and inviting people to serve on committees, subcommittees, and subsubcommittees.

"Some Soviet churches look more like Mary—quiet and reflecting. Continuing contacts will be important in helping both churches to be like both Martha and Mary."

The delegation's visit concluded with making plans for a North American Mennonite delegation to return the visit in October. Seminars will likely be scheduled for this visit to the Soviet Union to continue discussions begun during May, focusing particularly on a biblical approach to Christian unity, the nature of the church, and ways the church can serve in different societies.

New fellowships start in Chicago

Two new Mennonite fellowships are beginning in the Chicago area, according to David Whitermore, coordinator for the Chicago Area Mennonites.

The Chicago Area Mennonites, an inter-Mennonite grouping of fourteen congregations and fellowships, is helping organize a Bible study fellowship in Oak Park, Illinois, at 906 South Clinton Ave. Contact person is John Gray.

Another fellowship has begun in the Hyde Park area. Contact person is Sem Sutter. 5715 South Drexel St., Apartment 514, Chicago, Illinois 60637.

The starting of new churches will be among the items on the agenda for the annual meeting of the Chicago Area Mennonites council June 20.

Also on the agenda will be a possible Mennonite bookstore in Chicago, forming a volunteer organization for Chicago churches, using a nearby campgrounds for weekend retreats, and adopting a constitution for the Chicago Area Mennonites, which is being incorporated with nonprofit status.

New outreach brings results

"Our church is the only church in town training lay people to share Christ," said Gerald Mendenhall, pastor of the Calvary Mennonite Church, Aurora, Oregon.

Since Mr. Mendenhall and two others in the congregation attended an Evangelism Explosion workshop in Los Angeles last February, three groups of three people each have been going out every Monday night to visit people in their homes.

As a result, said Mr. Mendenhall, new people are coming to church and attending home Bible studies. One family, who was contacted in this way, was to join the church on June 6.

So far the three groups of callers have visited only guests who have attended Sunday worship services. "If we ever get caught up, we will go door to door," said Mr. Mendenhall.

Each caller has two prayer partners, and next fall training sessions will begin to train these prayer partners to become callers.

"Even if we never share Christ with people, at least we make contact with them," said Mr. Mendenhall. "Last Monday we called on a lady who was a Christian. But she was really having heartaches with her daughter. We listened and prayed with her."

The benefits are not just for those who are visited, he said. It brings new life to the callers as well.

Family planning workers trained

An MCC family planning field worker, right, shares information on family planning with a client in Bangladesh. Four small groups of the government's family planning workers were recently trained in field work by MCC personnel in Dacca. The request for field work training came unexpectedly to MCC from a senior official of the Bangladesh Ministry of Health, Population Control, and Family Planning, who had heard at a meeting that MCC took great pains to see that its family planning clients were treated with dignity and understanding.

Words & deeds

A nursery school in Freeman, South Dakota, next fall is being planned by the early childhood education department of Freeman Junior College. In a community-wide survey, more than forty parents indicated that if such a facility were available to them, they would want their children to participate. A number of mothers volunteered to serve either on the board or as volunteers. Plans are to operate the nursery school three half-days per week during September to December.

Increasing restrictions placed by the U.S. Government on imported textiles have put a crimp in the MCC self-help program. The restrictions, associated by some persons with election-year politics, affect nineteen exporting countries including India. From India a variety of hand-embroidered items have come to North America to be sold through the self-help program. So far only machine-woven textiles have been refused by U.S. customs, and handloomed fabric has been approved because the import quota was not yet reached. Nick Dyck, director of the self-help program, is hoping that the shops which sell self-help items in Canada will continue to carry a full line of Indian textiles with MCC (Canada) serving as the importer. Some markets are also being developed in Germany.

Heritage Day was observed recently by the Sherbrooke Church in Vancouver to honor their Mennonite ancestors. Stories were read in the morning worship service about Christopher Dock, eighteenth-century Mennonite teacher in Pennsylvania, and Nicolai Siemens, initiator and editor of *Mennoblatt* in Paraguay. Also included in Heritage Day were an arts and crafts show, the film *Als ihre Zeit erfuellet war* (And when their time had come), and a vesper service conducted by the women of the church.

Zaire church works on restructuring

Officers and district chairmen of the Mennonite Community in Zaire met in late April for a special consultation, dealing primarily with administrative changes and discipline of church leaders.

With the nationalization of schools, much administrative routine has been removed from the responsibility of the church and some of the administrative structure has consequently become obsolete. The consultation put in process some new streamlining and centralization. All activities of the church are to be grouped in three major departments: evangelism, literature, and social service.

Official action was also taken to "defrock" several leaders. There has been increasing concern over laxity on the part of leaders of some church districts, the Africa Inter-Mennonite Mission office reported. Conditions for pastoral ordination were reviewed. Emphasis was placed on adequate biblical training, an exemplary personal life, and fruitful service as a lay leader prior to ordination.

Regional areas calling for a resident pastor must first erect a chapel and a residence for the pastor, have an active local church council, and give evidence of local financial support.

Two granted union exemption

Within the past two months, two Mennonites have become the first persons to be granted exemption by the Manitoba Labor Board from joining a union and paying dues on grounds of conscience.

On April 29, a Swan River nurse, Gertrude Friesen, was granted her appeal against joining the Swan River Nurses Association. On May 27 Gordon Dyck of Winnipeg was granted exemption from paying dues to the United Steelworkers of America. Both are members of the Evangelical Mennonite Conference.

A nurse for nineteen years, Ms. Friesen faced the question of union membership for the first time recently, when she became a permanent part-time nurse at the Swan River Valley hospital, after about ten years of casual part-time employment. The hospital, unionized in 1974, requires permanent part-time employees to pay union dues.

Although not a union member, dues were being deducted from her paycheck. She requested that the dues be paid to the Red Cross in accordance with the conscience clause in the province's Labor Code (Section 68-C). A refusal at the local level necessitated the hearing before the provincial Labor Board.

The major reason Ms. Friesen gave for her objection to the union was the acceptance of the principle of force as one of its major tactics in negotiating with its employers. She said that as a Christian she finds it impossible to take this approach.

Essentially Mr. Dyck's position is that as a Christian he does not support the kind of agreements where the parties begin as adversaries. He does not agree with practices of unions because their attitudes are based on confrontation and antagonism.

A nineteen-year-old student majoring in religious studies at the University of Winnipeg, Mr. Dyck took the summer job at the International Harvester Canada company in Winnipeg in early May. He said that at the time he accepted the job it was his understanding that he would be allowed to pay the union dues to a charity.

These recent decisions by the Labor Board are in accordance with a December ruling by the Manitoba Court of Appeals which said that an individual's personal convictions, not the tenets of his or her church, are the issue in applications for exemption from union membership and dues under the Labor Relations Act. At that time the court overruled a decision by the Manitoba Labor Board to reject an application from a Mennonite Brethren bakery worker requesting exemption from joining a union on the basis of conscience.

Refugees to arrive from Thailand

Mennonite Central Committee is looking for sponsors for ten small groups of refugees coming to the United States from Thailand during the summer.

The refugees, of which a total of 8,000 are expected to arrive during the next few months, come from refugee camps in eastern Thailand. Most are Laotian with some Cambodians and Vietnamese.

"It will be hard for these refugees coming to the United States," projected Tran Xuan Quang, former pastor of Gia Dinh Mennonite Church in Saigon, Vietnam, who works in refugee assistance for MCC and Eastern Mennonite Board of Missions.

"Most can't speak English, many can't speak French or Vietnamese, and most of them can't read or write anything." Many of the refugees were farmers or miners.

Record

Calendar

June 17-20—Northern District Conference annual sessions, Bethesda Church, Henderson, Nebr.

Ministers

Martin Fry, Morrisville, N. J., has become pastor of the Church of the Good Samaritans, Holland, Pa. He has been associate pastor of a Presbyterian church and is a graduate of Princeton Theological Seminary.

Chester Kauffman, Calvary Church, Aurora, Ore., has been appointed minister of visitation, focusing on older people.

Workers

Ed and Ramoth Burkhalter, assigned as General Conference missionaries in Jagdeeshpur, India, will come to Berne, Ind., for a three-months furlough.

Allen and Marabeth Busenitz, missionaries in Lesotho under Africa Inter-Mennonite Mission, are spending a year's furlough in the Newton, Kans., area.

Joe Duerksen, Rainbow Boulevard Church, Kansas City, Kans., is spending May 30 to June 27 in a volunteer assignment teaching anesthesiology at Mennonite Christian Hospital, Hwalien, Taiwan. He previously served under the General Conference's Commission on Overseas Mission in India in 1956-69 as a medical doctor. He has most recently been teaching at the University of Kansas Medical School.

Anna Dyck, assigned to church work in Takajo, Japan, under the General Conference's Commission on Overseas Mission, was to arrive June 1 for a three-months furlough in Drake, Sask.

Bethel College students *Dan Flickinger*, Phoenix, Ariz; *David Shelly* and *Linda Shelly*, Newton, Kans.; and biology professor *Darrell Wiens* and wife *Arlene Cook* were to leave June 10 for a two-months work project in postearthquake construction in Guatemala under the auspices of MCC. The group's expenses are being underwritten by a Bethel College endowment fund designated for Mennonite Disaster Service and related reconstruction work.

Kermit and Clydene Gingerich, members of the Hesston College Mennonite Church, Hesston, Kansas, were to be commissioned June 6 for service under the General Conference's Commission on Overseas Mission for two to three years, beginning in July. Kermit will be guidance counselor at Woodstock School, Mussoorie, India. Clydene's assignment is indefinite. Kermit has served the past two years as principle of the Hesston Middle School and holds a master's degree in guidance and counseling from Idaho State University, Pocatello.

Virgil and Jennie Peters, Emmanuel Church, Salem, Ore., will spend six weeks, beginning June 18, as volunteers in Taiwan under the General Conference's Commission on Overseas Mission. Virgil, a medical doctor, will be involved in general practice at Mennonite Christian Hospital, Hwalien, Taiwan. The Peterses previously served in Taiwan in 1964-67 and for ten weeks in 1971.

C. Gingerich

K. Gingerich

Bernard and Ruby Thiessen, Emmaus Church, Whitewater, Kans., are arriving in the Newton, Kans., area in June for a one-year furlough. They have been missionaries in Japan since 1952, most recently in Kobe.

Bill Thiessen, a former MCC worker in Nigeria, has been appointed to the MCC (Saskatchewan) executive as a representative of MCC alumni in Saskatchewan. MCC (Saskatchewan) is the first provincial MCC to appoint an alumnus to its board.

Hector Valencia, Latin America secretary for the General Conference's Commission on Overseas Mission, has been elected to the thirty-member board of managers of the American Bible Society. His term will begin Jan. 1, 1977. Mr. Valencia, a native of Colombia, has been chairman of the regional committee for the Americas of the United Bible Societies for the past four years and will resign from that post.

Letters

Where have you been since?

Dear Editor: We have all kinds of instructions for widows and widowers when their mate has been taken. We are glad for these helpful suggestions. They recommend for us to appear in public places and to meet people. But do you realize it is difficult for us to go alone?

We are told to "come see us sometime." Set a date if you mean it. We again feel it is not quite right that we should initiate the visit when it is for our benefit.

Why not give some instructions to married couples in our churches and similar organizations? Just because we are now officially single is no reason that couples should not visit us. We will not attack or try to steal your mate if you come to visit us with your mate, but we will appreciate your visit and be as good a host or hostess as we know how.

We don't like to give the impression that we want sympathy, but loneliness is a problem. Many of you called at the time of passing, but where have you been since?

This letter should include a confession that we wish we had practiced what we now ask, namely your visits. *Name withheld by special request* May 6

Two concerns

Dear Larry: Two special concerns have come into my view in the last year: first, older people who are having great difficulty with Medicare paperwork, and second, those pastors who are on small incomes who cannot afford health care coverage.

I and other people who work at Mennonite Mutual Aid meet many older persons who are confused and frustrated—sometimes even angry—over problems with Medicare bills. These problems typically take the form of not having the right papers to suit Medicare or not having explanation of Medicare benefits to send to Mennonite Mutual Aid for additional assistance.

Our computerized society can be an impossible jungle for some of our older persons who never had personal experience with government programs before Medicare. They need help with the paperwork that is involved in living in this society. A special ministry of caring is necessary for these persons.

I am aware of two persons who are making this a part of their personal and congregational ministry. One person in Ohio is a commercial insurance agent as well as a Mennonite Aid representative. He makes an effort to spend time with older persons in his congregation when they need help in filing Medicare claims and related details.

He says he has found some persons who don't file Medicare claims simply because they don't know how. In many cases they need the Medicare payments very much because their fixed incomes are low. In addition, they have been making regular premium payments to Medicare from their small incomes.

Another man, a schoolteacher in Indiana, studied to understand the ins and outs of Medicare so he could help an elderly widow in his congregation file a claim. You can imagine how pleased Mrs. Miller was when she got the payment from Medicare to help her pay part of her medical bill—and how surprised she was when she got another check from MMA to pay still more of the bill.

Now the older persons in the teacher's congregation know they can call on him when they have a problem with Social Security or Medicare which they don't understand. To have such a person available is a ministry which these persons value highly.

Who are the persons with gifts for this special ministry in your congregation? Some of our older retired persons understand, because of their own past experience, the details of government Medicare and Social Security programs. Could their gift be called by the congregation for this ministry?

My second concern is the pastor in our smaller congregation who is paid a low wage. The cost of a health care program with Mennonite Mutual Aid is $480 a year. Although this is similar to other costs today, it is expensive for persons on small incomes.

Such persons have difficulty paying the assessments, yet other people in the church expect them to be covered if they get sick or injured. (More than once

I have heard responses such as, "You mean he didn't have health coverage? Then why should we help him?")

Shouldn't each of our congregations look to see if our pastor is covered by a health plan? If he is, should our congregations pay the assessment? (This is a good way to increase income to a pastor without raising his tax liability.)

What can you do about these two concerns? Perhaps you know how, or want to learn how, to help our older members with Medicare details or know of someone else who could do this. You might place a note on your church bulletin board or ask for space in the church bulletin to offer your help. Talking with an older friend also may be a way to get in touch with persons who be a way to get in touch with persons who need this kind of help.

Check with your church elders or council to see if your pastor has adequate resources to provide health care for himself and his family. If your congregation doesn't act on the need if there is one, you and several other families could commit yourselves to pay the assessment for a year or two.

Encourage your congregation to look at these two issues. This may be a specific twentieth-century ministry that needs to begin in your congregation. *Earl Sears, education director of MMA and pastor-teacher of Southside Fellowship, Elkhart, Ind. 46514* Apr. 28

Less urbanization

Dear Larry: I am sympathetic to Dale Suderman's call for leadership in urban ministries (editorial, May 11 issue). Although I share in the "antiurban bias" he describes, I recognize the need for the Mennonite church to be present in the city. But I am not as sure as he apparently is that we are moving toward being an "authentically urban church," and if we are, I am not sure it is as desirable a state of affairs as he thinks.

I feel we must view human life as holistically as possible. As a consequence, one of my tests for the quality of life has to do with how human life exists within the total environment. It is true that cities have existed for a variety of reasons—cultural, political, religious, commercial, industrial, etc. Yet with some major exceptions such as Washington, D.C., most American cities exist for primarily commercial and industrial reasons. And viewed from an ecological standpoint, such cities represent a tremendous drain and stress on our environment, taking life from it but returning very little of ecological value to it. Indeed, pollution seems to be the primary gift of our cities to the environment in return for all they take from it. Perhaps there are good reasons for maintaining city life in spite of the strains it places on the environment, but I need to be convinced that the maintenance of our industrial and technological affluence constitutes one of those reasons.

Despite the editorial and other trends still making themselves felt in our Mennonite church, it seems more and more evident to me that the future of our society lies less in more urbanization and more in a style of life that is decentralized and close to the land. Perhaps before we discard our rural heritage altogether, we might explore together ways in which this reverse trend back to the country in our society could provide opportunities for our service and witness, as people leave the city to find a life both more fulfilling and sounder ecologically.

But my main point is not to deny that we need to be and to minister within cities as Mennonites. My point is that we think more perceptively about what it means to be urban in our society. If we are indeed an urban church and becoming more so, let us look more critically about what that says about us as a people. And if there are still corners of our rural past among us, and I know that to be so, let us not exchange the values of our rural heritage for an inheritance of self-destructive urban life. At the least, let us refrain from the tendency of identifying the new Jerusalem with contemporary urban life in our efforts to make cities theologically respectable. *S. Roy Kaufman, Box 98, Pulaski, Iowa 52584* May 12

Poem ambiguous

Dear Brother Kehler: I am grieved by the poem *Jesus is purple* (May 11 issue). I may be dense, but can ambiguity justify irreverence? Hardly! Cherubim (guardians of God's holiness) and seraphim (fiery, burning) gather round God's holy throne with awesome reverence to ward off any and all disrespect. Could they admit strange and tainted verbalism such as this?

The Sermon on the Mount glows with clarity; this poem groans with ambiguity. If the author aimed at nothing, he very nearly hit it. But why besmirch His Holiness with aimless ink?

Forgive me, fellow editor, for waiting to write to you until something grieves me like this poem did. I want to commend you for the good features of your magazine as well. Two of your editorials, "Sword and needle" (January 6) and "Faith and fact" (February 17), and "Back to basics" by Katie Funk Wiebe (February 3) were well worth writing to you about—in appreciation. Please accept my belated encouragement, along with my concern. *Ervin N. Hershberger, editor, Calvary messenger, Route 1, Box 176, Meyersdale, Pa. 15552* May 17

Indian articles good

Dear Larry: I appreciate the articles that have been in *The Mennonite*. It has been consistently good and relevant. The May 18 issue was especially outstanding, including articles by Hart and Moyer.

We'll miss your editorship! It's been a most inspirational paper! *Lois Bartel, 910 Belleview Ave., La Junta, Colo. 81050* May 21

God's calling

Dear Editor: Recently a report was given of a sign on the heaven that appeared in the city of Tombow, Russia. On the clear heaven appeared a white hand with a brush February 10, 1976. It wrote the following words: "(1) Overcome the evil with good. (2) It is winter in my congregation. (3) It is the day of repentance. (4) Not one righteous soul will remain among the unrighteous, and not one unrighteous soul will remain with the righteous. (5) Consider my redemption. (6) Bring righteous fruit of repentance. (7) Them that fear God I will redeem. (8) Be manly; the time is near. (9) Behold I come quickly, and my reward is with me, to give every man according as his works shall be (Rev. 22:12). Amen."

It's a message to America as well, and we should take it to heart. We as Christians are bought with a price that we could not pay when Christ came to redeem us by the shedding of his blood at the cross to pay for our sin and guilt. As we came to him confessing our sin, he forgave and wants me and all of us as Christians to confess him to the lost to win them for him, too.

I am glad he could use me again and again to be a witness for him, trying to win those that are lost and encourage others that were in need of help, having a word of prayer for them.

The handwriting calls for repentance, from all of us. We are to watch and be ready when the Lord comes or calls. None of us would want to be found in dance halls or places we would not want the Lord to meet us. So let's turn to the Lord and be ready to meet him. *Abe E. Kroeker, Inman, Kans. 67546* May 24

Building a future isn't easy

un beating down, sweat sliding from shiny bodies, the community labors,
uilding the Katadabri dam in Madhya Pradesh State, India.
he finished product will irrigate 200 acres in rainy season,
0 in dry season.
ome of the land, never cultivated before,
ill be given to the landless.
n building the dam this community is not only feeding its hungry
ith the food or cash earned,
t is working together to build a future.

ontributions to MCC support projects
ike the Katadabri dam to help Third World countries
uild their own futures.

ennonite Central Committee
1 South 12th Street
kron, PA 17501
r
01-1483 Pembina Highway
innipeg, Manitoba R3T 2C8

PROHIBITION: THE GREAT MENNONITE COMPROMISE

Steve Friesen

When a subculture is trying to discover and preserve its identity, it should discern which of its practices are unique and which represent adaptations to the surrounding culture. Thus it ought also to be with the Mennonites. While we need not reject adopted practices, we should at least be aware of their presence and of the problems thay can cause.

During the period from 1885 to World War I the General Conference Mennonites in the United Staes made two such adaptations that have had a major affect on our attitudes and behavior even today. Prior to 1885, abstinence and political participation were not a part of most Mennonites' lives. Several Mennonites owned breweries, and nonparticipation in politics was a strong Mennonite belief. Yet with the rise of the prohibition movement, our predecessors made some big changes in their way of thinking.

During the early and middle 1800s the churches of America worked for temperance by advocating moderation in use of alcohol and by pushing for certain legal restrictions on it. But they soon decided neither was effective. James Timberlake reports in *Prohibition and the Progressive movement*, "They therefore gradually advanced toward more and more extreme remedies until total abstinence and prohibition finally came to be the accepted goal of temperance reform."

General Conference Mennonites wanted to show a degree of unity with the other churches in America but they were slow to adopt the principle of abstinence. The following report came from the 1881 meeting of the Kansas Conference of Mennonites (Western District Conference): "Concerning the question, what attitude our Kansas churches should take toward the temperence law of the state which makes the use of wine at the Lord's Supper illegal, the general opinion was to disregard this law entirely, but no resolution was passed." The Mennonites were more inclined toward moderation and restraint than toward total abstinence.

Eventually influence from reformers within the General Conference, pressure from other Protestant churches, and incessant bombardment from temperance organizations took their effect. During the period from 1885 to 1892 the position of abstinence became generally accepted within General Conference institutions and among their members. In 1897 the General Conference decreed in its constitution that "a congregation that tolerates among its members the drink evil cannot be regarded as Christian and can therefore not be a congregation in this conference."

Influential in encouraging temperance, and later in supporting prohibition, were Mennonite periodicals such as *The Mennonite* and *Herald of truth*. While Mennonites were making up their minds about abstinence and prohibition, these periodicals gave the temperance question more coverage than any other social issue.

The question of prohibition was an even bigger problem for the General Conference Mennonites than was the adoption of abstinence. Prohibition was a political issue, whereas temperance had been a social issue. Here the Mennonites experienced tension between their background of political nonparticipation and their desire to see the evils of liquor put to a halt. But again their wish to demonstrate a willingness to be good Americans and a feeling of moral obligation toward the liquor problem eased the Mennonites through the transition from temperance to prohibition.

The Eastern District Conference was the first to take a prohibitory stand when it asked its members to vote for a Prohibition Amendment to the Pennsylvania Constitution in 1889.

The Mennonite published a number of articles advocating prohibition during and after that political issue. Most of the articles drew direct connections between prohibition and Christian citizenship.

In 1899 H.P. Krehbiel started an inter-Mennonite paper called *The review*. It took an editorial position in favor of prohibition and of Mennonite political involvement.

From 1899 to 1906, under the urging of writers in *The review* and *The Mennonite* as well as from church leaders, increasing numbers of General Conference Mennonites voted for prohibition in local elections.

The temperance crusader, Carrie Nation, received mixed reactions from the Mennonites. Writers in *The Mennonite* appreciated her cause but criticized her actions. *The review*, however, felt that her motives and aims justified her saloon-busting tactics.

In Berne, Indiana, a group of Mennonites led by Fred Rohrer were doing a bit of their own "saloon busting." The intense political struggle there between the "drys" and the "wets" is related in Rohrer's book, *Saloon fight at Berne, Indiana*.

Temperance and prohibition interest among General Conference Mennonites reached a high level of intensity during the period from 1906 to 1912. But while prohibition received a lot of coverage in *The Mennonite*, the seeming conflict between nonresistance and voting was only occasionally discussed. When the Anti-Saloon League decided in 1913 to push for national prohibition, most Mennonites were wholeheartedly in favor of it.

The campaign for national prohibition was the culmination of the growing feeling of solidarity the Mennonites had toward the rest of the movement. By committing themselves to prohibition, the Mennonites had joined in the *glorious crusade*. They could feel they were finally good Christian Americans.

But America's entrance into the war in 1917 aborted the newfound unity. When national prohibition became a reality in 1920, there was little celebration among the General Conference Mennonites. Having affirmed their citizenship by participating in the moral and political cause of prohibition, the Mennonites discovered in 1917 that they still were not fully a part of the American people.

The Mennonites' present attitudes toward alcohol and political participation represent an outgrowth of their earlier decision to become part of the prohibition movement.

The prohibition movement had given General Conference Mennonites the chance to show they were good Americans without too great a compromise of their values. Yet the war demonstrated that America demanded a great deal more compromise before they would be accepted.

The discouragement of World War I dealt a severe blow to the Mennonites' enthusiasm for American citizenship. But despite that setback, a precedent was set for extensive involvement in politics. What started as support for a single moral issue in the 1880s has since expanded into widespread Mennonite participation in a variety of political issues.

Jim Juhnke has effectively described what happened to the Mennonites during this experience in *A people of two kingdoms:* "The eventual wholesale Mennonite swing to the temperance movement was a kind of Americanization. Temperance had special appeal as a religious and moral crusade which involved the Mennonite conception of their own social status" (p. 44). It was this Americanization process which led the Mennonites not only toward abstinence but eventually into political participation.

It seems clear that present Mennonite beliefs toward alcohol and politics have a strong basis in the American experience. While we may attempt to defend them by referring to the Bible, the early church, or the Anabaptists, we should remember that to a large extent they represent an early compromise with American culture.

The main problem with that compromise is that while the changes made during the prohibition movement have remained a part of our Mennonite culture, the rest of America has changed its mind about prohibition and about wholesale use of politics to legislate morality.

Consequently the nature of Mennonite political participation today remains different from that of the rest of America. We still think the political arena can be a useful tool to bring about morality. Moral obligation, rather than the duty of citizenship, plays an important part in driving a Mennonite to the polls or to seek an office.

The problems involved in these different outlooks toward politics are minimal compared with the difference in attitudes toward alcohol. While we Mennonites have tried to preserve prohibition in our own subculture and institutions, most of American culture has rejected it. The result of this difference in attitudes toward alcohol has resulted in a tension with the "outside" world for which no adequate answer has yet been provided.

Just as it was the younger Mennonite "radicals" who supported prohibition at the turn of the century, so today it is the younger radicals who see nothing wrong with the use of alcohol. Again, it is in response to certain pressures from the surrounding American culture. Opposed to these pressures are sanctions against the use of alcohol from the prohibition generations and from the Mennonite institutions controlled by them.

The result is that the younger people in the postprohibition generation are the rope in a tug-of-war between their parents and Mennonite institutions on one side and the general American culture on the other. This is reflected in the problems currently faced by all of our Mennonite colleges. An increasing number of students are demanding an end to the prohibition of liquor. It is a rare Mennonite family that is not faced with this problem in some form or another.

The General Conference Mennonites made a great compromise by joining in the prohibition movement. It is important to realize that our present attitudes toward alcohol and political participation represent an outgrowth of that decision. If we are to meet the problems arising as we, in our turn, relate to the culture around us, perhaps we will need to reexamine such earlier compromises and decide whether they have continuing validity in today's setting.

Contents

A theology of playful service . . . 398
Two for the road . . . 400
News . . . 402
Record . . . 406
Letters . . . 407
Prohibition: The great Mennonite compromise . . . 410
Third week in June . . . 412
June morning . . . 412

CONTRIBUTORS

Duane Goosen is a student at Bethel College, North Newton, Kans. 67117.

Steve Friesen has been working toward an MA degree in American Folk Culture at the Cooperstown (N.Y.) Graduate Program, a cooperative venture between the State University of New York and the New York State Historical Association. His article is adapted from a paper he prepared while at Bethel College a year ago.

Carol Duerksen is at Hesston College, Hesston, Kans. 67062.

Muriel Stackley's address is 200 East 2nd St., Newton, Kans., 67114.

CREDITS

Cover, Bob Taylor, 604 North Cook, Cordell, Okla. 73632; 398 and 399, © Rohn Engh, Star Prairie, Wisc. 54026; 403, GCNS; 405, Ralph Miller, MCC.

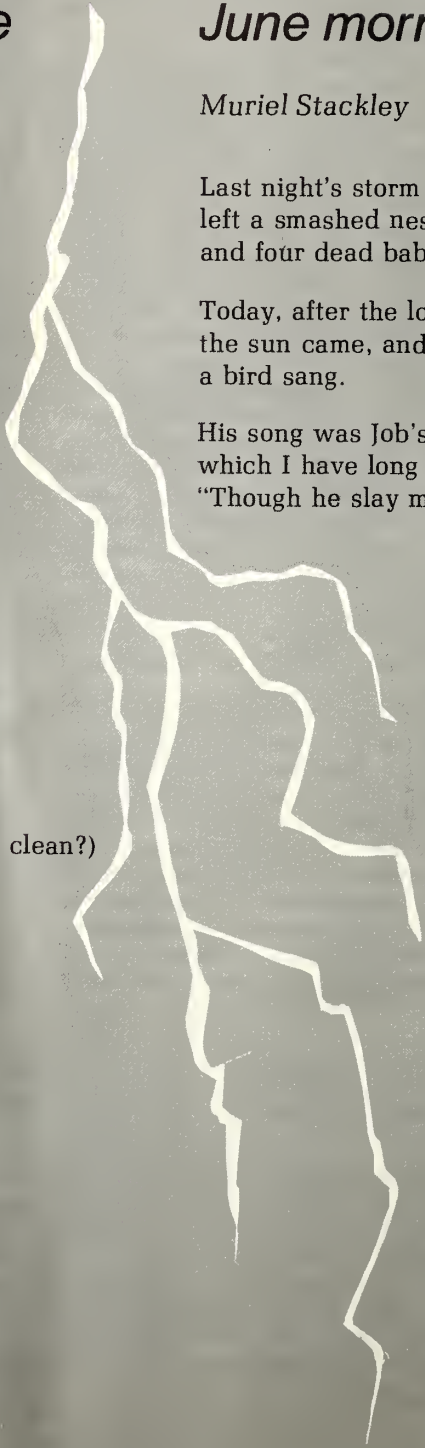
The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4, Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Two views of a summer month



Third week in June

Carol Duerksen

faded
patch-over-patch
bluejeans

light cotton shirt
clinging
to his back

red-brown
farmer's tan
that quits
where shirt-sleeves
and collar begin

wheat-dust
in gray-templed
oil-black hair

strong
calloused and creased
hands
(have those fingernails ever been clean?)

handsome
worry-lined
face
(towering thunderheads
tumble nearer)

my father
and wheat harvest

June morning

Muriel Stackley

Last night's storm
left a smashed nest
and four dead babies.

Today, after the long long gray
the sun came, and
a bird sang.

His song was Job's affirmation
which I have long resisted:
"Though he slay me, yet will I trust him."

The Mennonite
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:25 JUNE 22, 1976

america
america

a litany of love and lamentation

Peter J. Ediger

Prelude

God is creating the heavens and the earth
the earth is in chaos and wanting for love
there is darkness on the face of the earth
and the Spirit of God is moving in the darkness.

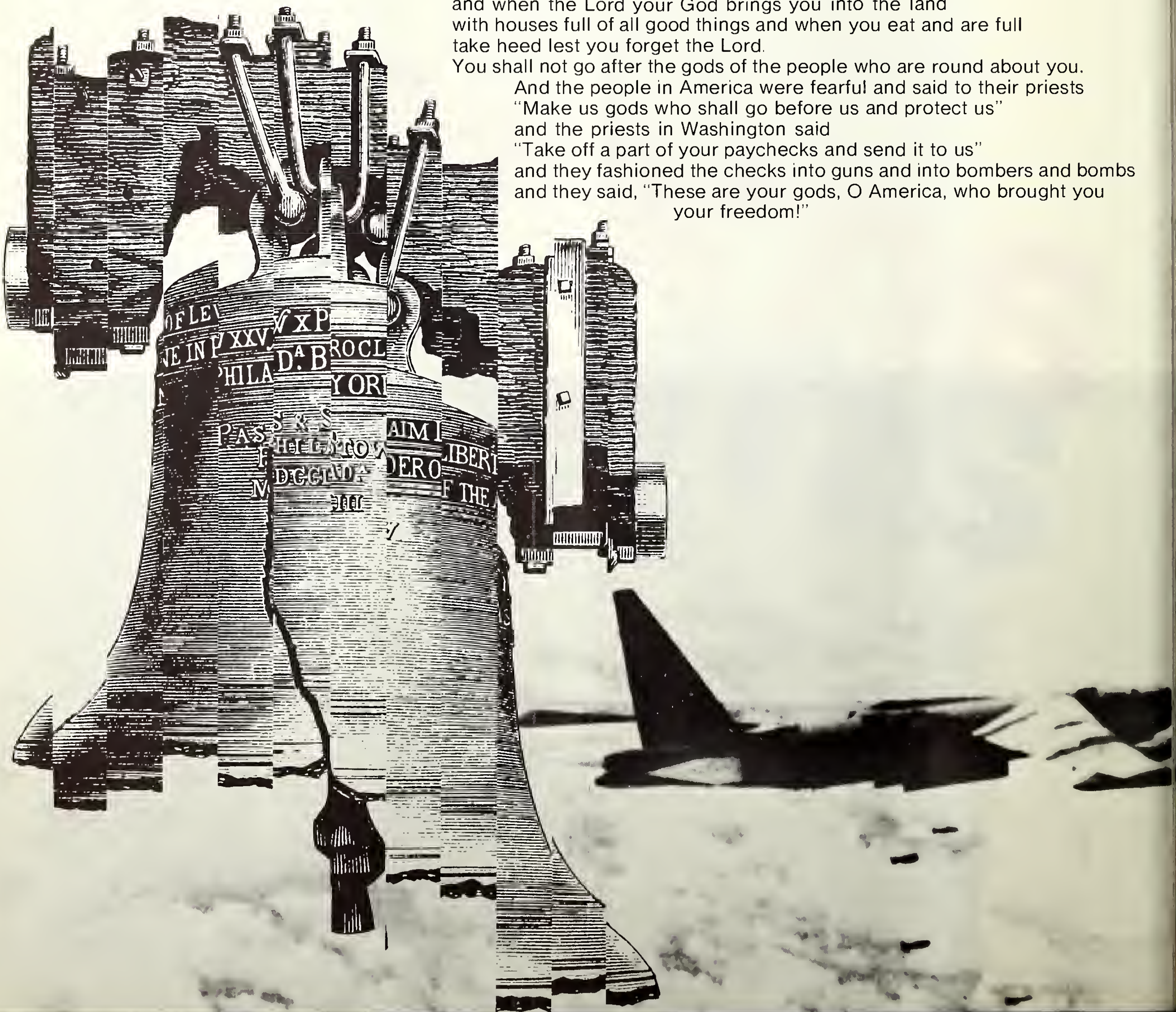
america!
america!

I.

Let freedom ring!
From every mountainside let freedom ring!
We believe that all men are created equal
and that they are endowed by their Creator with certain inalienable rights
with charity toward all and malice toward none
that government of the people, by the people, and for the people
shall not perish from the earth.
O beautiful for spacious skies, for amber waves of grain
for purple mountain majesties above the fruited plain
America! America! God shed his grace on thee
and crown thy good with brotherhood from sea to shining sea.
I hear a sound
the sound of silent voices speaking without words
from Sand Creek and from Wounded Knee
and from the Trail of Tears
I hear a silent cry
What has happened what has happened what has happened
What has happened to my land and to my people
What has happened to my land and to my people
What has happened to my land and to my people?

II.

Hear, O people. The Lord our God is one Lord
and when the Lord your God brings you into the land
with houses full of all good things and when you eat and are full
take heed lest you forget the Lord.
You shall not go after the gods of the people who are round about you.
And the people in America were fearful and said to their priests
"Make us gods who shall go before us and protect us"
and the priests in Washington said
"Take off a part of your paychecks and send it to us"
and they fashioned the checks into guns and into bombers and bombs
and they said, "These are your gods, O America, who brought you
your freedom!"



II.

The vision of Isaiah which he saw concerning America
n the days of the bicentennial.
Hear the Word of the Lord, you rulers of the atom!
Give ear to the teachings of Jesus, you people of the bomb!
What do I care about your religious rituals?
've had enough of your pious poses!
can't stomach your solemn services in the face of your injustice!
When you spread forth your hands to pray I will hide my eyes from you.
Even though you make many prayers, I will not listen; your hands are full
of blood.
Come now, let us reason together, says the Lord.
Though your sins are like scarlet, they shall be as white as snow;
hough they be red like crimson, they shall be as wool.
f you repent and change your ways, you shall enjoy the good of the land.
But if you go on in your exploitation
You shall be demolished by your bombs and perish by your pollution.
In the year of the American bicentennial I saw the Lord high and
lifted up
and I heard the voice of creation saying
Holy holy holy is the Lord! The whole earth is full of his glory!
And I trembled and I said
Woe is me, for I am lost!
I am a man of unclean lips and bloody hands and polluting habits
and I live in the midst of a people of unclean lips and bloody
hands and polluting habits
for my eyes have seen the Lord, the Creator of Life!
Then the reality of the amazing grace of God filled my being
and the voice of the Lord said to me
You have been touched by my love; your guilt is gone, your sin
forgiven.
And the voice of the Lord said
Whom shall I send? Who will go with the good news of life and love?
And I said, Here am I. Send me.

V.

have a dream!
have a dream of a new creation.
have a dream of people building with the power of love which casts out fear;
have a dream of people building on the trust which breaks down barriers;
have a dream of people building on the hope which keeps faith and love alive
n a day when prejudice and fear threaten the life of our land and our world.
have a dream of nonviolence.
have a dream of a society in which vengeance and retaliation are taboo;
have a dream of a country which will not be ruled by bullets at home
and which will not seek to rule by bombs abroad;
have a dream of a nation which will lead the nations of the world
n turning swords into plowshares and spears into pruning hooks
and bombs and bombers into bread and butter.
have a dream of that mountaintop from which we may view the promised land
where valleys are exalted and mountains made low and crooked places straight.
have a dream of a growing crescendo of voices rising out of the shame and hurt
and anger of our guilt and pain and passion and singing old words with new spirit
"We shall overcome . . . someday!"
O America! America! Killing the prophets and exiling your men of conscience!
How often would I have gathered your children together
as a hen gathers her brood under her wings and you would not!
Would that even today you knew the things that make for peace!
But now they are hid from your eyes.

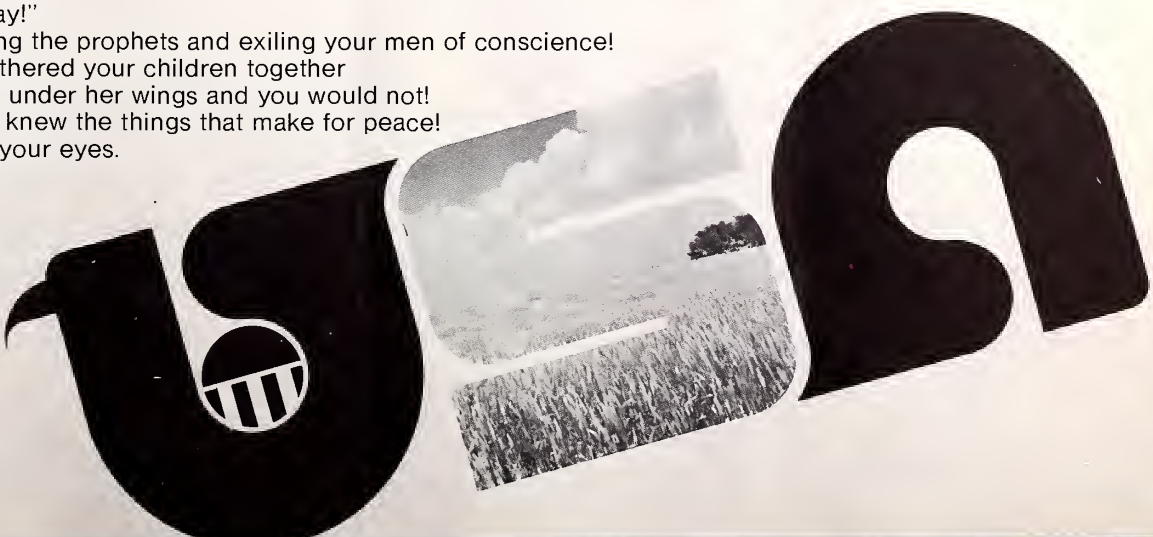
america! america!

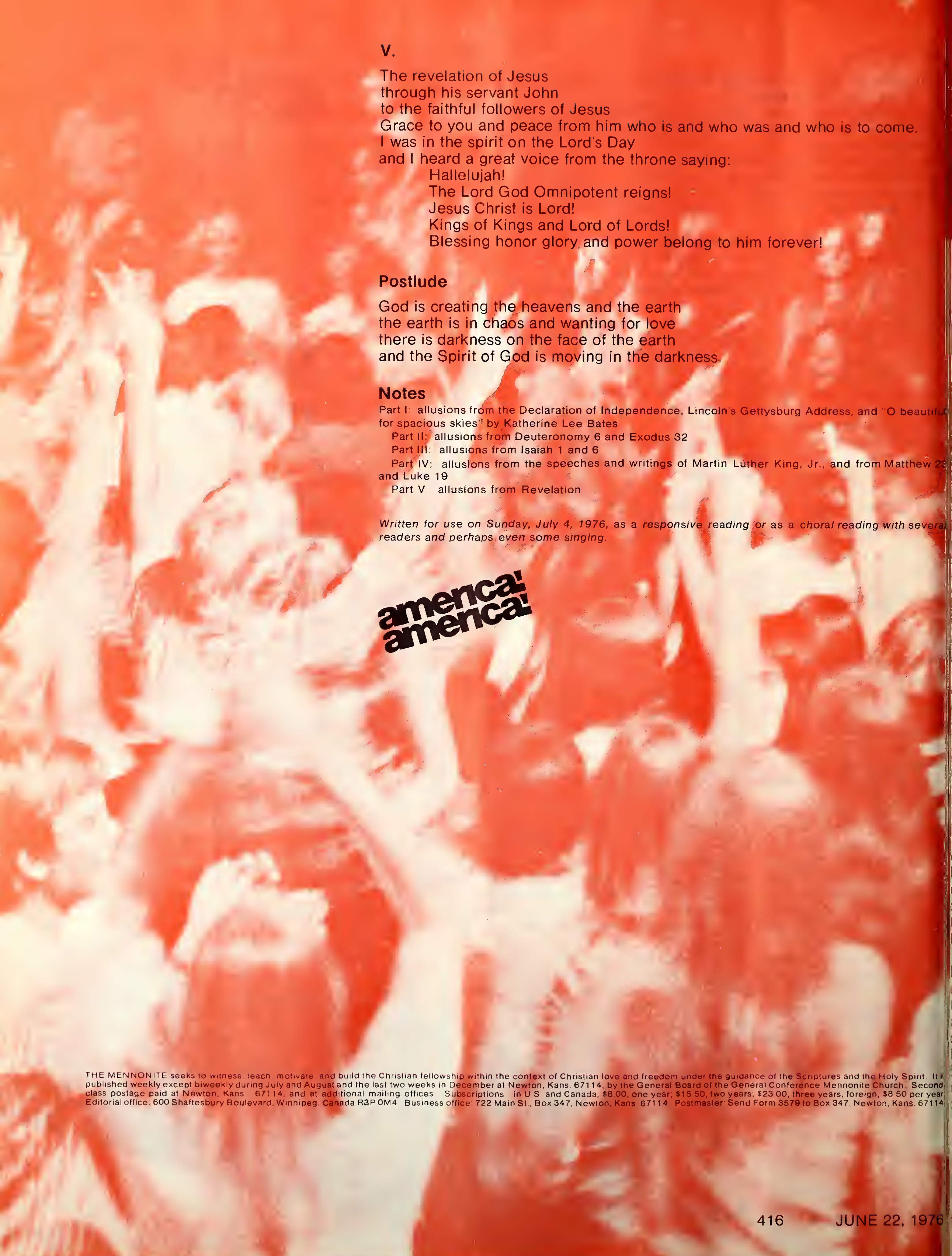
gory glory

Ruth Naylor

Blood of Kent State
Still blots headlines
While bicentennial banners
Brave breezes of selfishness
And discontent.
Citizens mechanically stand
For "bombs bursting in air"
—Our national anthem
In the twilight's last gleaming.

God bless America
With morning news
That sings "O beautiful
For spacious skies"
Where amber waves
Of surplus grain
Are being used to
Crown our good
With brotherhood.
Glory, hallelujah!





V.

The revelation of Jesus
through his servant John
to the faithful followers of Jesus
Grace to you and peace from him who is and who was and who is to come.
I was in the spirit on the Lord's Day
and I heard a great voice from the throne saying:
Hallelujah!
The Lord God Omnipotent reigns!
Jesus Christ is Lord!
Kings of Kings and Lord of Lords!
Blessing honor glory and power belong to him forever!

Postlude

God is creating the heavens and the earth
the earth is in chaos and wanting for love
there is darkness on the face of the earth
and the Spirit of God is moving in the darkness.

Notes

Part I: allusions from the Declaration of Independence, Lincoln's Gettysburg Address, and "O beautifu
for spacious skies" by Katherine Lee Bates

Part II: allusions from Deuteronomy 6 and Exodus 32

Part III: allusions from Isaiah 1 and 6

Part IV: allusions from the speeches and writings of Martin Luther King, Jr., and from Matthew 2
and Luke 19

Part V: allusions from Revelation

*Written for use on Sunday, July 4, 1976, as a responsive reading or as a choral reading with severa
readers and perhaps even some singing.*

**america!
america!**

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It
published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second
class postage paid at Newton, Kans 67114, and at additional mailing offices Subscriptions in U S and Canada, $8.00, one year; $15 50, two years; $23 00, three years, foreign, $8 50 per year
Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main St., Box 347, Newton, Kans 67114 Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

Freedom
and the American Revolution

James C. Juhnke

n this bicentennial year, when America celebrates the military victories of the revolution, it is important for Mennonites o reflect again on our belief that God's will is peace. God's will is not war. When people go to war, it is a sign of ailure.

One bicentennial tour invites us to New York and Philadephia to the site of "the miraculous deliverance of Washngton's army under the hand of God." (The same tour includes a stop at the Germantown Mennonite Church.) A Moody Press bicentennial book asks n bold type, "Was it not of God that both he navy and army should enter the Chesapeake at the same time?"

In the face of this pious glorification of war, we should listen again to the word of the Prince of Peace, "Put up your sword. All who take the sword die by the sword" (Mt. 26:52). The business of people killing people—from Bunker Hill to My Lai—is of the devil and not of God.

Freedom before revolution. John Adams in 1818 looked back on his past and discredited the war as the bringer of freedom. "The revolution was effected before the war commenced," Adams wrote. "[A] radical change in the principles, opinions, sentiments, and affections of the people was the real American Revolution."

The English colonists in America inherited from their mother country a strong tradition of civil liberties. Before the war started they were already the most free, the most prosperous, and the most secure of any colonists in the world. They had reaped great economic benefits from their special place in the British mercantile system. They fashioned their colonial societies on a frontier where the old European patterns of feudalism and state church domination began to break down.

When England began a program of taxation and regulation of the colonies in 1763, it was no simple case of blind and unwarranted oppression. The colonists had benefited from their place in the mercantile system. They now must share some of the costs of the system. England had fought a costly war against France, a war which eliminated France from North America and secured the frontier against the threat of a French and Indian alliance. Taxes in England were high, much higher than ever proposed for the colonies.

Successful American resistance to the modest tax proposals proved how free and independent they had become. The colonists mounted effective nonviolent resistance movements which nullified the Stamp Act, the Townshend Acts, and the Tea Act. With their boycotts, noncooperation programs, and committees of correspondence, the colonists undermined British political power and authority.

The English colonists in America, then, had achieved a great degree of independence and freedom before the shot heard round the world was fired. Their freedom was rooted in an English heritage of civil liberties, in patterns of benign colonial administration, and in the transforming conditions of social and economic life on the frontier.

Alternatives to revolution. Political separation from England was not the only alternative for the American colonies in the 1770s. If leaders on both sides of the Atlantic had shown the imagination and courage to work toward negotiated solutions, the resort to arms in 1775 may not have been necessary.

It would not have been impossible, for example, to experiment with a plan of colonial representation in the British Parliament. Such a plan could have been tried if the colonists were sincere in their cry for "no taxation without representation." The logistical problems

If leaders on both sides of the Atlantic had shown the imagination and courage to work toward negotiated solutions, the resort to arms in 1775 may not have been necessary.

The American colonists did win political independence . . . , but it is also true that they used their freedom in turn to brutalize and destroy minority groups in their midst.

of time and distance in crossing the Atlantic would have been formidable. And perhaps it would not have been a lasting solution, even if tried early. But taxation with representation surely would have been preferable to the war.

Another option would have been to establish an American legislature with authority to regulate affairs on this side of the Atlantic. Benjamin Franklin's Albany Plan of 1754 provided one model for American union under the crown. Joseph Galloway's similar proposal in 1774 at the First Continental Congress would have given an intercolonial legislative council the power to veto all legislation of the British Parliament affecting the colonies. Galloway's plan came within one vote of being accepted by the Congress.

The possibility of increasing political autonomy without warfare has been established by the Canadian experience. Americans should consider that dominion status would have been a much more enlightened and peaceful solution than the bloody warfare which led to a total political break between the colonies and England.

Inevitable revolution? The overwhelming weight of American opinion, however, insists that the Canadian example is irrelevant. Canada got commonwealth status peacefully, Americans believe, because England had been taught her lesson in the American Revolution. Americans would not have gotten independence without a battle, it is believed. The only thing King George could understand was power.

The notion that English authorities were unreasonable oppressors is grounded in a dehumanized conception of the enemy which seems to be the product of all wars. We ignore the fact that there was much support in England for colonial freedom. Edmund Burke, a prominent member of Parliament who opposed the Stamp Act, praised the colonists for their devotion to "liberty according to English ideas, and on English principles." The resort to arms in 1775 undermined such support for the colonies in England.

If we seriously inquire whether it would have been better to settle the dispute without warfare, and if we recognize that there was considerable support on both sides for a negotiated political settlement short of full American independence, we can begin to imagine a more satisfactory series of events from 1774-83 than the bloody warfare which in fact occurred. The problem is that we have been conditioned to believe a distorted view of the revolution which assumes that military victory, guided by the hand of God, was responsible for winning American freedom.

Minorities and revolution. The American colonists did win political independence, and that struggle has become a symbol to freedom movements around the world. But it is also true that Americans used their freedom in turn to brutalize and destroy minority groups in their midst. In their revolution, Americans gained the freedom to oppress others.

From the point of view of native Americans, the British presence in North America was a force for moderation and regulation of the inexorable white westward advance. In the Proclamation of 1763, to establish peace on the frontier, the British created in effect a vast Indian reservation from the Appalachian Mountains to the Mississippi River. The colonists were appalled at this limitation of their freedom to move westward. For speculators in western lands like George Washington, freedom from England included the freedom to advance westward at the expense of the Indians.

Many blacks in the colonies saw the revolution as an opportunity to gain their freedom from slavery by going over to the side of the British. Early in the war the American colonies decided to exclude blacks from military service. In November 1775, Lord Dunmore, the royal governor of Virginia, tried to turn this situation to British advantage by issuing an emancipation proclamation. He announced that all Negroes who would come over to the British side would be given freedom. In the short time before Lord Dunmore had to leave the Chesapeake area, some 700 black slaves had reached him and had enlisted in their freedom effort.

Later in the war, June 1779, the British commander in chief, Henry Clinton, issued a new and more sweeping slave-freeing proclamation. Some American patriots lost heavily as a result of the British emancipation proclamation. Governor Benjamin Harrison of Virginia lost thirty of his best slaves. Arthur Middleton of Charleston, a signer of the Declaration of Independence, lost fifty slaves.

This is not to say that British motives were pure nor that slavery would have been eliminated if the British had won the war. There exists the possibility, however, that British authority in America tended to be on the side of limiting slavery. The movement against slavery was earliest and strongest in England, which abolished slavery in the British Empire in 1833. By throwing off the yoke of the mother country, Americans achieved new freedom to oppress blacks.

Militarism and revolution. The bicentennial celebrations of 1976 will have the effect of strengthening the American belief that freedom is a military achievement. We won freedom from England in the revolution. We extended the area of freedom with our war against Mexico. We freed the slaves with guns in the Civil War. We preserved democracy and freedom in World Wars I and II. This is the American myth.

The bicentennial year is a good time to consider that the idea of freedom through guns may be a hoax and a dead-end road. Our faith in military solutions has brought us the burdens of multibillion dollar military budgets and the threat of nuclear annihilation. It is time to reexamine that faith. And one starting point is the proposition that there may well have been more freedom in America if the colonists had not won their independence by force of arms two hundred years ago.

Hunger in a land of plenty

Hunger in the United States is a thought that few Americans will entertain, much less acknowledge. With poverty, its parent, hunger is a blemish to the ideals of equality and justice, an indictment on the world's wealthiest nation.

It is considered humane to express concern for the thick-bellied, wasted bodies of children in Asia and India. But what of the underdeveloped, malnourished children in Detroit and Cleveland?

Hunger causes embarrassment because it is so obviously unnecessary in the United States, blessed with optimum agricultural conditions and highly developed technology.

In addition to the abundance of food, most Americans know that the government assists the poor with food stamps.

The subject is further complicated by the fact that few if any Americans suffer from the same kind of hunger that many persons in other countries experience. Deprivation in America is relative rather than absolute.

Each state has established standards of income necessary to provide for minimal food, clothing, shelter, and incidental needs. Ohio, for example, determined that a family of four would need $431 per month to meet all of its minimal needs. This same state has a payment standard of $254 for a family on public assistance. The discrepancy is unaccounted for.

Nutritionists agree that malnutrition inhibits development of brain tissue, stunts physical and mental aptitude, and causes physical extremes of underweight or overweight. Many of the effects of malnutrition are long term.

Some of the signs are more immediately evident. A nutritionist who works in one of Cincinnati's poverty pockets notes that children who had eaten could be distinguished from those who had not simply because the former played actively while the latter, lacking the energy, watched from the sidelines.

Generations of poor, improperly fed persons will lack the resources and motivation necessary to seek jobs, attend school, and engage in other activities that most Americans consider useful and productive.

To better understand hunger in America it is helpful to examine the governmental vehicle designed to alleviate hunger—the food stamp program. This federally administered and subsidized program reaches many low-income families.

It allots food dollars according to household size and allows certain categories of deductions, to arrive at an adjusted income. The variance in food stamp purchase prices from family to family results from differences in adjusted household income. For example, all families or households composed of four persons would be allotted $166 in food stamps each month. A family with an adjusted monthly income of $228 would pay $59 for the $166 stamps. A family with an income of $568 would pay $142 for the same stamps.

Food stamps can be used to buy most food items, but not nonfood items such as soap and paper goods.

A popular notion says that, because of the availability of food stamps, the poor have no excuse for being hungry. However, "according to the Bureau of the Census, over half of all persons below the federal government's official 'poverty line' are not enrolled in the food stamp program," reports the National Food Stamp Information Committee.

"A number of surveys have suggested many reasons for the nonparticipation of so many low-income families, including lack of knowledge about the program, the stigma attached to food stamp use, transportation difficulties in getting to food stamp offices, the frequently complex procedures in the food stamp certification process, and most importantly, the need to put up lump sums of cash to purchase food stamps."

At first glance, it seems that the USDA does not expect food stamps to fulfill a household's total needs. Their research service has determined that the cost of feeding a household of four persons with two children would range from $214 to $246 per month on a low-cost budget, but the monthly food stamp allotment would amount only to $166.

However, the food stamp allotment *is* considered adequate for recipients. Added to the USDA's three categories of food plans—low, moderate, liberal—is one designed specifically for food stamp households.

"The economy plan is a guide for families that have little money for food. This plan requires considerably more time, interest, and skill in buying and preparing food than the other plans," says Betty Peterkin in a "Home and garden bulletin" from the USDA.

"Like the others, the economy plan includes enough food for nutritious eating. However, it relies heavily on dry beans, bread, cereals, and potatoes."

Although changed slightly and renamed the "thrifty food plan" in January 1976, this plan would not be glamorous or exciting to follow. The persons for whom it was designed are probably the least equipped in both motivation and knowledge of nutrition to implement the plan. For them it would not be merely a challenging experiment that could be completed in a week then abandoned, but a daily task for a lifetime.

The food stamp program is a governmental attempt to remedy domestic hunger. At best it is inadequate, since few persons, regardless of how well they budget, can rely solely on food stamps to purchase their food. In its most negative aspects, the food stamp program is an appendage to institutions which foster dependency, hopelessness, and degradation. *Rosella Miller, MCC food stamp advocacy worker in Cincinnati, Ohio*

Transportation to food stamp offices and gathering enough cash to purchase food stamps are often problems for families such as this one in Holmes County, Florida.

Cheyenne, Custer,

On November 27, 1968, the centennial of the Battle of the Washita was celebrated by citizens of Oklahoma with the typical parade, barbecue, and exposure of notables.

Various groups had been invited to the celebration. The Cheyenne Indian people were given a special invitation and how to respond quickly became an issue. The Cheyenne Indian people were not about to celebrate a massacre. But it was important to keep an accurate historical perspective on that event of 100 years prior and so the Indian people accepted. So they were there not to celebrate, but to commemorate.

The major attraction for the day was the mock battle at the site. It quickly became filled with drama when, unknown to the Cheyenne Indians, the Grandsons of the Seventh Cavalry arrived moments before the reenactment bagan. The mock became too real. The Grandsons, on foot, advanced on the Cheyenne tepee village from a south flank and began firing from their authentic .50 caliber Spencers. The Cheyenne actors in the village were completely surprised. The surprise was historic. And true to history, women and children were shot and felled as they ran from their tepees. The scene quickly elicited feelings. For most white people there was the usual response when a mounted cavalry charged in from the north flank. For the Indian observers the feeling particularly heightened when it was obviously a massacre. An intense dislike and hatred surfaced. The feelings were directed at the men who are organized as the U. S. Seventh Cavalry Association, Grand Army of the Republic, reactivated. These grandsons of that infamous troop were killing a cast of relatives and friends.

The feelings persisted as the crowd of 3,500 returned to the town of Cheyenne, Oklahoma. The final activity was to be a reburial of a Cheyenne Indian casualty unearthed at the site. The skeletal remains had been displayed for years at the Black Kettle Museum. The Cheyenne Indian people speaking through their chiefs had secured permission to reinter the body.

The Cheyenne chiefs came forth from the museum building carrying a bronze box and began a traditional chant. It was a solemn moment. It was a healthy catharsis for the Cheyenne Indians. A woman was inspired and removed her beautiful blanket from her shoulders and draped the coffin. She returned to her spot in the crowd to brave the cold as the procession continued. Then it happened. It was unexpected, unplanned, and unrehearsed. The Grandsons of the Seventh Cavalry upstaged the Cheyenne chiefs. Their military formation was unnoticed in the crowd until the command "Present arms" was given. It was an honest salute to the dead, but it only led to resurfacing of intense feelings. Why were they there? Who planned for this? Who invited them? Their forefathers had been responsible for this one unknown victim and many more. Why didn't they go home after the mock battle? It had been enough to tolerate them at the battle site! Must they be here to display their authentic uniforms and their authentic sabers and their authentic guns?

The final chant was sung. It is sung only at chief's funerals. It was a fitting tribute.

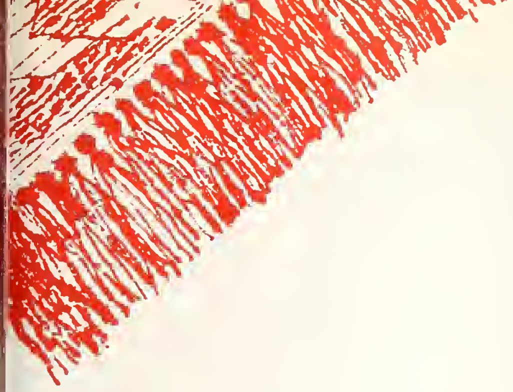
At the conclusion of an interment, there is a tradition. Gifts are given in memory of the deceased. Someone is honored by a gift. The beautiful blanket given by a Cheyenne woman for this occasion was to be given away. That recipient would be honored by the Cheyenne chiefs whose decision it now was to name the honoree.

Snow began to fall as it had exactly 100 years earlier. It was unbelievable but one heard the captain of the regiment, Seventh Cavalry Association, Grand Army of the Republic, being called by the Cheyenne chiefs to come forth. In proper military fashion he stepped forth, drew his saber, and saluted a Cheyenne chief. He was instructed to do an about-face. Ceremoniously the blanket was wrapped around his resplendent uniform. Tears began to well in people's eyes. A Cheyenne woman wailed a traditional outcry. The scene became too moving. Everyone became emotionally caught up in this gesture and crying became unrestrained for some. An act of reconciliation, unplanned but all the more dramatic for its historical significance, was initiated by the Cheyenne chiefs. It had a deep impact on the people.

The grandsons of Black Kettle's band of Cheyenne and the grandsons of Custer's Seventh Cavalry broke their stoicism and embraced each other and wept. For the first time in 100 years there was communication. One grandson of the Seventh, deeply moved, apologized to a chief for the treatment of 100 years earlier. In a gesture of goodwill the captain of the regiment removed his Garry Owen pin and presented it to one of the Cheyenne chiefs.

That memorable centennial day of November 27, 1968, is history.

Another centennial day is upon us. The Cheyenne and Custer met once again on a hillside near the Big Horn



Our forebears of one hundred years ago remind us that "the principle of peace . . . can never fail."

nd centennials

Lawrence Hart

River, Montana Territory. General Custer, like General Sheridan, General Sherman, and lesser known generals, was not unknown to the Cheyenne. The Cheyenne tribe had various societies and each had a particular function. One society was the Dog Soldier Society,- a warrior society second to none.

The Dog Soldiers of the Cheyenne were the most respected and feared among all warriors of the Plains. The function of the society was to protect the tribe. This function was an adaptation of recent decades necessitated when the Cheyenne were uprooted as a peaceful horticultural village people. Each Dog Soldier possessed endurance and skills. With the introduction of the horse, the Cheyenne Dog Soldier Society gained unparalleled horsemanship and military prowess.

What further set them apart and made them unique was the method by which they counted coup. It was to touch the enemy and escape. They gained the greatest respect from the tribe and the society not from killing a life, but from touching. A Dog Soldier earned his honor by touching the enemy in the thick of battle, escaping to tell of it in the society's campfire circle. It was enough to humiliate the enemy in this fashion. No greater warrior society existed than the Dog Soldiers of the Cheyenne. What greater fame could come than by engaging the Cheyenne? Such an engagement with exposure from a friendly press would assure notoriety for Custer.

George Armstrong Custer was the nation's hero as it neared its first centennial. Custer had graduated from the military academy at West Point thirty-first in a class of thirty-one. But the Civil War proved helpful to him. He became a brigadier general at age twenty-three and a major general at age twenty-five. In the reorganization of the regular army after the Civil War in 1866, he was commissioned a lieutenant colonel of the Seventh Regiment of Cavalry. After the Battle of the Washita, his name became a household word throughout the nation. It is alleged that he had designs on the highest office of the land. His ambitious path continually converged with the Cheyenne's.

Cheyenne people today believe that Custer sealed his own fate. In Cheyenne oral tradition it is said that he once smoked a peace pipe in a peace council. Yellow Hair, as he was known to Cheyenne, was not feared but mistrusted. At the conclusion of the ceremony one of the chiefs in the circle took the pipe and went and stood over Custer. Then the chief kneeled down and spoke to Custer. He told Custer that the peace was to be lasting and if it was ever broken by Custer he would meet his end. Then the chief emptied the ashes of the pipe on the soles of Custer's boots. For the Cheyenne this ritual was strong medicine. When Custer broke peace with the Cheyenne, it was to them, then and now, inevitable that Custer meet his end.

The Cheyenne were there at Little Big Horn. They fired the first volley of that battle. Ultimately Custer and his Seventh Cavalry, known as the "Garry Owen Brigade" and reputedly the best Indian fighting unit of the army, proved no match for the Cheyenne-Sioux alliance and superior military strategy. Custer met his end on June 26, 1876.

The centennial of Custer's Last Stand will be observed in various ways. The northern Cheyenne will hold a celebration near Busby, Montana. The southern Cheyenne will be gathered at El Reno, Oklahoma. The Grandsons of the Seventh Cavalry will parade somewhere. Many will visit the site of the battle. Thirty well-known artists will vie for honors in a special exhibition in Billings, Montana. This event of a century ago continues to inspire more paintings than any other event in the history of civilization. Most everyone pictures the battle scene through the influence of that classic work completed in 1895 by Otto Becker and now a part of the Anheuser Busch collection of art.

As Christian people contemplate the event of a century ago they may want to reflect on an editorial in the *Herald of truth*, (an early Mennonite Church paper) printed in August 1876. "We cannot help noticing the different feelings stirred up in the minds of men. . . . Hundreds are filled with feelings of bitterness and revenge. . . . Others are led into an entirely different train of thought. . . . Honesty, fair dealing, and kindness will surely win in the end, when war will only aggravate the evil. Let the Christian church meet these questions and consider it from a Christian standpoint and not run into a passion of excitement without reflection. The principle of peace, which our Savior taught, can never fail. . . ."

Observe June 26, 1976, by reflecting on the Cheyenne, Custer, and centennials. Do so from a Christian standpoint. Have no passion of excitement without reflection, and let the principle of peace be foremost in your mind and heart.

Youth-adult proposal will go to denominations

A many-pronged proposal for youth and adult Christian education curriculum has been drawn up by representatives of six Anabaptist-oriented denominations, who will take it for approval to their policymaking boards during the next year.

The proposal was drawn up May 20-22 in Vineland, Ontario, at a consultation called by the publishing council of the Foundation Series (a new cooperative curriculum for children) to consider curriculum needs above grade eight. Present at the consultation were about forty representatives of the General Conference Mennonite Church, the Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, Church of the Brethren, and Evangelical Mennonite Conference (Canada).

Included in the proposal are an extension of the Foundation Series to grades nine to twelve, an adult study series on the themes of the Foundation Series, continuation of and encouragement of cooperation "where that is desired" on the Uniform Series for adults (GC and MC groups already cooperate here), publication of elective studies cooperatively or separately, sharing of leadership training resources and personnel, and the setting up of a congregational education council for sharing of information among the denominational groups. The council would be similar to the Council of Mission Board Secretaries or the Home Ministries Council.

The groups represented at the consultation are free to accept or reject any or all parts of the proposal and to participate at any level they wish.

The General Conference Mennonite Church, Mennonite Church, Brethren in Christ Church, and Church of the Brethren are presently cooperating on the Foundation Series for nursery through grade eight. It will be ready for use in September 1977. These four groups would probably cooperate again on the extension of the Foundation Series through grade twelve.

This extension was proposed as a substitute for the Uniform Series for youth. "The six-year sequence of the Uniform Series does not lend itself to the four-year school experience of youth," said the proposal. The proposal also recommended "flexibility and variability" in curriculum for this age group.

The adult series on themes of the Foundation Series would focus on Anabaptist interpretation of the Bible, possibly including specific Bible book studies.

The publishing council of the Foundation Series has been asked to appoint a task force to prepare proposals for the production of such curricula for youth and adults.

In addition, denominations might produce a variety of elective materials for youth and adults through either (1) cooperative publication, (2) cooperative planning, separate publication, and cooperative use, or (3) separate publication and cooperative use.

The paragraph in the proposal with perhaps the most long-range significance calls for establishment of a congregational education council, which would be a clearing house for information as well as a place to test new cooperative proposals. Similar councils have been meeting in the areas of overseas mission and home ministries for several years.

Words & deeds

Mennonite Disaster Service in Ontario recently arranged for teams of Mennonites from the southern part of the province to help 335 Cree Indians in the northern community of Kashechewan repair homes heavily damaged by flood. The isolated village of about 600 people located on James Bay suffered an estimated $500,000 to $750,000 damage from the flooding. The Indians, who were evacuated by helicopter when the Albany River crested April 5 sending massive chunks of ice through the village, have returned and are receiving help from government officials. The costs incurred by the MDS workers are being paid by the Indian Affairs Branch.

The Evanston Mennonite Fellowship, Evanston, Illinois, recently purchased a six-unit apartment building near Lake Michigan. The basement is used by the fellowship as a meeting place. "Though many reasons could be cited for purchase of the building, it was primarily hoped that such a facility would aid our ongoing search for Christian community in the urban setting, give visibility and stability to our Christian witness, and provide suitable housing for members and friends," the fellowship said. The fellowship sold its former church building and used the proceeds for the down payment on the apartment building. They hope eventually to remodel the basement so that travelers and short-term residents can be accommodated. Individuals interested in relating to the project may contact the fellowship moderator: Jeannie Hostetler, 736 Dobson St., Evanston, Illinois 60202; phone: (312) 475-7572.

The Protestant Agriculture Program (PAP) feedmill and hatchery in Kikwit, Zaire, have been producing more and expanding their facilities during the past year, reported MCC volunteer Linden Willms. As new equipment was put into action, production increased, and by the end of 1975, output for the year was 83.5 tons of feed for chicks, laying hens, and pigs. Peanut meal is used as protein in the feeds, with the oil extracted in the process sold on the market. "The oil was a contributing factor in putting PAP on the map as far as the general nonagricultural population of this section is concerned," Mr. Willms said. "Our orders for oil far outreach anything we can produce. It seems to fit very well into the Zairian kitchen." During the first four months of operation, the peanut press produced over 1,000 gallons of peanut oil and over eight tons of peanut meal. The hatchery produces 3,200 chicks a month, and there are about 3,000 chicks in the brooding facilities at any one time. A side benefit of the hatchery is an extra 1,500 eggs to sell to the public every week. As is the case with the peanut oil, the demand for fresh eggs exceeds the supply.

A history of General Conference Mennonite work in Gulfport, Mississippi, is being researched this summer by David Haury, a doctoral candidate in history at Harvard University and a Bethel College graduate. His assignment is on behalf of the General Conference's Commission on Home Ministries. Mennonite involvement in the black community in Gulfport began over twenty-five years ago with MCC. The voluntary service unit was turned over to the General Conference in 1957.

Raising fish intensively may prove to be a good source of income for small Brazilian farmers as well as supply low-cost protein for the people of northeast Brazil, the poorest area of the country, reported Dean Yancy, MCC volunteer in Recife, Brazil. He has spent much of his two years in Brazil working for the Department of Animal Production experimenting with raising fresh-water fish for marketing. Research in northeastern Brazil shows that the average daily intake is only thirty-six grams of protein, compared with sixty-five needed by the average adult.

Surplus bull calves go to Indian reserves

Berens River in northern Manitoba and another Manitoba Indian reserve, Bloodvein River, are beginning an agricultural venture that is new in Ojibwa culture—raising bull calves.

Twenty-three calves, ages five to seven months, were transported by truck and fishing boats to Berens River and thirteen went to Bloodvein River in May. The calves, from Osler, Saskatchewan, and Morden and Winkler, Manitoba, have been purchased by the Indian bands to be fattened on the reserves' grasslands and slaughtered for food in fall. Some of the calves were donated by the farmers to MCC.

Abe Friesen of Morden, an MCC volunteer, has gone with the calves to Berens River to take care of them and provide the needed instruction for raising these domesticated animals.

MCC (Canada) became involved in Project Bull Calf when it learned that some farmers in the Osler area, reluctant to slaughter infant calves that were, however, a financial liability, had offered them to MCC to be used as meat for the organization's workers—or for some other purpose.

MCC saw the possibilities for development of food resources in Manitoba's northern communities. The bands at Berens River and Bloodvein reserves said they were interested in purchasing the calves and raising them on about 140 acres of unused pasture land.

The calves, when fattened, will be a source of protein for people used to a meat diet at a time when the traditional hunting-and-gathering economy of the Ojibwa can no longer support the native people.

The idea of caring for domesticated animals other than cats and dogs is revolutionary to Ojibwa culture, and making this initial foray into an agricultural economy is highly innovative for the Berens River and Bloodvein River bands.

The bands are also considering gardening and raising geese and chickens this summer. Abe Friesen, a farmer by profession, is willing to have the local people experiment with him in the venture. He is on a five-months assignment.

Free enterprise system debated

The North American free enterprise system was the subject for discussion by 140 Mennonites at a symposium on the church and business at Bird-in-Hand, Pennsylvania, on May 20.

The meeting was called by the Mennonite Businessmen's Association of the Lancaster, Pennsylvania, area to ascertain whether the differences in economic philosophy between business people and church institutions is a cause for concern.

A panel of eight included half representatives of the business community and half representatives of church institutions.

The persons representing the institutions maintained that the church must be supranational and therefore cannot promote any particular economic system. This viewpoint was acknowledged by several of the business representatives, but they tended to see church people as "theoretical" and not "practical" when evaluating economic systems.

Both sides referred to capitalistic and socialistic third world countries as examples of workable systems, but no consensus on their relative worth could be reached. For example, Albert Keim, professor at Eastern Mennonite College, saw corruption in Kenyan capitalism, but James Herr of Herr's Potato Chips saw Kenya as much superior economically to socialistic Tanzania.

Several persons emphasized that God's people should make every effort to function in a Christian way within whatever economic system they happen to live. Yet it was evident that sharp differences do exist between the business community and persons who have served in foreign countries as well as persons serving in the church's educational institutions.

One unanswered question was whether America could help feed a hungry world if it turned socialist. Bishop James Hess, owner of a concrete products business, said the United States produces food for thirty countries and contributes billions for philanthropic causes. A counter to this was the question, Is a system which appeals to human self-interest, as capitalism does, able to achieve the most good for the largest number of people?

Leon Stauffer of Eastern Mennonite Board of Missions asked for understanding of overseas missionaries who work in various systems and develop viewpoints different from those commonly held in America.

Others on the panel were Rhoda Oberholtzer, a floral designer; Dale High of High Welding; Miriam Witmer, homemaker; and John Weber, a teacher.

Paraguayans get land

A member of the Indian credit committee at Campo Largo, Paraguay, and two members of the local agricultural cooperative pause by a fence they built with a loan from Mennonite Economic Development Associates. In addition to providing credit to cooperatives and to individuals, MEDA is helping Paraguayan Indians to buy land. On April 30 MEDA transferred 26,634 acres of land to the Indian Settlement Board of Filadelfia, Paraguay, to be then sold to Paraguayan Indian families who wish to farm. Initially the land, formerly the Casaurina ranch, will be divided into 250-acre plots. A total of 771 Indian families have been settled on their own land under the Indian Settlement Board, and 250 Indian families are waiting for farmland on which to settle. Funds from the sale of the land will be used by the Indian Settlement Board to build roads, schools, clinics, and churches in the area. MEDA has been working in credit program with the Paraguayan Indian groups since the early 1960s. Each Indian settlement has organized its own credit committee to administer MEDA funds. The funds are being used by individual families to purchase horses, harnesses, wagons, and plows. Cooperatives use the funds for cattle purchase, fence building, digging water holes, and clearing land.

Record

Calendar

July 3-7—Canadian Conference annual sessions, Clearbrook, B.C.

Oct. 22-24—Western District Conference annual sessions, Beatrice, Nebr.

Eastern

June 13-Sept. 5—Drive-in church services, East Swamp Church, Quakertown, Pa.

Harder

Deaths

Waldo Harder, First Church, Newton, Kans., was born Mar. 3, 1918, and died May 28. He had served as a missionary in Zaire under Africa Inter-Mennonite Mission (formerly Congo Inland Mission) in 1951-61 and 1971-73. He was a General Conference missionary to the Hopi Indians in Oraibi, Ariz., in 1943-45. Other assignments during his lifetime included president of Grace Bible Institute, Omaha, Nebr., 1961-71; superintendent of Berean Academy, Elbing, Kans., 1946-51; and pastor of the Central Heights Church, Durham, Kans., 1974-75.

Workers

Nancy Bear, Lititz, Pa., is serving three months under Mennonite Voluntary Service as a teacher aide in a church-sponsored day-care center in Hutchinson, Kans. She has attended Hesston (Kans.) College and formerly served in MCC voluntary service in Kentucky. She is a member of the Coleman Memorial Chapel, Brickerville, Pa.

Sahir Dajani, a native Palestinian, has begun management of the MCC needlework program in West Bank, replacing MCC volunteer *Jane Quiring*. In the needlework program, women from West Bank villages do embroidery which is sold in Jerusalem and in North American MCC self-help shops. Ms. Dajani is completing her BA degree in July at Bir Zeit University.

Elmer and Esther Dick, Africa Inter-Mennonite Mission workers in Mutena, Zaire, are on a six-months furlough in Mountain Lake, Minn.

Eleanor Loewen, Bluffton, Ohio, has been appointed director of student services for the General Conference's Commission on Education, beginning July 1. In the newly created position, she will work with congregations in maintaining relationships with post-high-school young adults, both those in colleges and universities and those not in school. A native of British Columbia, Ms. Loewen has most recently served as assistant dean of student affairs at Bluffton College. She holds a BA from Goshen College and a master's degree in student personnel from Indiana University. She has also attended Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Mark Miller, Meadows Church, Chenoa, Ill., is serving a summer term of service in Philadelphia under Mennonite Voluntary Service. He is involved in housing rehabilitation with the Crossroads Community Center. He has attended Goshen College and Hesston College.

Nyce

Penner

Susan Nyce, Souderton, Pa., is serving from March to August as secretary for the Crossroads Community Center, Philadelphia. Her assignment is under Mennonite Voluntary Service. She is a member of the Deep Run Church West, Bedminster, Pa., and is the daughter of Henry and Nora Nyce of Souderton.

Maureen Penner, Rosthern (Sask.) Church, is spending four months under Mennonite Voluntary Service in Hutchinson, Kans., as a teacher aide in a church-sponsored day-care center. She has a high school diploma from Rosthern Junior College and is the daughter of Mr. and Mrs. Menno Penner of Rosthern.

Simcox

Smucker

Two Bluffton College alumni were honored May 22: *Donovan E. Smucker* of Waterloo, Ont., and *Phyllis Bachman Simcox*, Gibsonburg, Ohio. Mr. Smucker, professor at Conrad Grebel College, currently serves as associate pastor of the Stirling Ave. Church, Kitchener, Ont., and formerly served as pastor of the First Church, Wadsworth, Ohio, and the Bethel Church, Lancaster, Pa. Ms. Simcox has been librarian at Gibsonburg High School since 1965. She is a member of the Bluffton College Board of Trustees, is active in the Faith United Methodist Church in Gibsonburg, is a member of the Ohio Librarian Association committee on standards, and has sent six of her seven children to Bluffton College.

Michael Stoops, Hazelwood, Mo., has begun a two-year assignment under Mennonite Voluntary Service in Portland, Ore., in military draft counseling. Michael is a member of the Muncie (Ind.) Friends Meeting and holds a BA in social work from Ball State University, Muncie.

Opening for

Principal of
Hopi Mission School,

Oraibi, Arizona

Christian day school, kindergarten through eighth grade
About sixty-five Hopi children
Call or write:
Commission on Home Ministries
Box 347, Newton, Kansas 67114
(316) 283-5100

Now there
are
varieties of
gifts, but the same Spirit;
and there are varieties of
service, but the same Lord.

I Cor. 12: 4,5

Your support enables hundreds of conference workers to preach, teach, serve, administer, and do the countless tasks necessary for our General Conference programs.

General Conference Mennonite Church
Box 347
Newton, Kansas 67114

Gerald C. Studer

Will a Christian be a patriot?

Christian life magazine recently appeared in a splashy red, white, and blue format with a collection of articles in celebration of the United Staes' 200th birthday.

The United States flag continues to fly alongside the Christian flag in front of the Calvary Baptist complex on Valley Forge Road not far from here. My perplexity concerning that paradox remains unanswered. How can a church that persists in declaring its faithfulness to the Bible promote dual loyalties when our Lord so vigorously denied that such a stance is acceptable to him: "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other"? Apparently that congregation believes it *can* do what our Lord said *no one* can do!

A predominate view among Christians is that when the nation calls, all our Christian priorities must be laid aside while we fulfill our carnal obligations to the state. But Christ's instrument among humankind is the church, not the state. The statements in Romans 13 and 1 Timothy and 1 Peter 2 recognized that the state comes under the sovereignty of God and is in fact a secular concession on God's part to his prior and higher intention. The state is a concession to human disobedience and has not an equal claim upon us as Christians.

The Scripture does not call us simply to curb our national patriotism a bit and adjust upward our loyalty to the church. It calls us rather to exemplify *in this world* the policies and characteristics of that kingdom which is not of this world. What the Scriptures suggest is not at all a double loyalty or a loyalty that is divided between church and state, yet this is the prevailing belief and practice of much of Christendom.

1. *How different is the mind of Christ from the mind of humanity, including unfortunately, most Christians.*

We are called to "have this mind in (us) which was also in Christ Jesus" (Phil. 2:5). This mind is described by the Apostle Paul as one willing to lay aside a position in glory in order to give himself to mankind even unto death at their hands. It was Jeremiah who cried (10: 1-2): "Hear the word which the Lord speaks to you, O house of Israel. . . . Learn not the way of the nation." Yet again and again God sees his people in every generation follow after the understandings and methods of unregenerate men and women.

The majority of Christian leaders during the days of World War I got on the national bandwagon so dramatically that an expose was written by Ray Abrams which he entitled *Preachers present arms.*

Prior to the outbreak of the Revolutionary War, about one-third of the nation's populace favored fighting for independence, another third remained loyal to Britain, and the remaining third were not so much committed to Britain nor to independence as they were committed to honoring the powers that be and opposed to taking any military route to change it. Our Mennonite forebears were among this latter number, and they experienced the awkwardness and paid the price of a position that was considered treasonous by both Loyalists and Revolutionaries but for opposite reasons.

We ought to be among those who refuse to take a side and live rather as *The middle man*, to borrow the title phrase from that excellent children's book published by the Brethren Publishing House. I confess I have difficulty joining in the singing of such songs as "My country 'tis of thee" and the "Star-spangled banner" and even "America the beautiful" since they all partake of a nationalism and a sense of superiority that I as a Christian cannot endorse.

2. *People generally, including Christians, misunderstand Christian loyalty. loyalty.*

The popular Christian conception is that since there are two kingdoms and both are in the plan of God, we must therefore be loyal to both. The simple fact, however, is that we cannot divide our loyalty and be true to either one. The Scripture calls us not to dual citizenship, but to a posture of stranger and pilgrim on the earth, a position like that of an alien who, while living in a foreign land, remains a citizen of another nation.

We were baptized upon confession of faith in Christ as Savior and Lord—that confession supercedes any and every other loyalty. Our Lord even said that loyalty to him should supercede our loyalty to parents, spouse, children, etc. This must be clear at all times. The language throughout the New Testament is that of those who have changed their citizenship from a temporal land to a spiritual kingdom but with temporal consequences. Consequently we speak of a king and kingdom, citizenship and ambassadorship, but we do so in reference to the kingdom which transcends all geographical boundaries.

A great deal of heresy has come down the pike throught the centuries concerning loyalty and patriotism. Plato said, "Man is not born for himself alone, but for his country,"—what a contrast to Augustine's famous comment that our heart's are restless until they find their rest in thee, O God!

But there have been thousands throughout history who have put their faith and life on the line to declare, "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." It is entirely possible for our loyalties to supercede our native land. The history of migration for Christ's sake over the past hundreds of years testifies to this abundantly.

There have been secular leaders all along who have seen the folly of a narrow and political loyalty and have penetrated beyond the superficiality and hypocrisy of most patriotism. Lao-Tzu, the Chinese philosopher of 500 B.C., noted that "when a nation is filled with strife, then do patriots flourish." The American drama critic George Jean Nathan once said, "Patriotism is often an arbitrary veneration of real estate above principles." H. G. Wells declared that "patriotism has become a mere national assertion, a sentimentality of flagcheering with no constructive duties."

The dictionary defines patriotism in such a manner that this alone ought to alert us to the danger of misguided enthusiasm and instruct us in the right way. One dictionary says that a patriot is "one who loves his country and zealously supports its authority and interests."

The Christian will agree that the nation in which he lives does deserve a kind of affection for its resources and support of its authority and interests insofar as these are assigned it by God. But this secondary and conditional love and support easily becomes blurred so that one's spirit becomes idolatrous with respect to the nation. This can edge into an attitude reflected in the infamous statement of Stephen Decatur, the American naval officer, who declared: "Our country! In her intercourse with foreign nations, may she always be in the right; but our country, right or wrong!"

3. *What, then, is Christian patriotism?*

True patriotism is a willingness, even a sense of mission, to be salt and light to the world. To the world, I say, for how can we limit our concern to any portion of the earth when our Lord gave his life for all humankind?

Patriotism is a lively sense of collective responsibility as contrasted to that nationalism which Richard Aldington described as "a silly cock crowing on its own dunghill." George William Curtis recognized the urgency of our having a worldview when he commented: "A man's country is not a certain area of land, but it is a principle and patriotism is loyalty to that principle." When we see that for us that principle is the reality of the kingship of Christ, then we begin to see to whom our patriotic loyalty must be directed. Christians must grow in that profound sense of mission that is spoken of in the Bible's golden text—"For God so loved the world that he gave his only Son. . . ."

A. J. Nock perhaps cuts through the crust more than most when he says: "As a general principle, I should put it that a man's country is where the things he loves are most respected." If Christ and his kingdom are really our first love, why do we so often hesitate and compromise when we are put to the test regarding our loyalties? Our ultimate loyalty should be evident in that inner space where he is enthroned by our own choice as well as in the "outer space" where our lives are lived day by day. Since our "self" is so apt to scheme and maneuver to regain the throne it lost when we accepted Christ, our position needs to be one of constant vigilance.

Let the superficial citizens accuse us of ingratitude or lack of patriotism or of a tinge of the left, but let us know deep within that true patriotism consists not in waving the flag, but in striving to remember and exemplify always that it is righteousness not military might that exalts a nation, that it is justice for all, tempered with mercy, that gives strength, and that without integrity no nation shall stand. As Christians we must obey God rather than man.

Contents

America! America! A litany of love and lamentation 413
Gory glory 415
Freedom and the American Revolution 417
News 419
Cheyenne, Custer, and centennials 420
Record 424
Will a Christian be a patriot? 426
Separation from an ambiguous world 428

CONTRIBUTORS

Peter J. Ediger, pastor of the Arvada (Colo.) Mennonite Church, is a frequent contributor. He was invited by the Meetinghouse group to prepare the litany for their pre-July 4 issues.

James C. Juhnke is a professor of history at Bethel College, North Newton, Kans. 67117.

Ruth Naylor lives on Route 2, Bluffton, Ohio 45817.

Lawrence Hart gives us another glimpse of how his people have fared at the hands of the whites. An earlier article by him appeared in the May 18 issue. Mr. Hart's address is Route 1, Box 89, Clinton, Okla. 73601.

Gerald Studer is pastor of the Plains Mennonite Church, Lansdale, Pa. His address is 1260 Orchard Lane, Lansdale, Pa. 19446.

CREDITS

Cover, John Hiebert; 414, 419, RNS; 416, Roy Martin; 420-21, John Hiebert; 423, Lem Metzler, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Separation from an ambiguous world

For many in the Anabaptist tradition, the epitome of "the world" has been the state.

A Christian cannot hold an office dependent on the wielding of the sword, said our sixteenth-century forebears in the faith. For them, separation from the state meant a rejection of the coercion of the sword and a rejection of enforced membership in a state church. The Christian, they said, must not pledge absolute allegiance to anything other than Christ.

But in the ensuing centuries—and even in the sixteenth century—there was not always clarity on what giving first loyalty to Christ meant. Total physical separation from the world was not possible, and contact with the world meant taking on some lesser loyalties: familial, social, economic, as well as political. Within a hundred years after the beginnings of the Anabaptist movement, some Dutch Mennonites were already holding minor political offices. And even in relative physical isolation from the rest of the world, Mennonites in Russia found it necessary to govern themselves and made the dividing line between church and state thin indeed.

In the twentieth century, most North American Mennonites are accepting some kinds of political participation. The Church Member Profile in 1972 found most General Conference Mennonites in favor of voting, holding public office, writing to legislators, and trying to influence the actions of government on such issues as peace and race relations.

But not all Christians approach political participation in the same way. Some, in connection with groups like Intercessors for America, are promoting a calculated, large-scale campaign to create a "Christian state." They hope to organize people by precinct into Christian citizenship-prayer groups and to elect conservative candidates. "Do something for Christ and America," their pamphlet proclaims, with no suggestion that the interests of Christ and the interests of America might not always be the same.

Other Christians would refrain from any overt political participation, arguing against any compromise with an institution that depends on the power of the gun for its existence. But total separation from politics is impossible. Even sending humanitarian aid to other countries through church agencies has political implications. Our Christian concern for the oppressed in our own society will have political consequences.

It is possible to act politically without selling out to the values of self-interest and national interest, just as it is possible to live and work within the economic structure without equating capitalism with the will of God.

For example, by buying food, cloth, and gasoline, I participate in the capitalistic system, a system with its good and bad aspects. But at the same time, I retain the right to boycott products from industries which do not pay their employees a fair wage, discriminate against women or minorities, or manufacture military hardware. And in some cases, I will act outside the economic system—by growing my own lettuce, for instance. I bring to the economic system values beyond self-interest, competition, and supply and demand.

Likewise, I vote, affiliate with a political party, and serve as an elected official on the neighborhood level. But I reserve the right to criticize those structures where they oppress people, to call for change, and to refuse to vote for the "lesser of two evils."

I have no illusions about the possibility of creating a Christian government. Christ's kingdom will not be established by the state. But I also affirm that Jesus is Lord over nations as well as over individuals and that his concern—and ours—is that people order their relationships with love on the large scale as well as small scale.

The Christian's separation from the world does not consist in isolation nor in setting up a Christian nation. We cannot get rid of the world quite so easily. That from which we would be separate has a way of confronting us not only in other people, but in ourselves. The separateness to which we are called is a separate value system which can critique all structures—including the political—and enable us to act politically and lovingly. LB

Following our summer biweekly schedule, the next issue of The Mennonite *will appear July 6.*

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:26 JULY 6, 1976

The new age starts here!

Seven fruits of an unqualified response to Christ

John Drescher

Richard C. Raines once cited the letter of a child who wrote, "Dear God, what is it like when you die? Nobody will tell me. I just want to know. I don't want to do it."

Bishop Raines comments, "We tend to be that way spiritually. 'O God, what is it like to be converted? Nobody will tell me. I don't want to do it. I just want to know about it.' "

What a contrast this attitude is to that character with the "Strong Countenance" in Bunyan's *Pilgrim's progress*. Considering the cost of committing himself to Christ he boldly concludes, "Set my name down, sir. For I've looked the whole thing in the face, and cost me what it may, I mean to have Christ-likeness and I will."

Such devotion and discipleship makes faith real and radiant. Unless we are determined to do God's will, all other discussions are delusions. Real Christianity starts where the talk stops and action begins.

Doctrine is worthless until it makes a difference in life. The purpose of revelation is transformation. The devil doesn't mind if we join a dozen churches if we are content to live like the people who already belong. Yet we persist in making discipleship a matter of muttering phrases instead of following a Person.

When an unqualified response to Christ is made, certain things become clear.

First, for the days ahead we will be driven to draw a clearer distinction between culture and Christianity. This means we will need to discern more carefully those things in our culture which run counter to the Christian faith. The easiest way to nullify our message and mission is to identify it with the passing cultural, social, or political patterns.

During the past several decades the church experienced little criticism or conflict from the world, not because the world is more Christian, but because the world and church are so much alike. We long to be loved so much we've lost the desire for a distinctly different life. Most of us would rather be dead than different.

For example, what difference is there between the worldly wise person's approach to life, his goals, aims, and choices and the average church member? Christians have accepted the world's standards as to how many and what kind of cars, clothes, conveniences, and luxuries they possess with little thought of a life-style more fitting to "strangers and pilgrims."

Sure, those who have no hope of a home hereafter need mansions here. Of course those who will have no water in hell feel the need of three bathrooms and backyard swimming pools here. It is understandable that those who have no assurance of transportation upward in the future need the comfort of Cadillacs now.

When David Garrick showed the godly Dr. Johnson his fine mansion, garden, statues, and pictures at Hampton Court, Dr. Johnson said, "Ah, David, David, these are the things which make a deathbed terrible."

Constantine-like we have Christianized almost everything. The church, so acculturated, confirms the established mores of respectability rather than raising the question of God's judgment on them.

How can a church which usually adopts the status quo of society have influence? How can a church which constantly lowers its standards to the level of government laws be listened to? The church is still among the last to speak out against such rampant evils as racism, war, and injustice. Any community in America would be startled to find the local church challenging the status quo. The church blesses its nation's battles, baptizes its bigotries, and bows before its beauty queens. And the people love it so.

Sometimes it seems the chief difference between many Christians and non-Christians is that one group takes its selection of sins more seriously. Yet I believe the sifting between the true and the false has started. The number of the uncomfortable few is growing. It cuts across denominational lines desiring something better. In the small nucleus of dedicated disciples is hope. It is a kind of church within a church, a small core of committed, radical, fanatical disciples that confirm that God is at work. These few take Christ's cross seriously, not only for forgiveness of sins, but in relation to the world, the flesh, and the devil.

Leadership which distinguishes the difference between culture and true

Christianity will be important in the days ahead. Such will receive severe criticism. But always when the Christian community is most vital and effective, it is an exile church, clearly marking the difference between the corrupting accretions of culture and Christianity.

Second, the church will need to build a faith on scriptural criteria to stand the world's secular attack. The church is being attacked on all levels—moral, ethical, theological. Some members are frightened. The foundations are being shaken.

The secular attack is good for the church in many respects. We were too much at ease. The secular attack will shake up and wake up the church. We will better see where the battle lines are. And we will need to decide what we are for, against, and about.

Our hope is in a faith developed and directed by scriptural criteria. I don't mean a restoration of the old lists of dos and don'ts. But every great revival is preceded and pervaded by the preaching of the Word. There is a great cry for this today. This is not a plea for bibliolotry. It is a plea that we take our chart and compass seriously. If we don't we will be lost at sea.

We need to preach Jesus Christ and him crucified. Recently many of the top ten record hits were about Jesus Christ. We'll need to go a step farther than *Jesus Christ Superstar* and preach Christ risen from the dead—our living Lord. The preacher who would be in tune with the times better be preaching Jesus Christ as never before in all his true nature and glory. The only way to conversion, conviction, and confession is to preach the Word, which the Holy Spirit can use and call for response in the hearts of men and women and young people.

Our day demands an emphasis on relationships rather than buildings and organization. The sixties saw a reaction against structure and the impersonalization that organization so often brings. And while youth react against institutions and impersonal organization, they are tremendously interested in relationships. Therefore teaching on Christian brotherhood and fellowship should really blossom. Here is where the church's concern for personhood should become prominent.

But, third, this will demand a flexible organization and leadership with a keen sense of the Holy Spirit. If the church hopes to make an impact for God, it will need to take up again a tent life and a pilgrim path.

Someone has suggested that we have a tendency to move from a tent to a temple to a tomb. Like Abraham we move out in faith, not knowing where such dedication will lead. As strangers and pilgrims we walk the path of faith and obedience and are ready to move or stay. We search for something better.

Soon the ways of the world seem so secure and delightful, while the walk of faith seems so difficult and dangerous. So we say, "Let us build our tabernacles here." And the dark ages, the building of cathedrals, is upon us. At this stage a great deal of time is spent discussing the height of the steeple, the quality of the organ, the kind and color of vestments, and the care of the church investments. The pilgrims are becoming princes. Faith is less needed than finance. Prayer takes second place to penicillin. And if we have psychology, we don't need salvation.

The next step is a natural one. Now we say, "Let us die here. Here is where our fathers lived. And here is where we grew up. Let us build our tombs here." Now the pilgrims become princes who plan their pyramids for the great dead. Whenever the church becomes worldly it begins to stress and set aside holy things, holy buildings, holy altars, holy attire, and holy positions. The movement is from holy people to holy places, from holy lives to holy things because revering things requires only a little of ourselves.

Leadership attuned to the dynamic leading of the Spirit will not let this happen.

Fourth, the church will need to strengthen family life. All the forces of hell are arrayed against the Christian home today. Gibbon says the first basic reason for the decline of the Roman Empire was "the undermining of the dignity and sanctity of the home, which is the basis of human society." Some are calling family breakdown America's No. 1 social problem. If you are reading what is being written today, you know the church has a lot of work ahead to implement God's divine blueprint for sexuality, marriage, and family responsibility. An important class in our church is the

Evangelism must have a deep sense of Christian vocation, writes John Drescher. The Christian faith must be shared freely and fervently in the shop, school, and street.

young married family class. And the congregation and church which takes time and effort to build strong spiritual homes in the next decade will still be here forty years from now.

Fifth, we need a continuing revival of the Spirit. People are clamoring for the supernatural. Probably it is a reaction to the coldness of technology and science.

In addition, we look at our churches and find that the winds of the Spirit are moving. Young people turned off by the establishment continue to be turned on by Jesus Christ and the Holy Spirit. What is more, this is happening across denominational lines.

The message is loud and clear. People do not want cold, sterile church meetings in which preachers talk in timorous tones about God's will for our lives. People will not be hung up on appearance, trivialities, ceremonies, and the ritual which have long since lost their meaning. People refuse a Christianity in which all the action is in the pulpit. The most important thing about the church is that it has the Spirit of Christ within it.

A real danger is that the church may miss this opportunity. If the church will not open itself up to the Holy Spirit and the supernatural work of God in the midst of the world's cry, then falsisms and cults, magic and demon worship, witchcraft, sorcery, and Ouija board will continue to fill the vacuum.

Sixth, we need a restoration of hope. The clamor for hope is a call to discipleship. For it was in a day such as ours, when Peter and Paul described the world as "having no hope and without God," that they issued the call to "follow in his steps." When we follow afar off, we become pessimistic and lose hope. But when we see Christ as the author and finisher of our faith, the Lord of history, the God omnipotent reigning, we have hope.

Doctrine is worthless until it makes a difference in life. Real Christianity starts where the talk stops and action begins.

This means the preaching of eschatology. Such preaching says God is in control. He's not going to turn over the world to the devil, and he has a plan for the future. In England, which now has more witches and crystal ball readers than doctors, Canon J. D. Pearce Higgins, psychical expert, says that the reason for the occult boom is the "failure of the church to have a reasonable eschatology."

Finally, our church and our world need a new evangelism. Our evangelism must have a deeper sense of Christian vocation. Our faith must be shared freely and fervently in the shop, school, and street. T. W. Manson, writing of Christianity confronting the Roman Empire says, "When we try to picture how it was done, we seem to see domestic service workers doing their witnessing through their work, small shopkeepers through their trade and so on, rather than eloquent propagandists swaying mass meetings of interested inquirers."

Whenever most of the teaching and preaching is done primarily within the church building, the light is hid under a bushel. Whenever witnessing is thought of primarily as that which we do within the walls of church we are no longer the salt of the earth but a dead sea, killing all life within.

Moreover, evangelism demands Christ's method. His contact point with people was exactly at the point where they were unacceptable to others. Look at Zaccheus and his lust for money, Mary and her longing for love, Matthew the unacceptable tax collector, or at Simon the Zealot. At the very point others turned them off, Jesus began his ministry.

Does this say anything to us? I find myself thinking, if that's the way he wants to act, if that's the way he wants to appear with his long hair, beard, and old clothes, OK, let him go his way. I'll go mine. I need to remember that at the very place where I am turned off by someone, there I will probably find my best contact for Christ. I must remember that the person lying half-dead on the road to Jericho is not only the person who is beaten and robbed in the literal sense. He is also the person who is beaten by life, robbed of virtue, and dying for lack of meaning.

Christ received persons to give them what they needed, not what they deserved.

It is only in receiving others as they are that we really see them. It is only as we love others that we understand them. Jesus said, "Even the heathen love those who love them." His calling is to love the unlovely, the unacceptable, the rejected as he himself demonstrated. In the words of J. B. Phillips, "People can only be loved into the kingdom."

The early Spirit-filled Christians did not waste time over the ritualistic, legalistic eloquence of the Pharisees, or the crusty dignity of the disbelieving Sadducees, or the binding influence of Roman rule. Rather, they claimed Christ as Lord and loved God with such intensity that they ministered to every person they met and turned the world right side up.

The great need of the church today is for that kind of discipleship.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church Second-class postage paid at Newton, Kans 67114, and at additional mailing offices. Subscriptions: in U.S and Canada, $8 00, one year; $15 50, two years, $23.00, three years, foreign, $8 50 per year. Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office 722 Main St , Box 347, Newton, Kans. 67114 Postmaster Send Form 3579 to Box 347, Newton, Kans 67114

News

Sioux Falls application turned down

What does a district conference do when a congregation splits and the group with a new name and no building applies for membership?

The Northern District Conference of the General Conference Mennonite Church got a chance to deal with that question at its annual sessions June 17-20 in Henderson, Nebraska.

The conference responded by first narrowly rejecting the application for membership from the Sermon on the Mount Fellowship in Sioux Falls, South Dakota, then the next day unanimously adopting a resolution affirming love for the brothers and sisters of the fellowship and inviting their continued fellowship and participation in the work of the conference, even though they are not formally members.

The Mennonite congregation in Sioux Falls split into two groups last year, the larger group keeping the building, the name "Good Shepherd Mennonite Church," and thus the conference affiliation. The smaller group (about twenty adults) called itself the "Sermon on the Mount Fellowship" and applied for conference affiliation. It meets in the building of a Methodist church.

The resolution to accept the Sermon on the Mount Fellowship failed by only one vote to get the necessary two-thirds majority after some discussion on the floor of the conference but few details on the reasons for the split.

Some who voted negatively felt that rejecting the membership application would encourage reconciliation between the two groups.

"In accepting two groups from the same city who were unable to resolve differences, are we saying our differences are so great we can't worship together?" asked Willis Busenitz, minister in Busby, Montana.

Others saw the split as not able to be healed at this time, no matter what the vote. In addition, they saw nothing wrong with two churches in the same city with different theological emphases, appealing to different groups of people.

"It's good to allow several groups to be functioning in a city the size of Sioux Falls," said Ben Sawatzky, Henderson, Nebraska, minister and chairman of the district's home missions committee. "It's not wise for us to say, 'You can't start a new congregation.' It's worse to say people can't meet at all. Then they scatter. I think back to Mountain Lake in 1950, when P. R. Schroeder came as a pastor and wanted to join all three General Conference Mennonite churches in Mountain Lake into one church. He died before that happened. I don't think it's been so bad in Mountain Lake. Each church has been able to function separately and do things together."

"I want to find a way of embracing and accepting both of these groups," said Vernon Lohrentz, minister of the Hutterthal Church, Freeman, South Dakota.

The second resolution, passed on Saturday, asked the home missions committee "to cultivate a continuing relationship with the Sermon on the Mount Fellowship for spiritual counsel and encouragement." The Good Shepherd Church is receiving some financial support from the district; the Sermon on the Mount Fellowship has not asked for district funds. The Good Shepherd Church has two part-time ministers from a nearby Baptist seminary.

Bernie Loeppky was installed as Northern District conference minister at the Sunday morning service during the conference's annual sessions June 17-20 in Henderson, Nebraska. He has been principal of Winkler (Manitoba) High School.

The Sermon on the Mount Fellowship has several persons who have been active in district work, including Don Klassen, who is employed by the district in bookrack evangelism.

In other action, the Northern District Conference:

—installed Bernie Loeppky, Winkler, Manitoba, as its first full-time district conference minister. He will move to Freeman, South Dakota, this summer.

—heard major addresses from three school presidents: Bernie Wiebe of Freeman Junior College, Harold Schultz of Bethel College, and Erland Waltner of Mennonite Biblical Seminary. The conference was also addressed by Samuel Stephen, chairman of the Bharatiya General Conference Mennonite Church of India, who is visiting North America for a few weeks.

—noted that fifteen out of thirty-seven churches in the district sent in no statistical report for 1975, and only fourteen churches in the district give to the overall budget needs of the conference. Three churches listed in the report book are no longer meeting. Many of these are small churches in isolated rural areas where population is declining. "How do we minister to these groups in far, outlying areas?" asked Ben Sawatzky.

—adopted a budget of $67,098.24, a $1,000 increase over the last fiscal year. However, last year's receipts fell short of the budget by about $11,000.

—heard a report that Faith Mennonite Church in Minneapolis is applying for membership in the Iowa-Nebraska Conference of the Mennonite Church. It is the first Northern District congregation to do so.

Elected by the district were Paul Kroeker, Marion, South Dakota, vice-president; D. Alvin Penner, Mountain Lake, Minnesota, secretary; and Ethel Kaufman, Henderson, Nebraska, district representative on the General Conference's Commission on Education.

U.N. Habitat–No giant leap for mankind

David E. Ortman

"When I came to Habitat I thought I knew what it was all about; now I find that I have no idea."

This is how I felt, pouring over the piles of documents and materials collected from the largest conference ever held under the auspices of the United Nations—especially since Habitat, the United Nation's Conference on Human Settlements, held May 31 to June 11 in Vancouver, covered everything!

Once again the "distinguished" delegates of our planet—literally those most responsible for the present state of affairs—reconvened. These megaconferences, as Enrique Penalosa (secretary general of the conference) put it, ". . . have sought to begin a global inquiry into the possibilities of the human future: Stockholm on the environment, Bucharest on population growth, Rome on food supplies, Caracas on the uses of the sea, Mexico City on the role and status of women, and now Vancouver on shelter and the human habitat."

Indeed, the idea of holding this conference was first proposed in 1972 at the U.N. Conference on the Human Environment in Stockholm. At this meeting it became evident that the problems of human settlements were sufficiently grave and complex to demand consideration as a separate subject.

Noble, right? A *Jericho* (the Habitat newspaper) comic strip had this to offer:

"I hear they're having another conference."

"Yeah, I heard about it. It's on human settlement problems."

"Oh, then I expect there'll be representative voices from each of the numerous diverse factions comprising the entire spectrum of the global socioeconomic strata."

"Yeah, right. Those who have and those who haven't."

The underdeveloped countries (or is it we who are overdeveloped?) continually raised the issue of economic inequality as the main body of U.N. delegates met in the seemingly sterile confines of downtown Vancouver's finest hotels and considered national action under six themes: national policies and strategies, settlement planning, shelter infrastructure and services, land use, popular participation, and institution and management.

It is ironic that the forms of urbanization in third world countries are not the result of an incidental process, but the logical products of the prevailing social system (often with tacit or outright U.S. support) which, in a large number of countries, benefits small minorities rather than the majority of the population. Nothing emerged from Habitat that would insure that the attempt to house the 58 percent of the world's city dwellers who will be living in developing countries by the end of the next decade will not see a similar misallocation of resources from the poor to the rich.

Santiago Maese Roca of Bolivia addresses a session of Habitat: the U.N. Conference on Human Settlements in Vancouver, British Columbia.

A renovated seaplane base at Jericho Beach, four miles from the conference downtown, was the site of the "nongovernmental organizations' (NGOs) Habitat Forum, with its own program, exhibits, and spirit. After a week of consultation the NGOs presented a declaration to the plenary session of the conference. In addressing the human settlements problem it stated, "We believe that an effective improvement of human settlements conditions implies a change in national and international socioeconomic structures."

The private ownership of land emerged as one of these structural changes which many NGOs saw as "a principal instrument for accumulation and concentration of wealth and therefore contributes to social injustice. . . ." U.N. Committee III, dealing with Recommendations for National Action, prepared a report later adopted at the plenary sessions, which stated:

"The unearned increment resulting from the rise in land values resulting from change in use of land, from public investment or decision, or due to the general growth of the community must be subject to appropriate recapture by public bodies (the community), unless the situation calls for other additional measures such as new patterns of ownership, the general acquisition of land by public bodies."

In North America, we have declared sacred the right of land ownership and land speculation and efforts to have either the U.S. or Canadian delegation do more than make sure the recommendations remain open to national interpretation were unsuccessful. As Mennonites who have been tied to the land as farmers and caretakers, the questions of not only stewardship but speculation of land have not been adequately examined.

The Vancouver Symposium's (a group of twenty-five human settlements specialists assembled for the conference including Barbara Ward, Margaret Mead, and Buckminster Fuller) request that 1 percent of the world's armament budget of $300 billion be used to provide safe drinking water for the world was likewise watered down, with the U.S. and Canadian delegations saying that they "could live" with the final resolution calling for an unspecified amount to be devoted to clean water by 1990, *if possible*.

Such is the nature of U.N. resolutions. Coupled with the continual assault on Israel by the PLO representatives in each of the committees and the unwillingness to handle the nuclear proliferation issue and call for a moratorium on the adoption of nuclear power generation, it became apparent that Vancouver looked pretty much the same as any other city when viewed from the insulation of a delegate's limousine.

Throughout the conference it was painfully clear how people have insulated themselves from those forces that tend to overwhelm basic human needs and thus they can no longer come to grips with or comprehend mass poverty and unemployment, urban slums and squatter settlements, or even the massive deterioration of our natural and artificial environment. They are reduced therefore to staring at statistics and gazing unseeing at the evening news.

In a paper presented to the Habitat Forum, Eduardo Terrazas (New Alternatives, Mexico) lists the serialized production of concepts, ideas, and values which become compromised, rigid, and eventually impediments to thought and feeling:

New is better. Time is money. Obsolescence is progress. Progress is desirable. Agressiveness is virtue. More is better. Efficiency is speed. Success is possession. Social position is consumption. Consumption is happiness.

Habitat, people in their environment, human dignity—a U.N. conference can only call attention to these problems, it can not solve them. It can recommend, as it did, that "public participation should be an indispensable element in human settlements, especially in planning strategies, formulation, implementation, and management; it should influence all levels of government in the decision-making process to further the political, social, and economic growth of human settlements."

Barbara Ward, president of the International Institute for Environment and Development in London, addressing the churches, went beyond this when she explained that there were two ways in which they could help the poor and miserable—the first easy and the second very hard.

"The easy one is to form active citizens' groups in every country to bully and fight and generally harass politicians so that they actually feel there is a vote at stake. It comes particularly rightly from Christians because they can be radical in the light of their Lord.

"The second is rather more difficult," she said, "and that's to live in a slightly less affluent fashion oneself." Amen.

Commission discusses India schools

Mission policy in India took up a major block of time at the midyear meeting of the General Conference's Commission on Overseas Mission June 10-12 in Chicago.

Samuel Stephen, chairman of the Bharatiya (India) General Conference Mennonite Church, participated in discussions with the commission for 6½ to seven hours concerning mission priorities, particularly the role of the church schools in India. Also participating was Abdi Barik, an Indian pastor who has studied at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, during the past year.

Mr. Stephen, principal of Janzen Memorial Secondary School in Jagdeeshpur, has defended the need for increased funds to keep open all the current primary and secondary schools run by the India mission conference.

However, the commission reaffirmed its earlier decision not to increase substantially the amount of money sent for the schools. Not more than 40 percent of the total field budget for India should be used for schools, the commission said at its June meeting. Throughout the years, school funds have been 40 to 45 percent of the total India field budget.

The absence of increased school funds will eventually mean the closing of some schools because of increased costs. Mr. Stephen said in an earlier interview that, if no additional funds were available, four of the eight primary schools would probably be closed after another year.

Although the Indian Government provides about half of the support for these schools, it would not take over the schools from the mission, since there are already government primary schools in these areas, Mr. Stephen said. He recommended keeping the schools under mission sponsorship, not only because of better quality education, but because the schools serve as "a center of Christian support there."

"These teachers are a big moral support to the Christian families in these small villages," he said.

Some of the teachers who might be unemployed as a result of school closings might possibly be hired by the church for Christian nurture work, particularly for holding weeklong classes in villages. This is his personal proposal, said Mr. Stephen, not something that has already been approved by the church conference.

Some other schools, if closed, might be taken over by the government, including Jyoti Secondary School. The mission conference has agreed to keep the school under its sponsorship at least until April 1977, and the state government has not yet made a decision about taking over the school. Government support has reached 75 percent of the school's budget, and the school might be able to remain under Mennonite sponsorship.

Mr. Stephen also told the commission that the church governing body still wants missionaries in such areas as leadership training and consultation. However, Indian Government policy is that nationals are to be in leadership and "free from foreign influence." Visas have been refused for a number of North American Mennonite missionaries recently, and the church has decided not to try for any new visas for the time being, until it senses a change in government policy.

Jubilee celebrations, postponed last year because of controversy over the death of missionary Irene Funk, will probably be rescheduled for 1977 or 1978.

Among the other decisions of the Commission on Overseas Mission were:

—adoption of a flexible furlough policy.

—support of a feasibility study for publishing a history of General Conference overseas mission, 1900-75. The brief history would be interpretive and readable and speak to lay people.

—rejection of a proposal for a major goal-setting consultation in 1977, five years after the commission's Goals-Priorities-Strategy conference. A major meeting of third world Mennonites and western mission administrators is already scheduled for 1978 in connection with Mennonite World Conference.

—a recommendation that a Mennonite Colombian pastor and a missionary in Colombia be invited to join an exploratory team on opening mission work in Venezuela.

Words & deeds

Continued MCC involvement in Guatemala until mid-1977 has been approved by the MCC executive committee. In addition, the executive committee raised the number of houses to be constructed from 1,000 to 1,300. The 300 new houses will be built in the new town of Carolingia just outside Guatemala City, a community formed following the February 4 earthquake. A recent adjustment in the rebuilding program is to involve Guatemalans in on-the-job training. The reconstruction effort administered by MCC is in cooperation with Eastern Mennonite Board of Missions and Charities and Mennonite Disaster Service.

Recipe demonstrations and discussions on responsible cooking are being sponsored by the Prairie States MCC food and world hunger committee. These programs, which will explore ways to respond to the world food problem and promote the *More-with-less cookbook*, will be presented to women's fellowships and other groups in southcentral Kansas. More information is available from the MCC Material Aid Center, 106 West 24th St., North Newton, Kansas 67117.

The Mennonite Historical Library at Bluffton College has been selected by Africa Inter-Mennonite Mission to house its archival materials. The materials will be moved from Elkhart, Indiana, to Bluffton, Ohio, in the fall.

The joint meeting of Mennonite Business Associates; Church, Industry, and Business Association; and Mennonite Economic Development Associates will be November 12-14 in Toledo, Ohio. Divisional workshops are planned for registrants in various vocations: building, agriculture, food, finance, auto and mechanics, management, retail trade, law, medicine, teaching, travel services, and other professions. Further information is available from Lyle Troyer, Archbold, Ohio, or J. J. Hostetler, Goshen, Indiana.

A new salary schedule for General Conference overseas missionaries has been adopted by the Commission on Overseas Mission. The new schedule will eliminate differences in support levels based on number of children and will combine several categories, including salary, housing allowance, vacation allowance, and child allowance. Howard Habegger, COM executive secretary, said he favored the new system because it provided a more accurate accounting of the full salary of missionaries and because missionaries will now receive maximum pension and social security benefits on retirement. On the debit side of the new system will be higher income taxes during the working years. Mr. Habegger emphasized that no missionaries would receive less money under the new system than under the old. Under the new system, average salary for a single missionary would be $6,500 and for a couple $11,000 a year.

Two recent relief sales have netted almost $200,000 for Mennonite Central Committee. The tenth annual Ontario Mennonite relief sale in New Hamburg, the largest sale of its kind in Canada, raised about $157,000, $52,000 on the quilt auction alone. The Saskatoon, Saskatchewan, area relief sale raised about $36,000.

More than 20,000 signed petitions opposing production of the B-1 bomber have been presented to President Ford by a delegation of U.S. religious, labor, and scientific leaders. The petitions opposed the B-1 bomber as part of "a dangerous military policy of nuclear overkill and brinksmanship." The petitions said that the tax dollars, job skills, and equipment required for production of the B-1 fleet could be better spent meeting the country's real human needs. The petitions were collected from hundreds of communities by the Stop the B-1 Bomber: National Peace Conversion Campaign, a project of Clergy and Laity Concerned and the American Friends Service Committee.

The Manitoba Government has removed a clause in the Manitoba Labor Relations Act which had allowed several persons to gain exemption, on grounds of conscience, from labor union membership and paying dues to a union. Exemption is now allowed only for members of churches which have "as one of [their] articles of faith the belief that membership of the group are precluded from being members of or [giving] financial support to any union or professional association." No Mennonite church has such a specific "article of faith." Only the Plymouth Brethren do. Opposing the legislative change were Mennonite, Plymouth Brethren, and Christian Reformed groups in the province.

MDS workers go to site of dam break

By mid-June seventy-five Mennonite Disaster Service volunteers were helping with initial cleanup in the eastern part of Idaho, where an earthen dam broke along the Teton River June 5.

An estimated 4,000 families were affected by the floodwaters, and more than 600 homes were destroyed.

Most of the people in the area are Mormons, whose church has established its own cleanup operation involving 2,000 to 3,000 volunteers. The MDS work is in cooperation with the Church of the Brethren.

The 307-foot-high Teton River Dam, completed last December at a cost of $55 million, was the subject of a 1973 lawsuit to block construction. At that hearing, Shirley Pytlak, former Bureau of Reclamation geologist, warned that the dam might leak because of the nature of the soil.

Yeotmal seminary move is supported

Union Biblical Seminary in Yavatmal (Yeotmal), India, will move to Pune (Poona) within the next few years, and the North American mission boards of the seminary's sponsoring churches are seeking to raise over $1 million to enable the move to take place.

Verney Unruh, Asia secretary for the General Conference's Commission on Overseas Mission, said the General Conference will seek to raise $100,000 and the Mennonite Board of Missions (Mennonite Church) will raise another $100,000 to help meet the goal.

Although twenty-four church organizations jointly sponsor the seminary, some of their North American boards have opposed raising money for new buildings and would prefer to send only missionaries.

Mr. Unruh said that COM, however, feels that the move will help the seminary in training leadership for the Indian churches and that North American churches should continue to support the work of the Indian church even when Indian personnel have taken over much of the missionaries' work.

The seminary board in India proposed the move to Pune, 400 miles away, because the urban setting in Pune, which has almost thirty Christian churches, will allow students to get more practical work in congregations during their schooling. Several universities are nearby, and transportation is easier.

Can missionaries be sent in both directions?

North American missionaries are still needed in India, said Samuel Stephen, chairman of the Bharatiya General Conference Mennonite Church of India. But he was doubtful about the wisdom of sending Indian missionaries to the United States and Canada for long terms.

"It is good for our pastors to come for a year so that we can know each other a little better," said Mr. Stephen, who is also principal of Janzen Memorial High School in Jagdeeshpur, India.

Mr. Stephen was visiting North America during the month of June and early July, including participation in the Commission on Overseas Mission midyear meeting, the COM missionary retreat, the Northern District Conference, and the Conference of Mennonites in Canada.

"The national church thinks missionaries are still needed, particularly in leadership training and consultation," he said. However, he recognized that the Indian Government has been refusing visas for all new missionaries except medical personnel.

"There are not yet enough Indian leaders to take over the thing completely. If the North American church thinks the work is also theirs, it will continue to help by sending missionaries."

One particular need he mentioned was a resource person in literature and Christian nurture.

Mr. Stephen was less enthusiastic, however, about the mutual sending of missionaries—to North America as well as from.

"This is such an advanced community here in America," he said. "How would a national missionary fit in? I have my doubts.

"In India one can go places where people do not have a chance to hear the Word of God. In America, there are lots of opportunities to hear the Word of God. It would be good for a testimony to come for a week or a month, but really to do pastoral or evangelistic work—I don't know."

Mr. Stephen also noted the new evangelistic work of the Indian church—in the north of its region and in the city of Raipur.

In the north, there was a number of baptisms in March, he said. Twelve to fourteen regular evangelists are employed, and eight to ten are farmers during the growing season and evangelists during January to March. One evangelist is involved in a follow-up program in this area.

Samuel Stephen

Some city work was started in Raipur about a year ago, contacting Mennonites who have moved to the city and trying to form a fellowship. About forty-five persons participate there.

"We also want to start this work in another city, but it is too early yet," he said. *Lois Barrett*

Lima church sets up summer service project

Out of a farmer's volunteer work last winter has grown a summer voluntary service unit sponsored by the First Mennonite Church in Lima, Ohio.

John Brenneman, a farmer near Elida, Ohio, and a member of the Lima congregation, sold his hog operation last year and gave three months to voluntary work with the Lima community action program.

"I saw that the program needed some dedicated help that could stay more than a few days," said Mr. Brenneman.

So he went about setting up a voluntary service unit, running from July 5 to August 20.

Up to eight post-high-school volunteers—including his son Brent Brenneman as unit leader—will work primarily in inner city children's programs: a day camp for retarded children, crafts and storytelling for the community action program, a rescue mission day camp. Volunteers will be housed on the Brenneman farm.

Financial support for the volunteers is being guaranteed by the Lima church. However, First Mennonite Church in Bluffton and Grace Mennonite Church in Pandora, Ohio, have promised to support the volunteers coming from their congregations.

Persons interested in volunteering for all or part of the six weeks may contact John Brenneman, Route 3, Elida, Ohio 45807, phone (419) 640-7286.

Tribe wins coal rights

In the latest chapter in the story of coal strip mining on the Northern Cheyenne Reservation in southeastern Montana, the U.S. Supreme Court has ruled that all mineral rights on the reservation belong to the tribe as a whole and not to the individual allottees and their heirs.

Ted Risingsun, a member of the Northern Cheyenne tribal council, told the Northern District Conference delegates June 19 in Henderson, Nebraska, that the unanimous decision by the court was a major victory for the tribe.

As a result of the decision, companies wishing to mine coal on the reservation must first get the approval of the tribal council.

Otherwise "there would have been all kinds of speculators coming on the reservation and organizing the allottees," said Mr. Risingsun.

More than 1,500 individuals own land within the reservation atop the U.S.'s richest vein of strippable coal. Estimates of the amount of coal beneath the reservation have ranged from 2 billion to 14 billion tons.

Mr. Risingsun said the land was held tribally from 1884 to 1926, when the Northern Cheyenne petitioned Congress for individual allotments. Each Cheyenne was given 160 acres; but all mineral rights were held in trust by the tribe for fifty years. That fifty-year period would have been up June 3.

In 1968 the tribe petitioned Congress that the tribe hold all mineral rights in perpetuity, but Congress asked that this be tested in a court of law.

Some members of the tribe have contended that, if large-scale strip mining were allowed on the reservation, it would destroy the environment and the tribe's way of life. The biggest argument for strip mining is the large amount of revenue it would bring to the tribe.

Record

Calendar

July 12-30—Summer sessions, Council of Mennonite Seminaries, at Eastern Mennonite Seminary, Harrisonburg, Va.

July 12-14—Young unmarried adults retreat, Laurelville Mennonite Church Center, Mount Pleasant, Pa.; Herta Funk, the "Ecclesia" team, and Buetta and Marion Bontrager, resource persons

July 17-21—Adoptive and foster parents' week, Laurelville Mennonite Church Center, Mount Pleasant, Pa.

Aug. 6-26—Nutrition seminar in Jamaica; sponsored by Bluffton (Ohio) College, Goshen (Ind.) College, Mennonite Central Committee, and the Ministries of Health, Environmental Control, and Education of Jamaica

Central

July 23-25—Centennial observance, Flanagan (Ill.) Church

Workers

Egla Birmingham, former General Conference MVS worker in Seattle, Wash., has joined the staff of Mennonite Board of Missions, Elkhart, Ind., as director of VS orientation and administrator of units in Indiana and Michigan.

Greg Dirksen, Goessel (Kans.) Church, is serving a one-year term under Mennonite Voluntary Service in housing rehabilitation in Wichita, Kans. He has attended Bethel College, North Newton, Kans.

Ed and Linda Enns, Niverville (Man.) Church, will be commissioned Aug. 15 for missionary service in Colombia under the General Conference. They will be directors of the mobile book ministry after completing nine months of Spanish language study in San Jose, Costa Rica. They have studied for the past year at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Ed has been a self-employed carpenter and trucker. He holds a bachelor of religious education degree from Mennonite Brethren Bible College in Winnipeg.

E. Enns

L. Enns

Joan and William Ginther, Osler, (Sask.) Church, have begun a year's assignment under Mennonite Voluntary Service in Hutchinson, Kans., as daycare houseparents. William is the son of David and Ann Ginther of Saskatoon, Sask., and Joan's parents are Georg and Katie Friesen of Waldheim, Sask.

Duane Gundy, Woodburn, Ind., is serving two years in Mennonite Voluntary Service as secretary to the prison chaplain at Kansas State Industrial Reformatory, Hutchinson, Kans. He is a member of the Maplewood Church, Fort Wayne, Ind., and holds a BA from Indiana University.

Marlene Dick Harder, Rockway Church, Kitchener, Ont., is serving fifteen months as a community service worker under Mennonite Voluntary Service in Hamilton, Ont. She has attended Bethel College and the University of Waterloo. Her parents are William and Mary Dick of Kitchener.

Warren Harris, Evanston, Ill., has been appointed assistant professor of English and drama at Bethel College, North Newton, Kans. He holds a master of divinity degree from Yale University and a PhD in dramatic literature from Northwestern University.

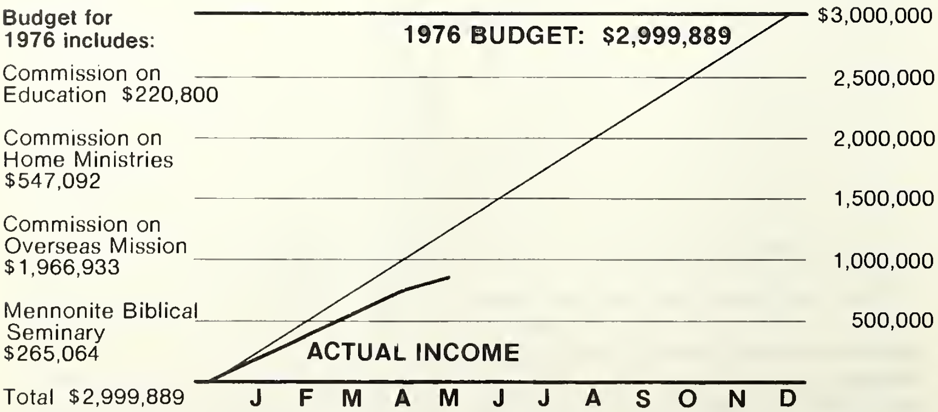
Carl Helrich, Tiskilwa, Ill., will become assistant professor of physics at Bethel College for the coming year. As part of his assignment, he will help work out a more attractive preengineering program. He replaces *Delbert Friesen*.

Art Janz, staff person for Africa Inter-Mennonite Mission in Elkhart, Ind., is spending three months, beginning July 2, on a special stewardship promotion assignment in Zaire. The assignment will include biblical stewardship teaching, evaluation of local churches and the church as a whole, and stewardship seminars.

J. M. Klassen of Winnipeg has been named executive secretary for MCC (Canada) effective Sept. 1. Mr. Klassen was instrumental in the formation of MCC (Canada) in 1963-64 and was its first executive secretary, serving from 1964 to 1970. During the past six years he has taught at West Kildonan Collegiate, a senior high school. He has previously served with MCC in Korea and Akron, Pennsylvania. He is a member of the River East Mennonite Brethren Church, and for the past two years has been moderator of the MB Conference of Manitoba.

Henry and Nellie Kliewer, Northdale Fellowship, Winnipeg, Man., have been assigned by the General Conference to Japan as teachers of English conversation and Bible in the outreach ministry of the Japan Mennonite Christian Church

Conference budget



At the end of May, the General Conference had received 29 percent of its budget compared with 32.7 percent at the same time in 1975. Actual dollar amounts received in May were $123,339 in 1976 and $150,493 in 1975. Total dollars received in the first five months of each year are almost exactly the same. *Ted Stuckey, conference treasurer*

Conference. They will be commissioned Aug. 8 and leave the same month for a year of language study in Tokyo before moving to Kyushu Island. The Kliewers have been studying at Associated Mennonite Biblical Seminaries, Elkhart, Ind., for the past year. Henry holds a mechanical engineering degree from the University of Manitoba and has attended Canadian Mennonite Bible College in Winnipeg. Nellie is a registered nurse with degrees from the University of Manitoba and the Winnipeg General Hospital School of Nursing.

H. Kliewer

N. Kliewer

Ruth Loeppky of Winnipeg, Man., is serving from June until August in a summer youth program of the Trinity United Presbyterian-Mennonite Church, Oklahoma City, Okla. Her assignment is under Mennonite Voluntary Service. Ruth has attended the University of Winnipeg and is a member of the Fort Garry (Man.) Mennonite Fellowship.

Wilhelm Matthies, a Mennonite who recently migrated to West Germany from the Soviet Union, visited North American Mennonites during the first half of June. His visits included Pennsylvania, Nebraska, Kansas, Manitoba, British Columbia, and Ontario.

Roger Overbey, Cincinnati, Ohio, is beginning two years under Mennonite Voluntary Service in Arvada, Colo. He will work at the Jeffco Action Center in welfare advocacy. During the summer he will spend half time in recreation programs at the Yarrow Gardens apartment complex. Roger is a 1976 graduate of Bluffton (Ohio) College in social work and is a member of the Kenwood Christian Church in Cincinnati.

Raylene Penner of Newton, Kans., will be instructor in English at Bethel College during the coming year. For the past two years she has been a language arts teacher at Newton High School. She replaces *Jean Wedel*.

Clarice Quiring, First Church, Mountain Lake, Minn., is serving a one-year term in Mennonite Voluntary Service as a salaried member of the Hutchinson, Kans., unit. She has attended Freeman (S.D.) Junior College and holds a secretarial degree from a vocational-technical institute. Her parents are Sam and Elva Quiring of Mountain Lake.

Lucy Stroud, First Church, Wadsworth, Ohio, began a one-year term of Mennonite Voluntary Service on June 15. She is working in housing rehabilitation in Wichita, Kans.

Mr. and Mrs. Tim Weir, Boynton Church, Hopedale, Ill., are serving June 6 to Aug. 6 in voluntary service at Camp Friedenswald, Cassopolis, Mich.

Ministers

Norman Bergen, pastor of the St. Catharines (Ont.) United Mennonite Church since 1969, will become pastor of the Coaldale (Alta.) Church. He previously served in Beatrice, Nebr., and is a graduate of Mennonite Biblical Seminary.

Abie Buhler, new pastor of the Calvary Church, Monetville, Ont., was ordained to the ministry June 13 at the First Church, Burns Lake, B.C.

Alma Coffman, a 1976 graduate of Goshen Biblical Seminary, Elkhart, Ind., has been named pastor of the Ottawa (Ont.) Mennonite Fellowship. A native of Virginia, she has previously served as summer pastor in Moundridge, Kans., and in congregational supervised pastoral education at First Church, Indianapolis, Ind.

Dale Janzen, a native of Henderson, Nebr., has been named pastor of the Emmanuel Church, Doland, S.D.

Timothy D. Kissel, a 1976 graduate of Associated Mennonite Biblical Seminaries, has been appointed pastor of the Apostolic Church, Trenton, Ohio.

Gerald Klassen was ordained to the ministry June 13 at First Church, Burns Lake, B.C. He has accepted the call of the Zoar Church, Waldheim, Sask.

Kenneth Peterson, pastor of the Menno Church, Ritzville, Wash., will become pastor of First Church, Upland, Calif. He holds a master of divinity degree from Western Evangelical Seminary.

Douglas Reichenbach, a 1976 graduate of Garrett Evangelical Theological Seminary, Evanston, Ill., will become pastor of the Wayland (Iowa) Church, beginning in August. He is a graduate of Bluffton College and has served with MCC's Teachers Abroad Program in Nigeria.

Wanted: Used *Mennonite hymnaries* in good condition for Altona Bergthaler Mennonite Church. Contact Iris Kliewer, Box 878, Altona, Manitoba, Canada R0G 0B0.

Published

If . . . a big word with the poor with poetry by Donald C. Bakely and photographs by Terry Evans has been published by Faith and Life Press, Newton, Kans. The ninety-six-page book can be used for meditative reading or for special Christian education studies, said John Gaeddert, executive secretary of the Commission on Education. "It opened my eyes about the poor." "In this book, I'm trying to uncategorize the poor," said Don Bakely in his introduction. Mr. Bakely is director of Cross-Lines, an interdenominational social service agency in Kansas City, Kans. "I'm trying to put faces on my people. I want you to see them as individuals, as people with joys, pains, hopes, and often overwhelming problems." The book is available with hard cover for $6.00 from Faith and Life Press, Box 347, Newton, Kans. 67114.

New subscribers are welcome to the *newsletter* of the Task Force on Women in Church and Society, a subcommittee of the MCC Peace Section. The newsletter, which began in 1973, includes relevant articles, information about events, studies concerning women, bibliographies, and reader response. The newsletter is available free of charge by writing: Task Force Newsletter, c/o Margaret L. Reimer, Conrad Grebel College, Waterloo, Ont. N2L 3G6.

Director required for Faith and Life Communications

The Faith and Life Communications Committee invites applications or inquiries for the position of a director of communications for the Conference of Mennonites in Manitoba to commence August 1, 1976. The responsibilities include development and production of radio programming for the conference. This person will report to the FLC committee. Salary is negotiable.

Applications available on request. Please forward personal resume with application to:
Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: Henry Loewen, FLC Chairman

Letters

Charismatic error

Dear Editor: Repeatedly you print articles in *The Mennonite* favoring the charismatic renewal movement and "tongues-speaking" (May 25 issue). It is hard to understand why this sad error should be perpetuated when it is obvious that it really is a rehash of the Pentecostal movement as we know it from the turn of the century coming under a different name in order to be accepted . . . .

Second Corinthians 11 sheds light on this coming under false pretenses in order to deceive.

I am sending you three articles, which . . . I hope you will read, and, if possible, publish . . . . I think it is high time that someone bring the other side of the question into the open. Are we really so stupid as to believe that the baptism of the Holy Spirit and the gifts of the Spirit have been overlooked for 1,900 years of church history, and that the Holy Spirit's leading was ignored in the Mennonite church until as recently as 1960? *D. D. Klassen, Box 417, Carman, Man. R0G 0J0* June 11

J. M. sees a new Jesus

Dear Editor: Once upon a time in the land of Manitoba, near the junction of the Muddy Waters, lived a young lad of Mennonite birth, Joseph Menno.

Now, Joe, or J. M., lived in a peculiar place for a Menno, the inner city. On the corner of the boy's street stood a majestic old church building. It stood there quietly all week long waiting for Sunday morning. Then it came alive as well-clad people driving big new cars appeared on the street. For about an hour the strains of organ music and hymn singing filled the air. Then a time for *Kaffeeklatsch* in front of the edifice and back home to suburbia for the Sabbath luncheon.

Summer brought a fresh new wrinkle to this well-worn routine. Come July, that marvelous spectacle known as the crusade would arrive. For a week straight the church was alive with a carnival atmosphere.

"Come hear the Word of God! . . . Repent! . . . Turn from sin! . . . Be saved!" blared the speakers on cars cruising the neighborhood.

Joe remembered all the neat little prizes and gimmicks used to lure him and his friends into the sanctuary: balloons, ice cream, a new bike for the one bringing in the most "souls," and cute little "Jesus saves" buttons to pin on your shirt. For the adults there were special savings on family Bibles, "Honk if you love Jesus" bumper stickers, tracts, and much more.

"Some people are so hungry that the only way God can appear to them is as a loaf of bread"—M. K. Gandhi.

Orchestrating this great orgy of color and sound was usually left to a team of sweet-smelling, well-groomed evangelists.

Joe couldn't help but notice their Colgate smiles (almost always visible) and their smooth sales pitches, which were very similar indeed to those of a used car salesman Joe had seen on a TV ad.

After a week or two of people's tearfully coming forward to be saved from the fires below, things more or less returned to normal.

The urban realities were still present: children playing in scrapyards, lonely old people sitting in parks, houses ready to fall down. Poverty and injustice still reigned supreme!

"They have taken the wounds of my people lightly; they say, 'Peace, peace,' when there is no peace!" Jeremiah 6:14.

As Joe grew into manhood, the pious evangelical rhetoric of his family, culture, and church came under serious scrutiny. How does the Word become flesh? How do we reflect God's love in the inner city?

In time J. M. found himself studying at a Mennonite Bible college in suburbia, indeed a strange locale to answer these questions, but nevertheless the archives of the drama.

Joe's studies introduced him to the Desert Fathers, St. Francis, the Anabaptists, Quakers, and modern pilgrims such as Dorothy Day, Mother Theresa, Jean Vanier, the Berrigans, and Clarence Jordan.

A new picture of Jesus began to take shape in Joe's mind. The angelic, blond, blue-eyed "Aryan" figure of his youth, somehow so aloof, so distant, gave way to a vision of a very human Jesus, close to people in their existential situation. It was a Jesus who walked and lived among us, who was one with the oppressed lower classes, who offered not only the word, but also bread and fish, a man who dramatically confronted the sources of injustice.

"He has removed the powerful from their thrones, and exalted the poor; he has filled the hungry; he has sent the rich away empty" Luke 1:52-53.

It was a man who called us not sinners, but children of God, who offered not eternal fire, but his challenge for human life—the Sermon on the Mount.

The sweet, heavenly Jesus figure died for Joe during those years. The instant salvation of the past became "cheap grace." The call of servanthood, of agape, of costly discipleship became clear to J. M.

If we want peace, justice and dignity for all has to be achieved.

Were the popular evangelists of the day any help in this pilgrimage?

Joe had to ask how the life-styles of the Grahams, Armstrongs, and Roberts compared to the carpenter from Galilee. What was their stand on issues of peace and justice? How were they servants?

If these were truly false prophets, promoters of the church's prostitution to contemporary culture, as Joe concluded, where then did hope lie?

For Joe, hope lay in those men and women (the Berrigans, Mother Theresa, Jean Vanier, Clarence Jordan) who, like Jesus, sought to live the word, to put some flesh on it, to be channels of love in a broken sphere, signposts of a new order already dawning in history (not the Shangri-la opiate offered by the evangelists!).

The author knows Joe Menno personally and his story well. Indeed a similar story could be told from many, many quarters.

Hopefully the dialog on crusades can continue. Personally, I offer a hearty Amen! to Clarence's and Susan's words (April 27 issue). *Robert V. Peters, 252 Beverly St., Winnipeg, Man.* June 11

Signposts to God's will

Charles Ludwig

With hundreds of causes beckoning, how can the Christian of today be certain that he is following God's will? The best answer to that is that he should follow the signposts!

As the couple sat in the park earnestly discussing whether or not they should get married, Jim suddenly had an inspiration. Slipping an arm around Brenda, he said, "Let's do what the church bells say. We'll both listen for them in the morning and then after church we'll compare notes."

"Oh, all right," agreed Brenda, somewhat reluctantly. "But let's be utterly frank. We must not make a mistake!"

The next afternoon as they ate their steaks at the table in a chain restaurant, Jim was eager. "Now tell me, Brenda. What did the church bells say?"

"Their message was very clear," replied Brenda. "They said: 'Don't get married! Don't get married! Don't . . . .' "

"That's strange," frowned Jim. "The bells were extremely definite to me. They said: 'You ought to get married! You ought to get married!' "

Both of them laughed. And then they discussed the problem of their disagreement over the message of the bells. Both were agreed that their private feelings had been interpreted as the will of God—otherwise, there would have been no contradiction.

Just before they parted, Brenda said, "Jim, I want to be absolutely sure that we are in God's will. After all, we only have one life to live, and we should live that life in the best possible way." Then fixing her eyes on his, she asked, "Do you think it is possible for a person to really know God's will?"

The answer to that question is an unqualified yes! In reading the lives of influential Christians, we find that most of them disagreed on minor points of doctrine. But all of them, without exception, believed that they were in the will of God.

A person convinced that he is in God's will is a strong person. During the flowering of the Puritans, an essayist wrote: "I had rather meet coming against me a whole regiment with drawn swords

MILES FROM SHERATON
PHOENIX 2247 MILES
ERMUDA
NEW
761 MILES
FORT
MIAMI 625 MILES
HONOLULU 5214 MILES
FORT
NDON
QUEBEC 1293 MILES
SUMTER
KEY WEST 771 MILES
HOLLYWOOD 2675 MILES
SUMTER
ARIS 4383 MILES
NORTH POLE 3954 MILES
SOUTH POLE 8480 MILES

It is not necessary for us to know tomorrow's detail. The main necessity is to continually seek God's will—and keep going. Even a bicycle falls if it stops.

than one Calvinist convinced that he was doing the will of God."

Alas, there have been many who were strong because they were convinced that they were in God's will, and yet the verdict of history is that they were not in God's will. Oliver Cromwell was a giant among the Puritans, and yet he reddened many a battlefield with the blood of his enemies and signed the death warrant of King Charles I. Today we react in horror at what he did. Nevertheless, Cromwell was utterly convinced that he was doing "God's will"!

Even Hitler believed that he was a man of providence, and so were those who burned others at the stake in "the name of Christ."

But mistaken zealots should not frighten us, for we can linger over the Word, spend time in prayer, counsel with the spiritually mature—and be certain.

Sympathetic with the attack of William Wilberforce on slavery, John Wesley sent him a letter. Said he:

"Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But, 'if God be for you, who can be against you?' Oh, 'be not weary in well doing!' "

Wilberforce was certain, and sickly though he was, God enabled him to win.

With hundreds of causes beckoning, how can the Christian of today be certain that he is following God's will? The best answer to that is that he should follow the signposts!

David Livingstone so treasured one of these signposts that he formed the habit of constantly quoting it. He carefully underlined it in the Bible which he carried on his "last journey." That signpost reads: "Trust in the Lord with all thine heart; and lean not on thine own understanding. In all thy ways acknowledge him, *and he shall direct thy paths*" (Prov. 3:5-6).

Another signpost indicates that certain things are *definitely* in God's will for *all* of God's children. And since this message has been printed in the Word there can be no argument about it. Here are parts of that message:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mt. 6:33).

"Rejoice evermore. Pray without ceasing. In everything give thanks. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thess. 5:16-22).

This *general* will for *all* Christians is so plain in the New Testament that no Christian should miss it. It is, however, the specific will that seems confusing. Since God has a specific will for each of his children, it is important that we learn how to recognize it—and obey it. Here are some of the signposts that many of God's servants have followed:

1. *God's will never contradicts his Word!* This is one that is important to remember. For example, the woman who shot her husband because she was certain that God had told her to do so should have been stopped by the plain words: "Thou shalt not kill." Or consider the man who was certain that it was God's will for him never to go to church. (Yes, I knew him!) Had he been a student of the Word he would have read that we should not neglect "the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

2. Our happiness is, of course, a part of God's general will. Jesus said: "I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10). But this does not mean that all of us can expect to occupy a suite of rooms on cloud No. 9! This is so, for frequently, in order that our lives be even more abundant, we have to learn through sharp adversity. This fact points to another signpost: "For whom the Lord loveth he chasteneth . . ." (Heb. 12:6).

3. Contrary to those who claim to have a "hot line to heaven," God seldom or never reveals his *specific* plans to his children years in advance. And there are many sound reasons for this. In the model prayer of Jesus, he prayed: "And lead us not into temptation, but deliver us from evil . . ." (Mt. 6:13). That request must certainly preclude our complete knowledge of all that God has planned for us individually in the years ahead. It may be that many who read these lines will have a startling success in the future. But if they were assured of that now, they would have to wrestle with such sins as indolence, overconfidence—and perhaps worst of all, conceit!

And in contrast to the danger of certain knowledge of success, think of the discouragement that would be ours if right now we knew about all the pains and setbacks that are ahead. Such knowledge would sand the smiles from our faces. Indeed, Jesus said: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Mt. 6:34).

Surely no one can doubt the zeal and spirituality of the late Peter Marshall. And yet in his youth he was convinced that he was destined to become a missionary to China! Paul had a similar experience. On his second missionary journey, he intended to visit Ephesus and the surrounding area. But at the last moment he was "forbidden of the Holy Ghost to preach the Word in Asia" (Acts 16:6). Then he decided to go to Bithynia. But again "the Spirit suffered him not" (Acts 16:7). And so he and his companions went to Philippi and founded the first European congregation.

These facts point to a signpost which tells us that it is frequently God's will to lead us day by day.

It is not necessary for us to know tomorrow's detail. The time of Jesus' second coming is not even known by him! The main necessity is to continually seek God's will—and keep going. Even a bicycle falls if it stops.

If we seek God's will with the desperation that a drowning man seeks oxygen, we will find it. There is no doubt about that. But having found it, we must obey!

Vhy can't we face guilt anymore?

continued from back page)

or the iniquity of the son; the righteousness f the righteous shall be upon himself, and the vickedness of the wicked shall be upon himelf" (Ezek. 18).

This is good advice for us today. We should ssume some of the guilt for our children, but ve should not allow them to escape their reponsibility for wrongdoing by removing all f it. Many children cast far too long a shadow ver the lives of their parents, haunting them nto old age.

There are human beings who assume no esponsibility for their actions, and therefore ive, seemingly, without guilt. This option is ot open to Christians. In this sense Christians should inevitably feel more "guilty" than others. If we face up to our responsibility and our guilt honestly and confess it before our Maker, God is willing and able to remove its burden from us. Because of this Christians have no need to transfer their guilt to others: they should be able to deal with it honestly and serenely in the presence of God.

"Does poor always have to be a life sentence?"

Compassionate poetry written by Don Bakely, a man who gained his understanding through a quarter of a century of ministry to the poor.

Sensitive photography by Terry Evans... pictures of strong people she respects.

A vivid portrait of another America... the dreams, the hopes, the hurts of the poor.

100 pages, illustrated, hardback................$6.00

Faith and Life Bookstores
159 W. Main, Berne, IN 46711
Box 347, Newton, KS 67114

Fellowship Bookcenter
302 Kennedy
Winnipeg, Manitoba R3B 2M6

If...

a big word with the poor

Donald C. Bakely

Photographs by Terry Evans

Contents

The new age starts here! ... 430
News ... 433
Record ... 438
Letters ... 440
Signposts to God's will ... 441
Why can't we face guilt anymore? ... 444

CONTRIBUTORS

John Drescher is pastor of the Scottdale (Pa.) Mennonite Church. He is the author of numerous books and articles on devotional and family life themes.

David E. Ortman is serving under Mennonite Voluntary Service on the staff of Friends of the Earth, Northwest Office, 4512 University Way NE, Seattle, Wash. 98105.

Charles Ludwig is a free-lance writer from Tucson, Ariz. 85710 (7217 East 30th St.).

Roy Vogt teaches economics at the University of Manitoba and edits Mennonite Mirror, from which the back-page article is reprinted by permission. His address is 311 Brock, Winnipeg.

CREDITS

Cover and 432, David S. Strickler, Box 54, Newville, Pa. 17241; 430, Day Care and Early Education Magazine, RNS; 433, 437, GCNS; 434, Y. Nagata, United Nations; 440, Twin Circle, Box 620, Huntington, Ind. 46750; 441, Charles Ludwig; the John Drescher article on pages 430-32 is reprinted by permission of Eternity Magazine, ©1975, The Evangelical Foundation, 1716 Spruce St., Philadelphia, Pa. 19103; the Roy Vogt article is reprinted by permission from the April issue of Mennonite Mirror, 219-818 Portage Ave., Winnipeg.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Why can't we face guilt anymore?

Roy Vogt

Those of us who are now middle aged remember that when we were in school the teacher was always considered to be right by our parents, and we as students were automatically wrong. Punishment by the teacher in school meant additional punishment at home. No questions asked. Today, teachers from Winnipeg to Souderton to Reedley tell us that the situation is reversed. Parents seem to defend their children almost automatically against the teacher.

This indicates a radical change in the psychology of parents in the last two generations. Our parents assumed that we, their children, were capable of doing wrong. They also assumed that we were skillful at protesting our innocence when we did wrong and that the story they got from us at home was unlikely to be as true as the story they would hear from the teacher.

For some reason many modern parents no longer assume these things. Is it because children have become better, and teachers worse? Not likely. Is it because the old assumptions are no longer valid? Again, unlikely.

Our parents were not foolish. They knew that some teachers were not as good as others and that some might occasionally and unfairly take out their frustrations on their pupils. But they assumed that on balance their children were not as mature as their teachers and that when their child was punished it was more likely the result of a genuine wrongdoing on the part of the child than a mere act of frustration on the part of the teacher. Aren't these ideas essentially sound? If so, what has brought about the change in parental attitudes?

The answer may lie in our general unwillingness today to face the demands of personal responsibility and personal guilt. We are afraid to acknowledge the possibility of lying, cheating, and stealing in our children because we don't want to lay the burden of personal guilt on their shoulders and on ours.

Most of us would say that we still believe in personal responsibility, but when it comes to the crunch we are unwilling to face up to one of the inevitable consequences of such responsibility: guilt. It may be that past generations were overloaded with guilt and in our reaction against this we have forgotten that guilt is an essential and healthy accompaniment of human responsibility.

Human beings who take their responsibilities seriously will naturally feel some guilt when they fail in those responsibilities. It may also be that we don't know how to apportion the guilt when our children do something wrong. If it isn't the teacher's fault, whose is it? Perhaps we as parents assume that the fault must then be entirely ours. Maybe it is this frightening prospect that causes us to become defensive and that makes us rush out to defend our children against the charges of others.

Most of us know the biblical proverb which says: "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). This proverb is helpful if it is understood to mean that parents have a great deal of influence on their children—and therefore should assume some of the burden of guilt when their children go wrong. It is dangerously wrong if it is understood to mean that parents can completely determine the direction their children will take, and therefore should assume all of the guilt when their children go wrong. Long before our children leave home they should learn to take their responsibility seriously.

The real danger at the present time is that many Mennonite parents are blaming themselves too much for things that go wrong with their children. This in turn makes them insecure and vulnerable, overly willing to please their children and to shield them from difficulties. Children are often clever enough to take advantage of this insecurity and transform it into protection and justification for themselves. This is an old trick. We read in the Old Testament that the children of Israelite parents had developed the habit of blaming their parents for their mistakes and had coined a slogan: "The fathers have eaten sour grapes, and the children's teeth are set on edge."

The prophet Ezekiel condemned this practice: "This proverb shall no more be used by you in Israel . . . . The son shall not suffer for the iniquity of the father, nor the father suffer

(continued on page 443)

Following our summer biweekly schedule, the next issue of The Mennonite *will appear July 20.*

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:27 JULY 20, 1976

Vietnamese vignettes*

Larry Kehler

Sentences and paragraphs about people, places, attitudes, and events in Vietnam one year after the war.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

*vignette—a brief incident or scene, or a short descriptive literary sketch

Vietnamese vignettes

A bed is prepared for new railroad tracks beside a mine field near Danang.

The writer is a member of the MCC Peace Section and editor of The Mennonite. *He was part of a four-person Mennonite Central Committee delegation which visited Vietnam from May 22 to June 9. The other members of the group were Vern Preheim, director of MCC's Asia program, and Murray and Linda Hiebert, MCC's representatives in Laos. The Hieberts worked in Vietnam prior to that country's liberation in May 1975. The purpose of the visit was to review MCC's program of assistance and to help build better understanding between the people of Vietnam and the United States and Canada.*

An opening word. The observations and recollections which follow constitute but a small and arbitrary selection of the things we heard and saw, tasted and smelled, and touched and felt during the eighteen-day visit. I had not been in Vietnam before, therefore I could not make prewar and postwar comparisons. I still claim no special expertise, only a firsthand look. One of our hosts told us that "one seeing is worth a hundred hearings." For me that was true.

Where we went. Our main base was the old, French-built Dan Chu Hotel in midtown Hanoi. We stayed there nine nights. The hotel's water pipes leak, the toilets take forty-five minutes to refill with water, and the beds sag like hammocks, but we were pleased to stay there rather than at the modern, air-conditioned, and Cuban-built Victory Hotel outside of Hanoi because it gave us an excellent opportunity to explore the heart of the city during our free time. (Our movement was not restricted in any way.) Lest we be thought to be complaining too much, I should add that the meals at the hotel were excellent. Day after day we were served delicious Vietnamese food.

The core of our itinerary was a nine-day journey by car down Highway 1 across the 17th parallel into South Vietnam. Our southern sojourn focused on Danang, Hue, Quang Ngai, and several nearby villages. Overnight stops were arranged in guest houses in the North Vietnamese cities of Thanh Hoa, Dong Hoi, and Vinh, all three of which experienced heavy bombings during the war.

In total we traveled at least 1,500 miles by car during our 2½ weeks in Vietnam. It was all done in two chauffeur-driven Ford Falcons of mid-1960s vintage. The itinerary included visits of longer and shorter durations to fourteen cities and villages, five hospitals and clinics, four schools and a university, a research center, an orphanage, two village cooperatives, two water conservation projects, a new carpet factory, and a literacy class. There were also dozens of interviews with political, religious, scientific, medical, and educational leaders. We also met with administrative people from several villages, provinces, and cooperatives.

Our hosts. The *Viet My* ("solidarity with Americans") committee served as our hosts. They were gracious and helpful. Both on our arrival and departure we each received floral bouquets. On the first day of the visit we supplied them with a list of the people and places we would like to see and the questions

Destroyed equipment of war sits at the harbor near Hue. The Saigon forces sought unsuccessfully to evacuate here.

One of the delegation's Falcons makes its way through the crowd outside the dispensary at My Quang cooperative in Ha Bac Province. Author Larry Kehler walks to the left of the car.

we would like to discuss. They arranged for visits to almost all the places we suggested and added several others which we requested later. Had we had more time, they probably would have had an even better batting average.

The people. The Vietnamese people, especially those in the North, have a fierce national pride. In the book *Tradition and revolution in Vietnam* by Nguyen Khac Vien, the following quotation from the writer Nguyen Trai appears:

"Peace for the people, that is the unshakable foundation for the virtues of humanity and justice. We have raised the banner to chase away the aggressor. Our fatherland, home of an age-old civilization . . . ."

The quote may sound like twentieth-century revolutionary rhetoric, but it comes from the fifteenth century when the great feudal families had been defeated by a peasant landowner, Le Loi. The Vietnamese people have suffered repeated subjugation to foreign powers in their long history, but their desire for "independence and freedom" has always burned bright. They work hard and relate aggressively even to each other. One of our delegation members wondered if the Vietnamese might not now be challenging Japan for economic leadership in Asia if they had not suffered so many centuries of exploitation and imperialistic repression.

Bridges and bomb craters. Studying the countryside around Hanoi from the air shows an interesting pattern of bomb craters. Water-filled holes are clustered around bridges, near villages, and even in spots in the open fields. In the cities and villages, and in many of the rice fields, the craters have already been filled in, but thousands still hang like ugly necklaces around the onetime targets of the B-52s and other aircraft. According to North Vietnamese statistics, 300 of its 5,788 villages were totally leveled by bombs; 1,600 water conservation projects and 1,000 portions of dikes were hit, as were 350 hospitals, 3,000 schools, 491 churches and theological schools, 350 pagodas and temples. They also report 40,000 head of cattle killed. The total loss of human life has not yet been fully tabulated.

If the U.S. bombers left any bridge in the North intact, it should be declared a national monument. Highway 1 transverses hundreds of rivers, streams, and canals. Each of these crossings that we came to had either been destroyed or damaged. Detours are still required around dozens of them, and temporary bridges are in use in many places. Construction is moving forward apace at many crossings, but because it has to be carried on at such a large number of places at once, it will likely be several more years before the bridge-building program is completed.

Linda Hiebert, left, sits beside a seventy-six-year-old grandmother who survived the massacre at My Lai.

They are working on the railroad. The Vietnamese goal is to have the Saigon to Hanoi rail line ready by this September. To us it looked as though September 1977 would be a more realistic target date. At present there is no service between Vinh and Hue, a distance of approximately 250 miles. The stretch between Danang and Saigon also has gaps, although we were not told how much of this portion needs to be rebuilt. The Vinh-Hue section needs to be almost totally reconstructed because of the relentless bombing it endured. Even the roadbed has to be rebuilt for long stretches. Many miles of new track have already been laid, but several major bridges appeared to us to be still months from completion. But skeptics should be cautioned that the Vietnamese have proved them wrong before. North of Hanoi the railway has some lines with three tracks. This enables them to use both narrow- and wide-gauge equipment on the same line. Eventually they plan to move entirely to wide-gauge rolling stock. Passenger traffic on the existing lines is heavy. Persons wishing to travel south from the North take the train as far as Vinh and then transfer to a bus for the remainder of the trip.

Survivors. The two women were a study in contrast. One was old, seventy-six, and hunched from years of hard work. The other was a sturdy round-faced teenager. The grandmother sobbed as she remembered. The girl told her story absently as if to escape the depth of the tortured, terrible recollections. They were survivors of Son My, the massacre which Americans call My Lai. We were perhaps the first American group to return to My Lai after liberation. Only an American journalist, we were told, had preceded us there. Our brief visit with the two survivors came after we had toured the museum which has been built in the hamlet where the March 1968 massacre of over 500 of Son My's men, women, and children occurred. The grandmother, Nguyen Thi Doc, lost five members of her family. Two grandchildren are all that's left. She herself

Vietnamese vignettes

Parts of My Lai village, site of a 1968 massacre, still stand in ruin.

was struck by a bullet and lost consciousness. "We were hurt," she said. "Nobody was there to care for us. Nothing was left for us." She began to weep, and tears filled our eyes, too. The peasant girl, nine years old then, hid in a tunnel during the raid. Only four members of her family of twelve survived. The baby of the family was wounded by gunfire and burned to death when the soldiers set fire to the family's house. We spoke to representatives of Son My of our sorrow and shame, but our response sounded frail and inadequate on the hot, blood-baptized soil of this seaside village which has endured so much.

Normalization. In foreign relations the one thing that the Vietnamese seem to covet most is the normalization of relations with the United States. Although they have a deep loathing for what the U.S. Government did in Indochina, they somehow have a respect for the American people and their technological know-how which is at once moving and puzzling. Over and over we saw their eyes sparkle when we said we strongly favored the dropping of the U.S. trade embargo and the implementation of Article 21 of the Paris Agreement, which makes provisions for U.S. help in reconstructing their war-ravaged land. The Vietnamese believe that it is possible for bitter enemies to become good friends. They are hoping that a thaw will come after the U.S. presidential elections in November.

Reunification. The reunion of the North and the South is a *fait accompli.* The newly elected National Assembly, when it convenes for the first time this summer, will make the marriage official. After that the merger of various parallel organizations in the two halves of the country will begin: the National Liberation Front of the South will join with the Fatherland Front of the North; the trade unions will unite; the Peace Committees will get together; and several religious groupings are expected to join hands. To help in the process of reacquainting the people of the two Vietnams with each other, relatives, during the first year after the war ended, were permitted one month of vacation and free transportation to visit their kin in the other half. During the second year three weeks will be allowed for this sort of interaction. We met dozens of buses on Highway 1 between the North and the South. They were crowded with passengers, especially those heading south. Slogans and posters which appear everywhere in the country trumpet that Vietnam is now one, free, independent, and socialist.

Rice. The Vietnamese feel they haven't eaten until they've had rice. They eat bread and potatoes, too, but these take second place to rice. This year bad weather in some areas of the country and various other circumstances are expected to result in a serious shortfall in the rice supply. It is anticipated that anywhere between 500,000 and a million tons will be needed to bring the country's rice supply up to the minimum level thought necessary for its fifty million people. A quiet appeal has gone out to the United Nations High Commission on Refugees for 200,000 tons of wheat to help ease the belt tightening. The Vietnamese are too proud a people to ask for assistance publicly, but through our various contacts there we were able to piece together at least a partial picture of their coming rice deficit. There was little doubt in our minds that once they are able to reclaim all the farmland which was laid waste by the war they will become self-reliant. One thing consumers in Vietnam won't have to worry about is a price increase for rice. It's been sold for the same price in the North since 1954.

Danang. South Vietnam's second largest city, Danang, retains much of its preliberation flavor. Surrounded by thousands of acres of now abandoned military bases and airfields, this gerry-built city still exudes an aura of decadence and chaos. Most of the small shops which were spawned by the presence of thousands of foreign troops during the war continue to be open for business. Their stock is held over from preliberation days. Television sets and countless other western-made goods are still available. What these shopowners will do once their stock runs out no one knows. Movie theaters and sidewalk restaurants appeared to be doing a thriving business. From the number of young people hanging out at coffee bars during the day we assumed that unemployment was still a big problem. The authorities confirmed that it was. Motorcycles, cars, and trucks congest the streets. We were told that gasoline would continue to be available to the people provided that they make productive use of it. Whereas Danang gave the impression of dissipation and disorder, Hue and Hanoi provided a much more attractive picture. Both have broad, tree-lined streets, and they gave the appearance of orderliness and clean-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years, foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main St., Box 347, Newton, Kans. 67114 Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

liness in spite of a lot of bustling street activity.

Two orphans. Hue's only orphanage—now called a social camp—cares for sixty-six children from the age of two months to the midteens. The low figure surprised us because we anticipated that thousands of youngsters would be living in institutions. We were told that many orphans, particularly in the rural areas, have been taken in by relatives or by concerned people from their home villages. The Hue orphanage operates in a building which was used as a money-raising front prior to liberation by its unscrupulous owners. It had 300 names on its registration list, but only twenty-nine children were at the center when the new government moved in. Two little ones caught our interest at the camp: a black-hued two-year-old and a listless one-year-old. The first, quiet and cute, and taller by a head than the other children her age, obviously had a black GI father. She made no response to our efforts to elicit a smile. We questioned our hosts about the future prospects of Amerasian children in Vietnam. Would they be discriminated against? There will be no racial discrimination in Vietnam's new society, we were told. To underscore this point the director of the social camp told us that one of the three Amerasian children in the orphanage had just recently been adopted. The listless one-year-old faces a more tragic future. She sat unmoving in her crib. One of her eyes, blind and protruding from its socket like a marble, showed the consequences of venereal disease.

Uncle Ho. The person who ties the stubbornly independent Vietnamese people together is dead, but his vision lives. Ho Chi Minh is everywhere referred to as "our beloved president." His quotation "Nothing is as important as independence and freedom" found its way into the conversations of many of the Vietnamese people to whom we spoke. Ho, whose example of simple living and love for the working people has etched his name indelibly on the hearts of his countrymen from peasants to intellectuals, lies in state in a mausoleum in Hanoi. The mausoleum was first opened to visitors in September 1975. Already over 1,500,000 people have filed through the shrine. The day we went, the lineup, two abreast, was at least two blocks long. On several later occasions when we drove past the memorial, we noticed that the lines were just as long. No one is coerced into coming. Yet they come by the thousands from all over the land to pay their respects to the president.

The Russians have come. Non-Asians are an oddity in Vietnam. A white face and fair hair draw stares, even in Hanoi. Of the non-Asians we saw at the airport, in the hotels, and on the streets, most were from Socialist countries: the Soviet Union, East Germany, and Cuba. But we didn't see many. We also met a few French tourists. United Nations personnel came from both Asia and the West. The Vietnamese lean toward the Soviet brand of communism, although they were loath to admit any cleavage with the Chinese. When we toured Danang University, the Russian national anthem sounded forth enthusiastically from one of the classrooms ahead of us. When we came to the door the instructor stepped forward with outstretched hands, and the class applauded us vigorously. The teacher's smile turned to a sheepish grin when he discovered that we were Americans, not Russians. The class was learning Russian, one of the two most popular foreign languages being taught in Vietnam. The other is English. Chinese and French are also taught.

Tourism. When will it be possible to visit Vietnam as a tourist? Perhaps sooner than we think. Small groups of tourists are already coming from East European countries and also from France and Sweden. The number is small. The North has only limited facilities to accommodate guests, but the South had modern, air-conditioned hotels waiting to be used. We stayed in two such facilities in Hue and Danang and found them more than adequate for visitors. Vietnamese nationals from France, and even a few from Canada, are being allowed to visit their homeland. We met one such group of approximately twenty-five in Hue. A small bus was taking them south from Hanoi. At each major stop they were dropping off some of the passengers to permit them to visit with relatives in the area. They were then to be picked up when the bus headed north again in about a week's or ten days' time.

Church every Sunday. Arrangements were made for our group to visit a church on all three Sundays. On the final Sunday, Pentecost, we participated in a communion service in the Protestant church in Hanoi. Under the leadership of

CHU TICH
HO-CHI-MINH

Above, Vietnamese line up to visit the Ho Chi Minh mausoleum in Hanoi.

Children are cared for at a day-care center in Vinh Ninh district, Hue.

Vietnamese vignettes

the pastor, Bui Hoanh Thu, who served as a chaplain to a number of the U.S. POWs during the war, we, along with approximately sixty parishioners, went through an order of worship with which most western Protestants would have felt at home. The Pentecost sermon, however, probably would have stunned many U.S. and Canadian congregations. The pastor spoke enthusiastically of the progress of the revolution, affirming that the members of the church are good citizens of the fatherland. He spoke of his church's suffering as a consequence of the bombings and the war. In spite of these hardships, he said, the congregation in Hanoi has grown from eighty-five to 115 families.

We also visited, albeit briefly, a small rebuilt church in the newly resettled village of Vinh Tho, near Danang. The pastor reported that they had good relations with the local political administrative committee. He said the village had in fact made a strong request to them to replace the church which had been demolished by U.S. bombing.

The Catholic cathedral in Hanoi was filled nearly to capacity when we were there to worship the first Sunday. The congregation numbered at least 800 for the 6:00 a.m. mass. We were told that the 4:30 a.m. and 6:00 p.m. services are equally well attended. The congregation included a well-balanced cross section of both young and old, men and women. The people attending the Protestant churches, by contrast, were mostly middle-aged and older.

Leisure. The Vietnamese work hard, but they also know how to enjoy their leisure time. Hanoi's parks and lakeside areas are well used. Movie houses attract big crowds. Feature films from Vietnamese, East German, and Russian filmmakers are especially popular. Government planners hope soon to be able to cut back on the current six-day work weeks and eight-hour days so that the people will have more time for their own pursuits. Workers now get an annual ten-day vacation. If they want to visit relatives anywhere in the country during their vacation, travel time does not count as part of the ten days.

The arts. Painting, drama, music making, and writing are all recognized as worthwhile forms of communication. People who possess any of these gifts are freed to pursue them. Authors, once they are accepted into membership by the national writers' association, are well provided for. They receive monthly allowances regardless of whether they have produced anything recently or not. When they do have a manuscript published, they get royalties in addition to their allowance. The more highly recognized a writer is, the higher his stipend. Semiprofessional writers are given up to three months a year off from their regular jobs to write and do research. The North Vietnamese are voracious readers. We saw many bookstores and newsstands.

A children's art show was on exhibit in a large downtown building across from Hanoi's largest department store when we were there. The paintings, mostly watercolors, were well done. The war and patriotism were major themes.

Each province has its own professional music ensemble. We heard one such group in Ha Bac province. They sang and played both traditional and contemporary Vietnamese pieces with skill and beauty. Several national troupes are also active. Our delegation agreed that a visit to North America by such a group would be an excellent beginning to improved relations between Vietnam and the United States.

Nguyen Hung Tri. We called him Tri. He was one of our hosts and translators. Tri is thirty-four years old and single, although his status will be changed in autumn when he marries a nurse. For ten years, until about six months ago, Tri was a captain in the People's Army. Most of his time was spent in the South, in the area northeast of Saigon. After he was demobilized he joined the staff of the Peace Committee, the umbrella organization which relates to friends of Vietnam from various parts of the world. He learned rudimentary English from his mother, a teacher in Hanoi. He polished his knowledge of the language by reading and listening to the overseas broadcasts of the British, Americans, and Australians. He and his two brothers and four sisters all live together in Hanoi with their mother. The father died in the resistance against the French. Tri is a committed member of the Workers' Party, but he's also an ancestor worshiper (more accurately stated, he is one who "remembers his forebears"). Members of the delegation had many frank and friendly discussions with him about such topics as revolution and violence, the war, his aspirations for Vietnam, and his political views.

Tri was but one of several people from the Peace Committee who spent much time with us during the visit, serving as

HÔI THÁNH TIN LÀNH
VIỆT-NAM
TIN LÀNH

CHUA
PHUC
SINH

Clockwise from left: Protestant church in Hanoi. Worshipers in the Protestant church in Dien Tho village near Danang. Members of the delegation's hosting committee (from left, Tri, Ninh, Nan, unidentified, and Hieu) stand in front of the Citadel in Hue. An irrigation ditch is dug and the earth carried away on the shoulder in Dien Bang District near Danang. Dinh Thang is a former ARVN officer who went through a reeducation camp.

our hosts, interpreters, and companions. Among them were Hieu, Ninh, Han, Duc, Quoc, Co, and the head of the Peace Committee, Xuan Oanh. Each of them has his own unique story—Hieu, for example, reads both Shakespeare and current bestsellers avidly. He has read both the Old and the New Testaments several times. Beethoven is his favorite composer. Space does not permit me to tell about each of them, but they treated us royally (if that's an appropriate word for our reception in a communist state), even to the point of reserving a special compartment for us on the flight out from Hanoi to Vientiane.

A reeducated ARVN officer. One Sunday after church we visited a former lieutenant in the Saigon army. He served in the ARVN forces for eight years. After liberation he was in a reeducation camp for three months. Now he was beginning life anew as a peasant in the newly resettled village of Vinh Tho, south of Danang. We quizzed him about what he had done during the reeducation experience. He said he had learned about the intentions of the new regime—that it was a people's movement—and he had also done various types of manual labor to get his body accustomed to physical labor again. Were any of the ARVN officers in his camp asked to help with the clearing of mines and unexploded ordnance from rice paddies? we asked. No, he said, those stories in the West are a hoax. He knew of no one who had been asked to do that. He said it was his understanding that the revolutionary army was doing all the clearing. He told us that he had been granted full citizenship after his reeducation, and that he had voted in April's national elections. (The day after we left Vietnam a news story out of Hanoi stated that 5 percent of former ARVN forces who are still in reeducation centers will be subject to trial and punishment as a result of their continued anticommunist attitudes.)

The family. The family ranks high in the Vietnamese order of things. Fidelity and togetherness are prized. Divorces are rare. Sexual laxity is criticized, particularly if the guilty person is a member of the Workers' Party. We were told of one party member who had gained a good reputation as a worker and fighter, but he was stripped of his party membership when he became involved in an extramarital relationship.

Couples are encouraged to limit the size of their families to three or four. The IUD and the condom are the chief means of contraception. The pill is not favored. Free abortions are available as a backup to the family planning strategy. Vietnamese girls once married as early as fifteen; now they are usually in their midtwenties before they marry.

Women. One of the goals of the Vietnamese revolution is the "liberation of the shoulder." A long distance still remains for them to travel to reach this objective. Much of the burden bearing is still done on the shoulders of the small, but amazingly strong and wiry Vietnamese people. We saw them carrying rocks for construction, vegetables and rice for the markets, feed for the cattle, and many other goods in baskets slung from shoulder poles. It was our observation that substantially more women than men were carrying these loads. Although the leaders spoke to us of equality between the sexes, many of the things we saw and experienced did not substantiate this claim. At a new vocational school in Hue which teaches embroidery to women (because embroidery, they said, is a woman's art), all four leaders were men. At a new carpet factory in Danang in which women are employed almost exclusively, none of the top administrators were women. Among the leaders who met us in each community, women were always the exception rather than the rule. Medicine is one profession in which women predominate, if not in leadership then at least in numbers. We were told that approximately 70 to 80 percent of the people graduating from the Hanoi medical school are women. They did not have the statistics for the two other medical schools in the North.

Eastern medicine. Vietnam is making strong efforts to utilize both the eastern and western types of medicine in its extensive health program. The eastern, or traditional, form employs the use of acupuncture, massage, and herbal preparations. We spent one morning visiting the Institute of Eastern Medicines in Hanoi to get a better view of its potential. The institute teaches, does research, and provides care for hundreds of patients in an adjoining hospital. They reported that 3,372 villages, approximately two-thirds of the total in the North, now have direct access to traditional medical treatment facilities. The number has doubled since 1965. The institute provides training for doctors of traditional medicine as well as for MDs who desire knowledge in both forms. It is also carrying on research in an effort to determine which elements in the medicinal herbs provide the curative

Bicycles fill a street in Hanoi.

effects. The directors indicated that so far they had not had much success in isolating the elements which have the healing power. In the institute's hospital we saw persons being successfully treated for paralysis resulting from meningitis, severe headaches, bedwetting, and arthritis using acupuncture and massages. The directors made no sweeping claims for traditional medicine. They saw it as having much potential, but they acknowledged the need to relate it to other forms of medical care.

Beep! Beep! There are no privately owned cars in the North. Most of the autos on the road are operated by state-owned agencies or companies. One of a vehicle's most important parts in Vietnam is its horn. We were delayed for nearly an hour one morning while our driver fixed the horn on his car. Pedestrians, cyclists, ox carts crowd the narrow roads in and near every village (and in the rice-growing lowlands along the coast the villages seem almost to overlap). The horn provides these slower travelers with barely sufficient warning to move grudgingly to the side of the road just in time to be narrowly missed by the car, truck, or bus which is hurtling down the road at them at a speed of up to eighty kilometers an hour. We rode with one driver in the South who was slow to toot his horn in the heavy going. Although we could converse better in the car without the horn's incessant punctuation of our sentences, we were grateful to get our regular (Beep!) driver back again (Beep!) . . . .

Bicycles. In Hanoi and the rest of northern Vietnam the bicycle is king of the road. The capital's wide, tree-lined streets are eight- or ten-laned bicycle freeways. Motorized vehicles have to sound their horns insistently to clear a path for themselves among the two-wheeled traffic. A little perch above the rear wheel of the bicycle often becomes the seat for a second passenger who rides along gracefully sidesaddle style without the benefit of either foot or handholds. The bicycle is also used as a transport vehicle. A bamboo pole attached to one side of the steering wheel and another fastened to the main frame and up behind the seat enables a person to push a load of up to four large bags of grain—two tied to either side—while walking alongside the bicycle.

A different audience. The day following my return to Winnipeg I was asked to report informally to an audience which included Mennonites as well as approximately fifteen Vietnamese most of whom immigrated to Canada after liberation. Two of the young men were former members of the ARVN forces who left young wives in Vietnam. One, remembering stories of his grandfather's death in North Vietnam in the 1950s, was skeptical about the new regime. They were eager, however, to hear how things were going in their country. Even though they plan to take up citizenship in Canada eventually, they still spoke emotionally of "my country!"

How is MCC helping? Here is a summary of the MCC delegation's recommendation following their visit:

—Peace education in North America should be one of MCC's primary concerns. Even assistance projects should be selected with this in mind.

—Peace education should focus on the importance of normalizing relations between the U.S. and Vietnam.

—MCC should cooperate with other interested organizations in extending an invitation for a Vietnamese visit to the United States.

—Concerning cash expenditures for aid to Vietnam, the highest priority should be given to the purchase of equipment for the rebuilt 150-bed Lang Giang district hospital north of Hanoi. If additional funds are available, they should be used for fish nets, seeds, and scientific research equipment.

—Concerning material aid shipments, priority should be given to flour. If not enough flour is available to fill MCC's goals, additional shipments of meat, soap, and blankets should be made.

News

Two questions of religious liberty

A public rally for the "persecuted church" in the Soviet Union, scheduled to take place on May 8 near the Soviet embassy in Ottawa, was canceled due to some peculiar "advice" from the Canadian Government.

The specific focus of the rally was the imprisonment of Georgi Vins (Wiens), a leader of the Reform Baptists in the Soviet Union. This group is not recognized as a legitimate religious group by the Soviet Government. Indeed the group has avoided official registration because it wants to keep away from the kind of relationship with the state that comes along with registration. The refusal to register means, however, that it can operate only in restricted ways.

For Mr. Vins this has not been an easy road. Much of his adult life has been spent in and out of prison. But this is not new to him.

His grandfather, Jacob J. Wiens, and Mr. Vins's father, Peter Wiens, were missionaries in Siberia in the 1920s. Peter Wiens died in a Siberian prison in 1943. Later, a Soviet court admitted that he had been innocent.

Whether Georgi Vins is in prison for actual illegalities under Soviet law, or whether it is a frame-up by the police and the courts, is not entirely clear.

Either way, his imprisonment has received a lot of attention. *Time* magazine carried an article about his plight nearly a year ago. Long before that, Andrei Sakharov, a winner of the Nobel Peace Prize, had been making strong appeals for his release. The World Council of Churches has also written to the Soviet Government on his behalf.

Underground Evangelism, an international organization bringing Christian literature into East European countries, made plans for a series of rallies. In some thirteen western countries, all on the same day, they planned to demonstrate to the Soviet embassies that a large number of people in the West were not happy with the restrictions on religious activity in the Soviet Union.

In most western countries the rallies were held. But not in Canada. Several days before it was to take place, officials from the Department of National Revenue visited the offices of Underground Evangelism, known in Canada as the Christian Evangelism Centre, and advised them that if they went ahead with the rally, their claim to the tax status of a religious and charitable organization might be jeopardized.

This status, held by most religious and charitable organizations, means that the organization does not have to pay tax on its income and that it can give income tax-deductible receipts to people who give money to it.

Eager to protect its claim to this status, the Christian Evangelism Centre canceled the rally.

This "advice" by revenue officials has raised many questions. In the House of Commons, in response to a question from David MacDonald, a United Church minister, the minister of national revenue indicated that it was not given as a ruling of the department. It was merely advice given as a "courtesy" to this organization.

In explaining the situation, he said: "In effect, they were going one step beyond the promotion of their religion."

Several days later Jake Epp, member for the Manitoba riding of Provencher, asked whether the pressure which officials from the Department of External Affairs had apparently brought to bear on officials from the Department of National Revenue to give the organization such advice had "developed as a result of instructions from the USSR or its ambassador to Canada."

The minister of external affairs replied: "I know nothing about this matter. I will make inquiries."

The Toronto *Globe and mail*, one of Canada's leading newspapers, carried an editorial entitled "Revenue's risky courtesy." It argues that forays into the political arena are not necessarily incompatible with charitable endeavors. It noted that religious and charitable groups have had demonstrations on a variety of issues without receiving such advice and wondered, "Would the same courtesy be extended to the United Church of Canada, the Roman Catholic Church, and organizations with equal clout?"

Mennonite Central Committee (Canada) expressed caution to the sponsoring organization when the rally was planned. It supported the cause and expressed that support with letters to the Soviet ambassador and to the Canadian prime minister.

However, the right of a religious organization to hold a rally is something else. Several strongly worded calls from MCC (Canada) constituency members have come to the Ottawa office about it.

A letter has been sent by the MCC (Canada) Ottawa office to the minister of national revenue stating in part:

"We are concerned about both the content of the law and about the consistency with which it is applied. Is the law such that a religious organization places its tax status in jeopardy whenever it expresses itself in a public way about a public issue?

"The government has recently begun to recognize financial donations to political parties in a way that is similar to its long-standing recognition of donations to religious organizations. Can a political party now remain secure in its tax status and engage in activities which if they were undertaken by a religious organization would jeopardize its tax status?

" . . . In view of the many demonstrations and political activities whose sponsoring agencies have not received such 'advice,' it appears . . . that there is some considerable inconsistency in the way the law is applied."

The questions of religious liberty are posed in different ways. In the Soviet Union, the ruling Communist party continues to see religion as an evil because it hinders the complete integration of individual persons into society. The purpose of this rally was to witness against that basic outlook, not only to seek the release of Georgi Vins.

In the West it is different. The political tradition to which our governments look for justification recognizes that in a sense the source of religious liberty lies beyond government, that it is not for government to give or to take away, that government can only recognize it and give it protection. Admittedly, government may sometimes have to control religious activity to fulfill its responsibility of maintaining social order. But this rally was not a threat to the social order, nor has anyone suggested that it was. How our government will explain its "advice" is yet to be seen. *Bill Janzen, MCC (Canada) Ottawa office*

Martha Smith presents a biblical study on singleness at the COE conference on "Single adults and the church" July 1-4.

Singles' retreat emphasizes relationships

Friendship rather than marriage is the most basic of human relationships, said Martha Smith, speaker at a retreat on "Single adults and the church." The retreat, held July 1-4 at a mountain campgrounds near Sedalia, Colorado, was sponsored by the Commission on Education of the General Conference.

"Singles may never have one special person, but they have a lot of special people in the Christian community," said Ms. Smith, assistant pastor at the Oak Grove Mennonite Church, Smithville, Ohio.

The emphasis of the weekend was on enabling single persons—never married, divorced, and widowed—to see themselves as whole persons, not waiting for something to happen to them, but being faithful and obedient servants of Christ now.

Most of the seventy persons attending were widowed, with a large group of never married persons and smaller groups of divorced and presently married persons.

In addition to the three biblical presentations by Ms. Smith, Leonard Urban, a Catholic priest, and Elizabeth Dyer, a member of a Catholic religious order, both of Frederick, Colorado, spoke on chosen singleness and celibacy.

"To choose to be single does not mean to be alone or lonely," said Ms. Dyer, "We can only become a full person in relationship to other people. The challenge of a loving community helps us to be accountable for our actions."

Both Mr. Urban and Ms. Smith dealt with the topic of sexuality, the need for friendships with people of both sexes, and adults' as well as children's need to be touched.

Although some time was spent in dealing with problems of singleness and of how the church relates to singles, participants also discussed the need for singles to take the initiative in reaching out to other persons—married and single.

"If we wait for someone else to ask us, they may never ask," said Ms. Smith. "Singles need to risk loving, even at the risk of being misunderstood. It is our responsibility to break down the barriers between singles and marrieds."

Another part of the retreat was the sharing of personal experiences, first by a panel of widowed, never married, and divorced persons and later in smaller groups for each category of single persons. Although personal sharing dominated the discussions in small groups, discussion also covered the church's response to singles, with the widowed group compiling a list of suggestions for action in the local church.

The list included: (1) inviting couples to one's home and specifically noting that the husband should come, (2) sharing the findings of the retreat with others in the congregation, (3) joining a study group, (4) informing the minister of singles' needs, (5) affirming that "God loves me unconditionally," and (6) celebrating anniversaries which should have been.

Participants at the retreat were primarily from Kansas, Nebraska, and Colorado with a sprinkling of persons from across the continent. *Lois Barrett*

Words & deeds

A weekend seminar on "The Christian in public life" is being planned next fall for Mennonite students in Waterloo, Ontario, universities. The weekend is to be sponsored by the Inter-Mennonite Student Services Committee of Ontario. The committee includes student ministry staff persons from two Mennonite Church conferences (Ontario and Western Ontario), the Mennonite Brethren conference, the United Mennonite Conference of Ontario, and Conrad Grebel College.

The Re-uzit Shop, featuring MCC self-help crafts, used clothing, and household items, will open August 2 in New Holland, Pennsylvania. All proceeds will go to MCC. Located at 148 East Main St., the shop will be run by a volunteer staff.

A senior citizens' appreciation faspa (supper) was sponsored on a recent Sunday afternoon by the worship committee of the Mount Royal Church, Saskatoon, Saskatchewan. The occasion was intended "as an expression of appreciation for the perspective, wisdom, and love that we experience from the senior citizens in our lives." Honored were all senior citizens in the congregation plus parents and grandparents (over sixty-five years old) of people in the congregation.

July 4 was celebrated at Christopher Dock Mennonite High School, Lansdale, Pennsylvania, with a "preach-in," films, music, stories for children, literature stands, a potluck meal, and an evening outdoor assembly. The event was to "provide an opportunity for thanksgiving for our blessings in this country and a considering of our true citizenship."

A new multipurpose building, named Landis Hall, was dedicated June 20 at Men-O-Lan, Quakertown, Pennsylvania. Men-O-Lan is the camp of the Eastern District Conference. About three hundred persons attended the dedication service.

A Mennonite visitors' center near Independence Square in Philadelphia was dedicated June 20. Called "The Meetinghouse," the rented storefront will be open seven days a week through September as an alternate way to celebrate the bicentennial. "At a time when Americans glorify the Revolution, Mennonites have the opportunity to tell the way of eace. In the Bicentennial City, we have ne challenge actively to engage in a angible expression of our beliefs," said ick Mojonnier, who conceived the idea f The Meetinghouse. The project is ponsored by Lancaster, Franconia, and astern District conferences as well s MCC. Director of the project is John reed.

---

n audiovisual display on the spiritual oots of Mennonitism has been prepared or the Immigrant House of the Menno-ite Heritage Complex, Goessel, Kansas. roduced by the three Mennonite con-regations of the community, the display /as to visit each church, then be placed n the complex in time for the annual 'hreshing Days celebration July 23-24.

'he Obihiro Mennonite Church of Obi-iro, Japan, sponsored a relief sale May 9-30 and has sent $3,000 to MCC to be sed for Guatemala reconstruction and unger relief efforts in Asia. The feature f the sale was eighty antique clocks, anging from $10 to $200. The clock sale /as featured on nationwide television long with a statement about MCC and s history. Although an MCC relief sale ; a relatively new idea in Japan, the apanese Mennonite churches have ontributed several thousand dollars ɔ MCC each year, and several Japanese 1ennonite young people have served /ith MCC in Swaziland, Vietnam, and ermany.

'hree Anabaptist heritage games were ɔ be released July 1. The games are a roject of James Drescher, Mennonite eacher and peace activist, who has long elt that learning about the Anabaptist aith and history should be fun. MCC is ssisting in the project, and Peace Sec-on staff persons John Stoner and Ted oontz have worked with Mr. Drescher n the games. Games can be ordered om Anabaptist Heritage Games, 675 Iartman Station Road, Lancaster, Penn-ylvania 17601. "Persecution" is avail-ble for $3.00, "What and where" for 2.50, and "BAP" (beliefs and practices) or $2.00. Add 10 cents per game for ostage. Pennsylvania residents should dd 6 percent sales tax.

---

even new voluntary service projects ave been approved by MCC (Canada). hese include Sachigo Lake, Ontario, n Indian reserve accessible only by ircraft; a community thrift shop in the rgely Indian community of The Pas, 1anitoba; the Kiwanis Center of the eaf in Winnipeg; Chehalis Campsite east of Vancouver, a camp of Inter-Varsity Christian Fellowship; a drop-in center for teenagers in Abbotsford, British Columbia, known as House of Shalom; the Christian Benefit Shop (an MCC thrift shop) in Welland, Ontario; and the MCC (Saskatchewan) material aid and self-help warehouse.

Efforts by the historic peace churches were successful in blocking increased funding for the Selective Service System. On June 21, the U.S. House of Representatives acted to hold Selective Service funding to $6.8 million during fiscal year 1977. The House appropriations committee had earlier approved an $18 million funding level, which would have permitted the reinstitution of registration and initial classification for the military draft. Following several contacts with key congresspersons, historic peace church persons in Washington, D.C., discovered June 21 and 22 that two members of the appropriations subcommittee, including the chairman, were having serious second thoughts and seeking to gain support to reverse the earlier decision. "Not unlike past circumstances where military conscription threatened to reassert itself, representatives of the historic peace churches were once again among, if not the only, watchmen standing vigil at the doors of Congress," said Delton Franz of the MCC Peace Section Washington office.

Missionary visas frozen in Colombia

The Colombian Government has put a freeze on all new missionary visas pending the introduction of new regulations, including a quota system.

However, the freeze is not expected to affect General Conference Mennonite missionaries immediately, according to Hector Valencia, secretary for Latin America for the Commission on Overseas Mission.

Larry and Jane Wilson, now in language study in Costa Rica, have already received their visas. Ed and Linda Enns will not leave for Colombia until they complete language study next year.

Luciano Jaramillo, president of the Confederation of Evangelical Churches of Colombia (CEDEC), said the government has announced it will not grant any more visas until it has brought up to date all information on which missionaries are in Colombia. The government has asked CEDEC to cooperate by collecting this information from the various missions and serving as an intermediary between the government and the missions.

Mr. Jaramillo said the government does not have an antimissionary policy as such. However, it is possible that the government may be reacting to the hard treatment of illegal Colombian and other Latin American immigrants in the U.S.

Ratzlaffs asked to leave India

Harold and Ruth Ratzlaff, General Conference Mennonite missionaries in India since 1940, have left the country at the request of the Indian Government.

The Ratzlaffs, who arrived in Minneapolis, Minnesota, on July 6, told staff of the General Conference's Commission on Overseas Mission that no reason had been given for the government's denial of a residence permit for them and for the order in June from the federal government in Delhi to leave the country.

Their residential permit, applied for in 1975, was never approved or denied, but when the Ratzlaffs applied for a new permit this summer, orders were sent them to leave India by July 6.

COM staff said the expulsion of the Ratzlaffs did not indicate a change in government policy which would affect all missionaries, since local authorities are sometimes given opportunity to recommend approval or denial of residence permits for expatriates. Ratzlaffs have no way of knowing who on the local level might have opposed their staying or for what reason.

Harold and Ruth Ratzlaff had planned to leave Korba, India, in early 1977 for a year's furlough prior to retirement. Following consultations with COM staff, their year of furlough will probably begin immediately.

Samuel Stephen, principal of Janzen Memorial High School in Jagdeeshpur, has been appointed temporarily to take over Harold's duties as manager of Mennonite schools in the northern area.

Ramoth Burkhalter, missionary in Jagdeeshpur, will take over temporarily Ruth's duties as treasurer of the mission conference.

A final decision on who will assume the Ratzlaffs' duties will wait until the annual sessions of the mission conference in November.

The church conference in India sent a delegation to the state government in Bhopal and another delegation to the federal government in Delhi requesting a one-month extension of the exit order, but this was denied, the Ratzlaffs said.

Record

Calendar

Northern

Oct. 26-28—Ministers' conference, Bethesda Church, Marion, S.D.; resource person from The Navigators on church growth

Ministers

Ed Cornelson, Altona, Man., former director of the Manitoba Conference's camping program, became the pastor of the Altona Mennonite Church in early June.

Henry P. Epp returns to the pastorate of the St. Catharines United Mennonite Church this summer after several years of teaching. He succeeds *Norman Bergen*, who earlier succeeded him.

Henry V. Friesen has resigned as pastor of the Mount Royal Church, Saskatoon, Sask. He will be enrolled in a yearlong clinical pastoral education program at Prairie View Mental Health Center, Newton, Kans., during the coming year.

Al George, Bloomdale, Ohio, has been called to the pastorate of the new inter-Mennonite fellowship in Calgary, Alta.

Paul F. Goossen has resigned as pastor of the Richfield (Pa.) Church to become pastor of the Eicher Emmanuel Church, Wayland, Iowa, Aug. 8. He has served the Richfield Church for the past eight years. Previous pastorates were in Jansen, Nebr., and Carpenter, S.D.

Betty and Levi Hochstetler are beginning a pastorate at Grace Church, Chicago, while they also do some class work.

H. T. Klassen, who has served the Conference of Mennonites in Manitoba for fourteen years as hospital chaplain, has announced his intention to retire in June 1977. His ministry concentrated on Mennonite patients in Winnipeg hospitals and nursing homes as well as the Selkirk Mental Health Centre.

Harold Miller, a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., is serving as summer assistant pastor at the Eden Church, Moundridge, Kans. Before going to seminary he was in the construction business in Fort Wayne, Ind.

Myron Schrag has accepted the call as pastor of the Faith Church, Minneapolis, Minn., beginning Sept. 1. He is currently serving in India under the General Conference's Commission on Overseas Mission as chaplain at Woodstock School, Mussoorie, India. He was pastor of the Faith Church, Newton, Kans., in 1967-73.

Don Shear has been named a pastor for the new fellowship in Wilkes-Barre, Pa. The new work has been started jointly by the General Conference's Eastern District, the Mennonite Church, and the Brethren in Christ Church.

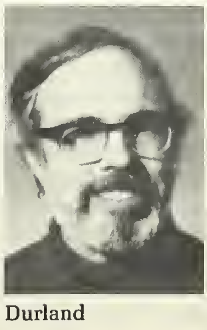
Richard Tschetter has been named pastor of the Mount Olivet Church, Huron, S.D.

Workers

New part-time instructors next fall at Associated Mennonite Biblical Seminaries, Elkhart, Ind., include *David Augsburger*, presently teaching pastoral care at Northern Baptist Theological Seminary, Oak Brook, Ill.; *Kalyan Dey*, originally of India, currently teaching New Testament in the theological and graduate schools of Drew University; *William R. Durland, Jr.*, chairman of the Department of Philosophy, Purdue University (Fort Wayne campus), in ethics; *C. Norman Kraus*, professor of religion at Goshen College; and *Jarold K. Zeman*, professor of church history at Acadia (N.S.) Divinity College.

Augsburger

Dey


Durland

Zeman

Kathy Bartel, Bethel Church, Lancaster, Pa., has begun working at th MCC headquarters office in Akron, Pa as graphic artist. Her parents are Floy and Pearl Bartel of Hesston, Kans Kathy graduated from Bluffton Colleg with a degree in art and social work.

Sherrylyn Block, Grace Mennonit Mission Church, Waldheim, Sask., i serving as a short-term missionary i British Honduras under Team (Teen Missions. She has attended Briercres Bible School, Caronport, Sask.

Gaea L. Blue, former instructor a Mount Marty College, Yankton, S.D will become instructor of practical nurs ing at Freeman (S.D.) Junior Colleg this fall.

A. Brandt

E. Brandt

Edwin and Anne Brandt, Kelown (B.C.) Gospel Fellowship, will be com missioned in early September as Genera Conference missionaries in Steinreich Mexico. Ed will be pastor of the Stein reich Mennonite Church, replacing *Da Peters*, who will begin a new ministr in the Swift Current Colony. Anne wi possibly work in the Mennonite scho at Steinreich. The Brandts have pr viously been missionaries for ten year in northern Manitoba and in Winnipe under the Native Ministries program the Conference of Mennonites in Canad Since then, Ed has been pastor of th Meadow Lake (Sask.) Church and ha taught at Swift Current (Sask.) Bibl Institute and Okanagan Bible Institut in Kelowna.

Wes and Cathie Braun, Bethel Churc Winnipeg, will share a three-year teac ing assignment as General Conferenc mission associates in Hwalien, Taiwa Each will teach half time in the Hwalie Christian School, which serves childre of missionaries. Both have been publ school teachers in Winnipeg, Cathie c the elementary level and Wes in juni

. Braun

W. Braun

Driedger

Goering

Hart

Janzen

Stauffer

gh school. They hold bachelor's de-ees from Goshen (Ind.) College. They ave previously taught in Newfoundland nd have been sent to Europe through CC.

Arthur Driedger, executive director f the Manitoba organization of Menno-ite Central Committee for six years, is esigning, effective no later than June 0, 1977. Taking office in 1970, Mr. riedger was MCC (Manitoba)'s first xecutive director. Mr. Driedger's in-olvement with MCC began in 1956, hen he served a term in Europe. He as the first director for the MCC Bolivia rogram in 1963-69, and he spent a year t MCC offices in Akron, Pa., as acting irector of the Latin America program.

Erwin C. Goering has been named irector of support programs at Freeman .D.) Junior College. He will be respon-ble for public relations, financial olicitation, annuities, endowments, and states. A native of Moundridge, Kans., Ir. Goering has most recently been resident of Settlement Institutions of ppalachia, Inc., Knoxville, Tenn. He vice-chairman of the Division of Ad-inistration of the General Conference.

Don Goertzen of Pacific College, resno, Calif.; *Robert Peters* of Winnipeg; *ean Simpkins* of Goshen (Ind.) College; nd *Rosie Epp, Weldon and Marg Nisly,* nd *Sheryl and Allen Brenneman,* all f Associated Mennonite Biblical Sem-aries, Elkhart, Ind., have been named the peace team in Arvada, Colo. The eace team is being sponsored during ly and August by the Arvada Church nd the General Conference's Commis-ion on Home Ministries. Serving with e team for shorter periods of time are *Iax Ediger* of Turpin, Okla., and *James lassen* of Goessel, Kans., who returned is spring from MCC service in South ietnam.

Connie Hart, Koinonia Church, Clin-on, Okla., was named to participate in merica's Youth in Concert, sponsored y the Universal Academy for Music, rinceton, N.J. The project includes oncerts in Philadelphia, New York City, and Europe. She is the daughter of Lawrence and Betty Hart of Clinton.

Yoshihira Inamine, pastor in Yokohama, Japan, will attend Associated Mennonite Biblical Seminaries, Elkhart, Ind., next fall as part of the General Conference Commission on Overseas Mission's Overseas Churchman Service-Study Abroad program and a similar program of the Mennonite Board of Missions (Mennonite Church). Mr. Inamine represents the inter-Mennonite Tokyo Mennonite Association.

Anita Janzen of Toronto (Ont.) Church, will begin four years of service under Africa Inter-Mennonite Mission in September. She previously served in Zaire in 1967-70 as a lab technician. She will serve this term in Tshikaji, Zaire, as a teacher of lab technology to nurses at the Tshikaji hospital's school of nursing. She has recently been an instructor of international health at Seneca College, Willowdale, Ont. Anita will be commissioned Sept. 12.

Mary Jean Kraybill, John Sprunger, Paul Friesen, Ivan Friesen, and *Rachel Friesen* have been named as new staff at Swift Current (Sask.) Bible Institute for the coming year.

Robert S. Kreider, director of the Mennonite Historical Library and Archives, North Newton, Kans., and professor of peace studies at Bethel College, has joined a teacher-student tour to the People's Republic of China July 10 to Aug. 3.

Millard Lind, professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., has been invited by the Mennonite pastors in Japan and Taiwan to spend the three-week January interterm in a seminar with them in Tokyo.

James N. Reimer, First Church, Beatrice, Nebr., was chosen as one of 121 Presidential Scholars in the U.S. He is a senior at Tri-County High School, Jefferson County, Nebr., and is the son of Mr. and Mrs. Lawrence Reimer of Beatrice.

Wayne and Kathleen Cutrell Royer, Southside Fellowship, Elkhart, Ind., have assumed leadership of the MCC program in Lesotho. Kathleen also expects to do some social work consultation. Wayne is a graduate of Tri-State College, Angola, Ind., with a BS in mechanical engineering. Kathleen holds a BA in social work from Goshen College. The Royers previously served with MCC as teachers in Kenya.

Adabonthia, a musical touring group from Bluffton College, is traveling approximately 8,000 miles on a nine-week schedule to churches, church camps, retirement homes, and alumni gatherings. Members are *Amy Simcox*, Gibsonburg, Ohio; *Cynthia Neufeld*, Bluffton, Ohio; *Bonnie Mohr*, Milford Square, Pa.; and *Rhonda Badertscher*, Orrville, Ohio.

Carolyn Stauffer, Newton, Kans., has begun two years of service with Mennonite Voluntary Service in Markham, Ill. She is working as a teacher aide in a day-care center. Carolyn is a member of the Hopefield Church, Moundridge, Kans., and is a 1976 graduate of Newton High School.

Published

The first issue of a farmers' newsletter, *From swords to plowshares*, has been published by the Task Force on Farm Issues, a joint Mennonite-General Conference Mennonite committee. The occasional newsletter is intended as "an invitation for Mennonite farmers to share information, convictions, and concerns in the application of our peace heritage and theology to . . . agricultural issues facing the farmer and the church today." Persons may be placed on the mailing list free of charge by writing to *From swords to plowshares*, Box 347, Newton, Kans. 67114. Editor is Velda Glick, Route 4, Minot, N.D. 58701.

The third edition of the United Bible Societies *Greek New Testament* has been published. It is a revision of the basic text of the Greek New Testament of the UBS first published in 1966 and revised in 1968. The best known translation based on this text is the New Testament in Today's English Version.

Letters

Reasons for abstinence

Dear Editor: The articles "Two for the road" and "Prohibition: The great Mennonite compromise" (June 15 issue) made excellent companions. It helped me to read both articles and realize that the Americanization of Mennonites has not always been detrimental. While questions about the legislation of morality and alcohol are legitimate ones, I think the articles by Claire Ewert may help us realize that the contemporary Mennonite tendency to retain opposition to liquor is good. Our real problem may be our reluctance to substitute timeworn arguments against alcohol with the more powerful reasons expressed in Ms. Ewert's article. *John Linscheid, Goessel, Kans. 67053* June 12

$16.82 monthly pension

Dear Larry: I just now read your editorial "Who cares for retired pastors?" (June 8 issue). I attended the recent Central District conference held here at Bluffton and a copy of the research done concerning retired pastors came into my hands.

I recently wrote to David Habegger (who did the study for the Central District) to express my views as one retired pastor of the General Conference. I served the General Conference as pastor for forty-six years. I was ordained in 1927 and entered full retirement in 1973. I was one of the first pastors to join the General Conference pension system. My salary was low, and I could pay into it for only a period of ten years. I am now receiving $16.82 a month for my forty-six years as pastor. If I should precede my wife in death, she would receive nothing.

I am not bitter about all of this, but I may be just one of the retired pastors of the General Conference about whom no one knows and no one cares. *Wilmer S. Shelly, 226 South Lawn, Bluffton, Ohio 45817* June 8

Sell only sound VBS material

Dear Larry: Our conference bookstore, Fellowship Bookcenter, in Winnipeg sent me information (a mailing which went to all our churches) on vacation Bible school material. They sent information on Gospel Light Publications, Herald Press, and Scripture Press. The theology of some of this material is not where the Mennonite churches stand, and especially so when we talk about children.

Somehow our conference leadership is talking out of both sides of its mouth. As a pastor, one tries to bring sound theology into the church. One could do with some open support from our conference leadership as well. Is this asking too much? Are we so bankrupt theologically that we need to run after a theology that is not our own? One would think that a church-run bookstore could move beyond selling whatever people ask for and sell some theologically sound material. *Raymond Wahl, pastor, Zoar Church, Langham, Sask.* May 26

Worthwhile reading material

Dear Editor: The June 8 issue was as packed full of tremendously worthwhile reading material as any issue that has appeared in recent times. Mentioning just a few, J. C. Wenger's article on "Practicing the presence of God" strikes at one of the greatest weaknesses of the average Christian, namely, an abysmal ignorance of God's Word. This has been aggravated in recent years by supplanting the study of the Bible in many Sunday school classes with a book by some popular author.

James Pankratz's article on Transcendental Meditation is timely. It contains information that needs to be broadcast widely. In content it is similar to that sent out by Gospel Tract Society, Inc., Box 1118, Independence, Missouri 64051. Your supplemental editorial note on the same subject was effective.

The other editorial on retired pastors should pinch numerous consciences in many congregations that have refused, neglected, or delayed to provide for retirement income for their pastors, usually underpaid.

Another item that merits acclaim is W. Goossen's letter about crusades. His expressions of "our people who idolize Mennonitism" and "the infallibility of our misled pundits" and his reference to "blinders" are painfully relevant. Ralph Kauffman, in an address at Memorial Hall, once put it like this: "Some people are so narrow-minded that they can look through a keyhole with both eyes." *C. B. Friesen, 400 North Main, Hesston, Kans.* June 10

Director required for Faith and Life Communications

The Faith and Life Communications Committee invites applications or inquiries for the position of a director of communications for the Conference of Mennonites in Manitoba to commence August 1, 1976. The responsibilities include development and production of radio programming for the conference. This person will report to the FLC committee. Salary is negotiable.

Applications available on request. Please forward personal resume with application to:
Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C9
Attention: Henry Loewen, FLC Chairman

Challenging opportunity—Applications invited

A community resource coordinator

Private organization with established program of Christian volunteers-in-corrections is seeking the services of a dedicated person with excellent communication skills to: (1) present prison-visiting program to church community, (2) recruit volunteers, and (3) assist in fund raising. Salary is negotiable.

Please send your application to:

M-2/W-2
Canadian Job Therapy Association
533 Clarkson St.
New Westminster, B.C.
Attention: Executive Director

Meditation

My heart is not to be imprisoned

his morning
s my eyes were open
or the first rays of sunlight
omesickness again greeted me
rith a sorrowful sigh.
.t this far-off place
rith all its
ery unfamiliar faces
am struggling day by day
) find a warm space
) shelter myself
om all the confusions
f loving,
nd frustrations of living.
h, God!
Iow am I again to face
nother day
lone
and away from home?
Help me, please,
to survive these long months
and to live
these lonely days.
Please help me
to be me.
For in this strange land
I need you,
your love, your strength,
and your truth
to be me.
I know my heart
is not to be imprisoned
amidst this busy material world.
It belongs to my homeland
where love can run free.
Phan thi Phuong Hang

i was in the woods
yesterday evening
i heard
the water running
the birds singing
the insects murmuring

i could even hear
my soul weeping
very
very quietly.
p.t. phương_hằng

Contents

Vietnamese vignettes 445
News 453
Record 456
Letters 458
My heart is not to be imprisoned 459
Do you remember Vietnam? 460

CONTRIBUTORS

Phan thi Phuong Hang, formerly of Saigon, came to the United States under the MCC exchange program in December 1974. Her meditations were written shortly after Vietnam's liberation when she learned that her family had stayed there and that they wanted her to remain in the United States. She can be reached c/o Mennonite Central Committee, Akron, Pa. 17501.

CREDITS

Cover, RNS; 446-52, Murray and Linda Hiebert, MCC; 446, 451, Larry Kehler; 451, Vern Preheim; 454, GCNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Do you remember Vietnam?

The yearning to put Vietnam behind us—out of sight and out of mind—is strong. I recognize within myself a powerful compulsion to forget America's wretched misadventure in Indochina. There's a longing afoot to erase the memories of the humiliation. Our innocence has been lost, and we want to wake up to discover that it has all been a bad dream. Unspeakable inhumanities befleck our national soul, but we hope that time will finally bleach out the spots without our having to think about it again.

Yet it is important for America to remember Vietnam. Its responsibilities have not yet been met, its debts have not yet been paid, and it seems not yet to have learned its lessons.

America's character is under test. How will it stand up under defeat? If it fails to make matters right with the little Asian country which it so frightfully abused but was unable to bring to its knees, an indelible blot will remain forever on its claims to big-heartedness and justice.

It is not only the American Government and its citizens who are desperately trying to forget. Organizations which once provided a strong impetus for peace in Indochina are also forgetting. Postwar support which was promised by these organizations to help rebuild Vietnam has been slow in coming. A scientist who promised money from a scientific organization for the purchase of research equipment has sheepishly admitted that he has been unable to generate much enthusiasm for the project. Even such organizations as the American Friends Service Committee are providing only token assistance. MCC is one of the few western agencies which has increased its assistance this year, but in 1977 it, too, will trim its program considerably.

More disappointing than this private amnesia is the U.S. Government's decision to continue to treat Vietnam as an enemy state. It is thus postponing its obligations to assist in the reconstruction. Its help in healing the wounds of war could have miraculous curative effects. Vietnam wants normal relations with the United States. It would like the opportunity to trade, to exchange technological know-how, and eventually even to welcome American tourists to its shores. The United States could only gain from a normalization of ties. Its willingness to swallow its pride and to implement Article 21 of the Paris Agreement could open wide the door to a surprising new friendship.

Vietnam does not take its independence lightly. While it has fairly close ideological and trade ties to the Soviet Union, it is not heavily beholden to it or China. It has allowed itself room to relate to the West, although it will hold all foreign powers at arm's length until its position in the international family of nations becomes more secure.

The political climate in the United States is not conducive now to the raising of the Vietnam issue with the administration. But this would appear to be a good time to raise it with Mr. Carter and his foreign affairs advisors. After the election the president-elect should immediately be pressed to normalize relations with Vietnam. The trade embargo should be lifted. Opposition to Vietnam's membership in the United Nations should be dropped. Implementation of Article 21 of the Paris Agreement should begin forthwith.

Why should all these things be done? First, because the United States has a moral obligation to help Vietnam back to its feet; second, because both countries have something to gain through normalization; and third, for the Christian community in the United States it is important that relations be improved so that they can reestablish ties with their Christian brothers and sisters in Vietnam. LK

Following our summer biweekly schedule, the next issue of The Mennonite *will appear August 3.*

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:28 AUGUST 3, 1976

Can wealthy people take the gospel to the poor?

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The good news and the poor:

Can wealthy people take the gospel to the poor?

Hector G. Valencia V.

The concern for the poor has been expressed often, particularly in political sectors. It is a common practice for most politicians to manifest a great concern for the improvement of the social conditions of the needy and downtrodden, but seldom are these concerns converted into beneficial laws for them. People living in slums and primitive rural conditions have lost all faith in these promises. They have become skeptical, and at times even hostile, to people offering to help them because unfortunate experiences in the past have taught them not to believe in easy solutions to their tragic situations.

More recently some sectors of society, which before had been indifferent to the poor, have come to realize the potential danger of having millions of human beings hungry, ignorant, sick, and deprived of the most indispensable elements of subsistence. This situation is not only dangerous but also unjust.

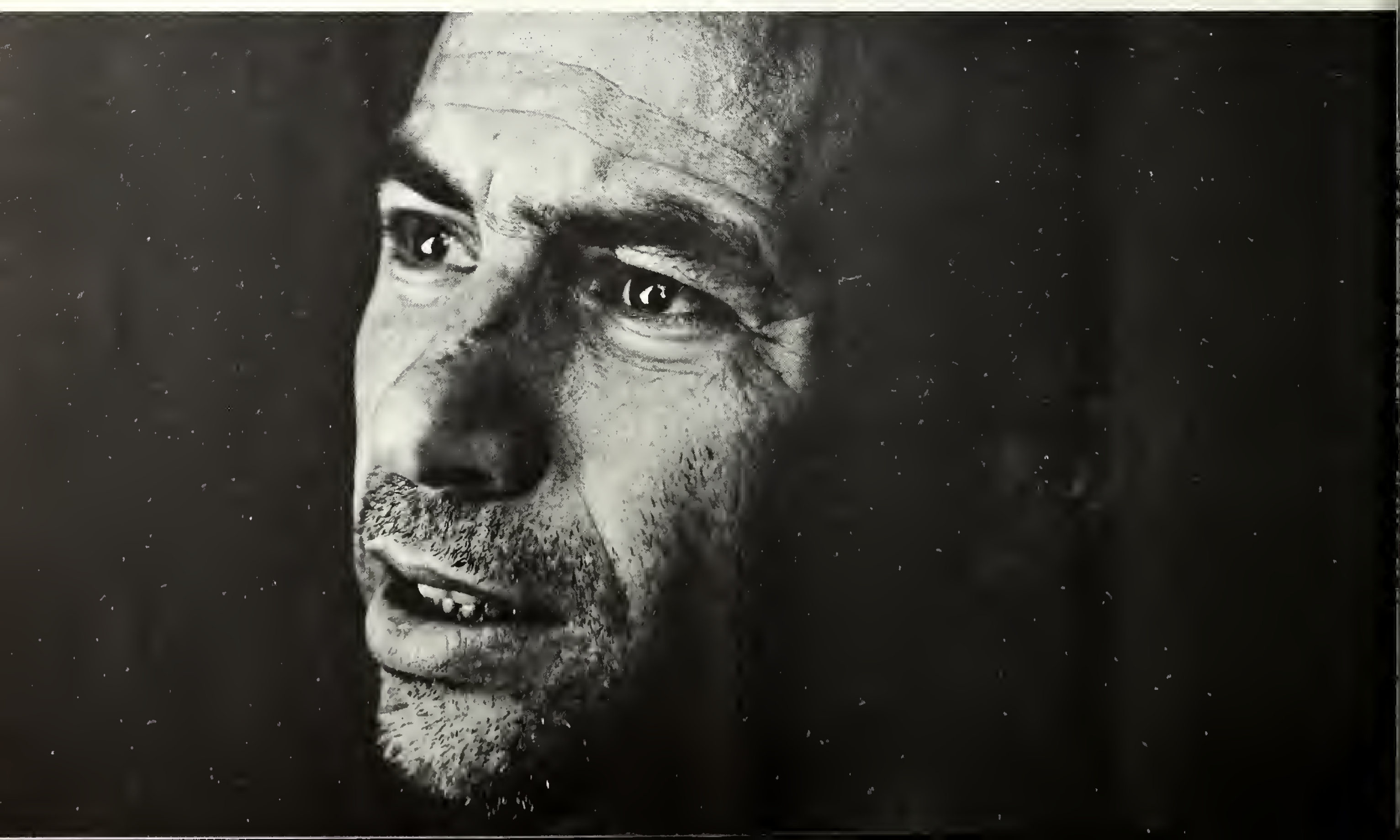
In most underdeveloped countries poverty and affluence exist side by side. The rich can see how the poor live, and the poor are aware of the way of life of the rich. More and more the poor are becoming conscious of the difference between the two life-styles but feel frustrated because they are powerless to bring about a change. In spite of this feeling of frustration they are becoming conscious of the power of united action and are protesting violently against their oppressors, the elite and the rich.

The result of this confrontation between the poor and the rich is unrest, turmoil, and violence. Social justice has become one of the most vital concerns on the agenda of the underdeveloped countries.

Some sectors of Christianity have felt challenged by the problem of poverty. The Catholic Church has affirmed its support of the poor against the evils of society. The Second Vatican Council declared:

"In view of the immense hardships which still afflict the majority of men today, the council regards it as most opportune that some agency of the universal church be set up for the worldwide promotion of justice for the poor and of Christ's kind of love for them. The role of such organization will be to

In most underdeveloped countries poverty and affluence exist side by side. The poor are becoming increasingly conscious of the difference between the two life-styles, but they feel frustrated because they are powerless to bring about change.



stimulate the Catholic community to foster progress in needy regions, and social justice on the international scene."

Some segments of the Protestant church have also publicly expressed their concern for the poor. Parallel to the revolutionary priests within the Catholic Church, such as the Golconda Group in Colombia, some socially oriented pastors and laypersons have devoted their efforts and talents to the defense of the peasants, the laborers, and the dispossessed. In general, however, this emphasis on social justice and the defense of the poor has been a bone of contention among Protestant groups in Latin America.

In some Protestant circles this dimension of love and concern for the dispossessed has not progressed beyond the charity stage. This is paradoxical when one considers that the great majority of the converts to the Protestant faith have come from the poor sector of society, and most of them continue to be poor in spite of hard work and moral discipline.

This is not the place to analyze the reasons for such a paradox. Suffice it to say here that there is a strong tradition of separating the new converts from the world in which they live, a tendency to "spiritualize" their new faith to such an extent that they become indifferent to the problems around them. And what is worse, they become reactionary and conservative even when these injustices affect their own selves and family. How can the church today close its eyes to reality and live in another world?

Oscar Lewis has written about the "culture of poverty." He states that in many communities poverty has become so deep-rooted that it has become a way of life which is passed on from generation to generation along family lines.

Fortunately, there are signs of a change in attitude. Some leaders within the Protestant church are beginning to understand that "the gospel and God's concern relate to the whole man. The gospel and the Christian church are seen as interested in the whole man, not only his soul; and in all of his life, not only his hereafter" (Jacob A. Loewen, *Culture and human values*).

Throughout the Old Testament one sees a constant preoccupation with the poor. The Year of Jubilee was intended to abolish poverty by redistributing wealth periodically, thus giving the poor a chance at a new start. The spirit of the Jubilee was to cancel the debts, free the slaves, return the families to their land, and rejoice in the application of social justice in the name of the Lord (Lev. 25).

The prophets condemned the rich for exploiting the poor (Amos 8:4-6). Job repudiated the arrogance of the rich toward the poor (Job 24:4). The Psalmist believed that God is the protector of the poor (Ps. 72:12-14). According to the author of Proverbs, the ones who make the poor suffer make their Maker suffer (Prov. 17:5). The two classical passages in Isaiah (61:1-3 and 58:1-12) summarize the thought of the Hebrew people regarding the poor.

Jesus was also concerned about the poor. His simple life-style, his personal interest in those that suffered, his rejection of injustice in all its forms are basic in his teachings. His parables are a rich source of evidence on this topic. Jesus validated the Mosaic Law and the prophets in regard to the poor. But, as was his custom, he went beyond them and taught that mercy, love, and detachment from material things are necessary in order to deal with the problems of poverty, while avarice, indifference, injustice, hedonism, desire for power are all obstacles to this end. Christians are to serve the poor as though they were serving the Lord himself (Mt. 25:31-46).

It is evident that one of the challenges facing the Christian church is poverty. The world is crying for an answer to the agonizing despair of millions of people living under infrahuman conditions. This problem has taken on astronomical proportions in the world. Hunger, thirst, ignorance, and disease are the lot of a billion people on this planet.

Time summarized the situation in this way (December 22, 1975):

"The basic cause of the first world-LDC (less developed countries) confrontation is not in dispute: the glaring contrast between the opulent life of the industrialized nations and the poverty, misery, and despair that blankets half of the world's inhabitants. An estimated one billion of them suffer in some degree from malnutrition; perhaps half a million die of starvation annually. Lacking sanitary water as well as insecticides and disinfectants, tens of millions are struck down with debilitating disease—malaria, typhoid, hookworm, dysentery, cholera."

Christians are called to help. Christ is challenging us with these words: ". . . Whenever you did this for one of the least important of these brothers of mine, you did it for me" (Mt. 25:40).

In order to be able to help the poor it is indispensable to understand poverty. We have not paid enough attention to the subculture of poverty as it has developed in the ghettos, slums, favelas, villa-miserias, or bidonvilles. The poor usually come to our attention when they use violence or some other type of pressure to make themselves be heard.

"It seems to be a law of life that when you become rich you tend to become complacent. . . .This mood of ease and complacency inevitably limits our ability to understand the needs and hungers of the millions who have not yet found their way into the modern world." This was Barbara Ward's assessment more than a decade ago. Things have not changed much since then.

Ms. Ward also comments on the incapability of the West to understand why prosperity and development have not caught on in the poor nations. The answer may lie in the fact that the methodology used for helping them has been inadequate or based on false premises. The failure of some well-intentioned efforts, such as the Alliance for Progress, may be explained by this incapacity.

Oscar Lewis has given some insight into what he calls the "culture of poverty." Becoming acquainted with this concept may help us to realize the complexity of the task. He says:

"To those who think that the poor have no culture, the concept of a culture of poverty may seem like a contradiction in terms. It would also seem to give poverty certain dignity and status. This is not my intention. In anthropological usage, the term *culture* implies, essentially, a design for living which is passed from generation to generation. In applying this concept of culture to the understanding of poverty, I want to draw attention to the fact that poverty in modern nations is not only a state of economic deprivation, of disorganization, of the absence of something. It is also something positive in the sense that it has a structure, a rationale, and defense mechanism without which the poor could hardly carry on. In short, it is a way of life, remarkably stable and persistent, passed down from generation to generation along family lines. The culture of poverty has its own modalities and distinctive social and psychological consequences in the larger national culture and becomes a subculture of its own" (*The children of Sanchez*).

It is difficult for an outsider to identify the real motivation of the poor. Their skepticism, distrust, moral patterns, the erosion of moral principles resulting from their struggle to survive, the apathy to the outside world, and at the same time the rebellious feelings in their spirits, their frustrations, their realization of their indignity, their lack of hope, all these complex elements are difficult to comprehend by those who have not gone through the same experiences.

Carolina Maria de Jesus, the Negro inhabitant of a favela in Sao Paulo, Brazil, puts it this way: "It is necessary to know hunger in order to describe it. Brazil needs to be led by a person who has known hunger. Hunger is also a teacher. . ." (*Child of the dark*, the diary of Carolina Maria de Jesus).

Sometimes this feeling of frustration leads the poor to conformity and rationalization of their situation. Simplicio, one of the characters studied by Oscar Lewis, sounds almost happy to be in this situation, but only superficially. He says: "Hey, I'm proud to be poor. We poor people may gossip about each other, but we are good-hearted. And after all, the rich depend on the poor and the poor on the rich. We are all flesh and blood, and when we die we're all stuck into a hole" (*La Vida* by Oscar Lewis).

At other times cynicism dominates them. Carolina, writing in her shack one sleepless night remarks: "At four o'clock I began to write. I started thinking of this troubled life and of the words Brother Luis gave us in his humble sermons. I thought: if Brother Luis was married, had children, and earned the minimum wage, I would like to see if he would be so humble. He said that God blesses only those who suffer with resignation. If the brother saw his children eating rotten food already attacked by vultures and rats, he would stop talking about resignation and rebel, because rebellion comes from bitterness" (*Child of the dark*).

It is obvious that we as Christians need more knowledge of the values and patterns of living of the poor in order to be able to help wisely and to avoid mistakes. It is also clear that if we want to help we must identify with the poor at a personal level. I think perhaps we all agree with what Charu Choundry, a seventy-year-old Indian peace-fighter, told Atlee Beachy: "If you want to help people you must (1) live with them, (2) love them, (3) have knowledge of their knowledge, (4) plan with them, and (5) begin with what they have."

If a person were to make a study of what is being taught and explained from the pulpit or in Sunday school of many churches in Latin America, one would find that the main emphasis is on the "spiritual." How God loved the world and sent his Son to die for the sins of humanity; the meaning of salvation, repentance, and individual change; the duties of a church member—all these are explained biblically. At this level the Protestant church as a whole has been able to maintain its relevance.

However, the impact of the good news upon society and culture is not equally understood by the common church member. A great majority of Latin American evangelicals take the attitude that politics, social issues, and development are things outside the sphere of the church.

The theology of liberation, perhaps the most articulate contribution of Latin Americans, is advocated only by a few distinguished leaders, mainly within the Catholic Church. Protestantism in most Latin American countries has detached itself from the mainstream of society. In the process it has lost some of its dynamic characteristics, such as the concern and love for the neighbor.

Numerically the church has grown tremendously. There are twenty million evangelicals today. The prediction is that by A.D. 2000 there will be a hundred million, since Protestantism is growing numerically at a rate three times faster than the population in general. We are happy for this growth, but the fact is that qualitatively Protestantism has lagged behind.

One way of helping the poor would be to help the church members to understand that it is legitimate for the church to adopt a holistic approach to its ministry. Helping the poor (and the rich, for that matter) in their physical, cultural, social, and spiritual needs will naturally broaden the task of the church, thus gathering unto itself all those who are burdened and heavy-laden (Mt. 11:28).

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans 67114, by the General Board of the General Conference Mennonite Church Second-class postage paid at Newton, Kans 67114, and at additional mailing offices Subscriptions, in U S and Canada, $8 00, one year, $15 50, two years; $23 00, three years; foreign, $8.50 per year Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office 722 Main St., Box 347, Newton, Kans 67114 Postmaster: Send Form 3579 to Box 347, Newton, Kans 67114

The poor are not only in Latin America, Asia, and Africa. They are also very much a part of the scene in Canada and the United States. The child above lives in a Spanish-speaking district of New York. People of Spanish origin in the U.S. number over nine million. Most of them fall in the low-income bracket.

Church growth, in the eyes of Orlando Costas, has to be holistic, that is, it must include the areas of the numerical, the organic, the conceptual, and the incarnational. "Such a church," he says, "is a servant of the world for God's sake. Her growth is therefore neither imperialistic nor alienating. It is an expansion in service, in liberating action, that generates hope and announces the advent of a new world" (*The church and its mission*).

The significance of such an emphasis upon the attitudes of the church members would be revolutionary. They would become more authentically Christian by moving from the contemplative into the active implementation of Christ's teachings.

The implications for missionary preparation, recruitment, and assignment are also clear. Missionaries should be able to serve faithfully this church "that generates hope and announces the advent of a new world." Furthermore, they should be able to interpret the unique contribution of the Anabaptist emphases on simple living, discipleship, peace and reconciliation, social justice, and service, all of these undergirded by a constant searching of the Scriptures and of the will of God, with the assistance of the Holy Spirit.

Two things are urgent in order to implement the kind of help that we have been discussing. The first one is the dissemination of literature dealing with the good news and the Anabaptist faith and history. The second is the preparation of a strong national leadership.

We cannot underestimate the power of the written word in a world in which many forces are competing for the loyalty of the people. The duplicating machine and the press have become indispensable tools for the spreading of ideas. These ideas have to be incarnated in a given culture. This is possible through the mass media, and where these media are not available, through the simple and attractive presentation of a printed tract or pamphlet.

These written words will not be substitutes for the Word but will hopefully be paths leading to it and to Christ. For this witness, writers are needed—authors who can identify with the people because they have identified with the gospel and with Christ; writers who can explain the good news and its implications for a culture of poverty, or any other culture.

The best that the wealthy can offer to the poor is to help them develop their own human resources. Well-trained leaders with a vision of the future and an understanding of their own complex situation are urgently needed in practically all areas of mission activity. Formulation of educational goals and priorities, as well as programs for this preparation, are still to be developed. The problem is so urgent that it demands immediate attention on the part of national churches and supporting agencies abroad. A new attempt to solve this problem should be begun soon.

Perhaps an initial step towards this goal would be to get together the representatives of the churches to discuss the types of ministries required in this day in the different areas and to decide what kind of preparation is needed. Out of such consultation a realistic program of leadership development should emerge. The wealthy can share their knowledge and financial resources with the poor. The poor can offer insights acquired through experiences of poverty and suffering. And the two working together can advance the kingdom of Christ in the world.

I have tried to indicate that the wealthy people can take the good news to the poor by (1) understanding the patterns of culture of poverty, (2) adopting a holistic approach to the good news, (3) making use of well-written literature, and (4) helping the poor to develop a strong leadership with a vision of how to solve the present-day needs. Nothing new. *Nihil novum sub solem.*

Can Mennonites reach "outsiders"?

Levi Keidel

According to the 1975-76 General Conference *Handbook of information*, over the past decade our North American church membership has grown by just over two-tenths of 1 percent per year. During 1974 (the most recent year for which statistics are available) it took 57,392 church members in 358 General Conference congregations, their pastors, and $7,236,776 of their money to lose 675 people from the church.

Granted, this is an oversimplification; local expenses also reflect their outreach in overseas ministries. However, these figures make it clear that if we take seriously Christ's command to make disciples beginning at "Jerusalem and Judea," if we are to emulate our sixteenth-century spiritual forebears, and if we are interested in long-term survival as a conference, we must insist that high priority be given to outreach evangelism.

For this reason, in my travels as a furlough missionary when I come across a General Conference church whose remarkable growth violates our statistics, and more significantly, whose new members are primarily "outsiders," I sit up and take notice.

Such is the case with the East Swamp Church at Quakertown, Pennsylvania. In the past twelve years its congregation has grown 31 percent to a current membership of 314, about three-fourths of whom do not have a traditional Mennonite background. While visiting there, I saw something of the scope of its ministries and interviewed its pastor, Norman Schmidt, on the subject of outreach evangelism. I'll gather his remarks around three questions.

Keidel: What ministries have you found to be particularly effective for outreach evangelism?

Schmidt: There are five important areas of ministry which have been used of God in recent years to bring new people into the church. We might begin with our ministry to small children of the community.

Loretta Miller was converted through our youth ministries, was baptized, and began teaching Sunday school. She enjoys teaching children very much and asked if she could start a day-care nursery. The church council gave her the go-ahead. She began the school under the name "Triple-C Nursery," the three Cs meaning "Christian Care for Children." There were six enrollees. That was three years ago. The program has been well received. The school meets three days a week and offers either morning or afternoon sessions. It is not a babysitting service. It is rather a program of instruction carefully designed for small children. Currently a staff of three teaches forty-one students, thirty-five of whom come from families outside our congregation, many of them unchurched. Last Christmas 130 persons from these homes came to a program presented in the church basement by the children.

The second area is our boys' brigade and girls' club programs, which meet every Wednesday evening. About thirty-five adults from our church are involved in directing these programs. About two-thirds of the children who come are not from our church. Here some of them make their initial commitments to Christ. These programs give us an open door into many community homes which we otherwise would not have.

Our club programs dovetail into our youth activities, which is a third important area of ministry. About six years ago we erected a ninety-six-by-fifty-foot insulated metal building and installed a gym floor and kitchen facilities to provide a place for the activities of our young people. We have interchurch sports; the Eastern District Conference holds its annual volleyball tournament here. On Saturday nights there are group sings, Christian films, and other programmed activities.

For example early last year we had an activity called a "pizza splash" with a guest youth evangelist. We had distributed 1,000 complimentary tickets to our young people, who gave them to their friends. When the pizza feed was over, we asked them simply to sit down on the floor. We had an estimated 500 young people sitting wall to wall. There were some disruptive elements in the group, but our thirty-five club program leaders moved among them keeping order, and another ten adults policed the parking lot. After some group singing and a message, about forty responded to an invitation to seek spiritual counseling. Toward the end of the evening one girl said to me, "I've been having problems in my life, and I've really received help tonight."

The fourth area is the gospel tape ministry, begun about seven years ago. At first I simply set a recorder in the pulpit, recorded the choir music and my message, and took it to a number of our shut-ins. Then one of our members, Wilmer George, had an auto accident, suffered a broken neck, and was left permanently disabled. When I visited him in the hospital and took him the tape recorder and a cassette of the morning worship service, he was simply overjoyed with what he heard. Gradually he recovered enough to get around on a cane and drive his car. Then I asked him to take charge of the tape ministry.

Mr. George works out of his home. He has a high-speed duplicator, makes up to 100 copies of the master tape each week, and has three others helping him with recording and distribution. Some tapes are sent through the mail, with a self-addressed envelope enclosed for returning the tape. Others are picked up regularly by members of the congregation from a compartmented rack in the church vestibule and later returned.

Our regular subscribers include rest homes in the area, friends from Maine to Alaska, and missionaries overseas. During 1974 Mr. George distributed about 3,000 tapes. From time to time we learn of someone whose heart has been opened to receive Christ through this ministry.

Probably the most effective means we've found for initially bringing people under the hearing of the gospel is the drive-in church. We have completed our eighth season. On the edge of our parking lot we built a platform about five feet above ground level, covered it with a canvas roof, and installed a good public address system. Then, with a lot of fear and trembling, we advertised a Sunday evening church where "you can come as you are and listen in your car." At first the crowds were small, but every Sunday night they grew. We conduct these services every Sunday night from the first of June through the end of August. Now people come regularly from a radius of thirty-five or forty miles. Attendance this past summer averaged 450, peaking to 800 on special nights. We park cars bumper to bumper to accommodate as many as possible; also this keeps everybody in his place until the program is over.

While cars are parked, ushers distribute copies of a leaflet which gives essential information about our church and invites anyone interested in spiritual counsel to contact us. One of the weekly courses we offer during winter months is personal evangelism. Our lay people who have taken such training are able to follow through on these drive-in church contacts.

Sunday night messages are evangelistic in emphasis, but we are careful to respect the anonymity of those who come. This is what people seem to appreciate. Strangers learn that they can come without feeling threatened. Through the week invitations from our church people to attend are taken more seriously. When Christ does something for someone, we'll probably hear about it later.

Keidel: What do you feel are primary obstacles to outreach evangelism in the ordinary General Conference church?

Schmidt: We live within the proximity of Lancaster County. Because of media publicity, most people whom we might call "outsiders" understand the terms *Amish* and *Mennonite* to be synonymous. Whether we like it or not, the word *Mennonite* for some people in our area immediately conjures up images of buggies and black suits. Consequently, in 1975 we made an extensive study of any adverse effects our denominational and conference identity might have on our efforts of outreach evangelism. The study did not reveal either to be a valid hindrance to our witness.

Frankly, we do not attempt to make Mennonites out of people. We have never found this to be a commission of our Lord. It is our understanding that we are first to proclaim the gospel and then to disciple our converts in all things which Christ taught us. In the matter of affirming priorities, we advertise ourselves simply as the "East Swamp Church." After people join our church, they understand its position doctrinally and historically and enjoy it as a fellowship of caring believers. At that point they no longer have any hang-up on the word *Mennonite*.

Keidel: What basic attitudes are important to a congregation if it is going to be heard outside its normal sphere of influence?

Schmidt: One thing that comes through strong to me is that we must accept people for who they are and where they are and allow them to be what they are and answer openly and honestly the questions they have. This means reaching toward them with a love they can really feel. If this kind of acceptance is so desperately needed within the framework of the body of Christ, how much more is it needed toward those outside? The moment I look at someone out of the corner of my eye because he does something a bit differently, or the moment I act surprised or threatened by a question he poses, I have lost him.

I've also found that people aren't looking for an opportunity to join another club. They may even feel quite defensive about joining another system of religion. What they really want is a warm and caring fellowship which will support them in their search for ways to cope with their problems. They need to know that they are accepted as members of a family.

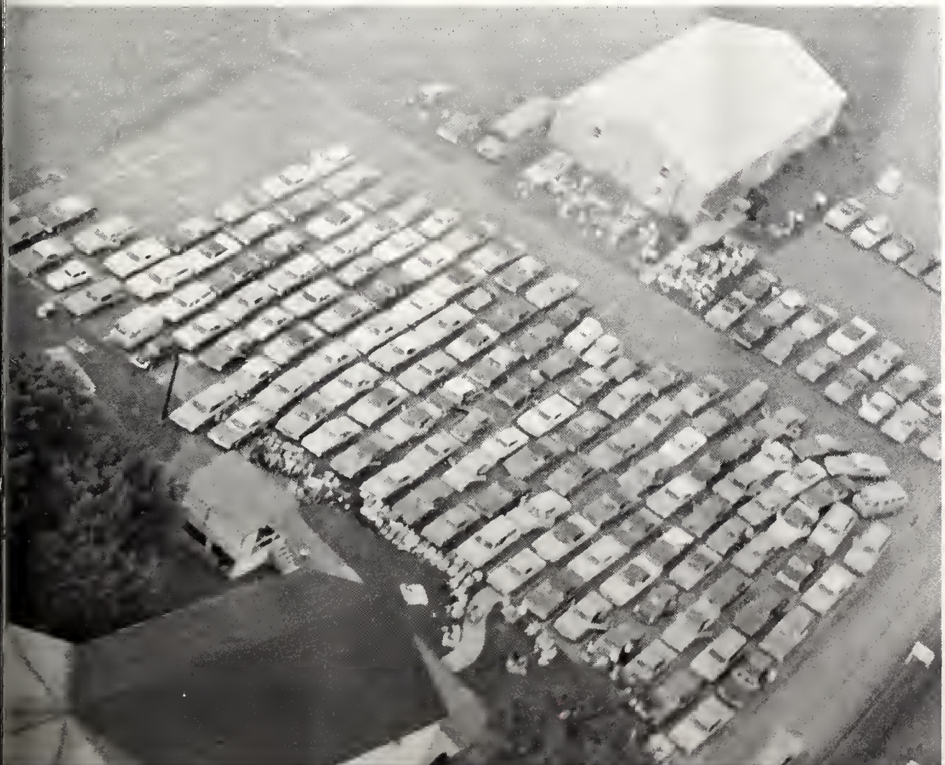
At this stage, they often see personal commitment to church membership and attendance at the Sunday worship service as formidably threatening and even irrelevant. For this reason we feel it very important to help such seekers become involved in a home Bible study class. Here they can find the openness and acceptance and support they need. We never press upon them the matter of church membership. They may be participants in such a study group for a while; but generally after a time, they will come asking for baptism and decide to become official members of our congregation. So the home Bible fellowship provides an important bridge to the larger congregational family.

Finally I want to say something about attitudes of those planning new programs of outreach evangelism. In our church this is the responsibility of a twelve-member board. One thing we have learned is that we can never allow problems to intrude into the arena of decision making. Any time we do, we get hung up on the problems and never can make the decision. For example, if the first question is, Where will we get the money? we've thrown confusion into the process of decision making.

When we consider the possibility of a new outreach ministry, we have learned to ask three questions: (1) Is it good for God and within the general realm of the will of God? (2) Will it help people who are hurting? and (3) Is it something which will be left undone if we don't do it.

If the answers to these questions are yes, we decide to proceed. Then we begin bringing in the problems and try to solve them one by one. It seems to me that if we first can affirm together that a given ministry is needed and desirable, we are providing God with the tiny bit of mustard-seed faith that he needs to begin working with to bring our hopes into reality.

East Swamp's bumper-to-bumper drive-in church



Joint mission proposed in Upper Volta

A recommendation to begin joint missionary work in the Republic of Upper Volta in western Africa will be presented to the October 25 meeting of the Africa Inter-Mennonite Mission board. The recommendation is already under consideration by the administration of the Mennonite Community of Zaire (CMZA).

The recommendation comes from a three-person study team which visited Upper Volta in June. Members were Ghymalu Kianza, a pastor from Nyanga, Zaire; Elmer Neufeld of Bluffton, Ohio, AIMM board vice-president; and James Bertsche of Elkhart, Indiana, AIMM executive secretary.

Collaboration in a joint mission work would signal a new relationship between North American and Zairian Mennonite churches. If the recommendation is approved by both bodies, a joint AIMM-CMZA committee would be established to set guidelines for the mission.

Mennonite Central Committee sent its first workers into Upper Volta about two years ago in response to the severe drought. It was primarily through the contacts of MCC personnel that AIMM became aware of Upper Volta's needs.

Rutschman appointed to Costa Rica seminary

LaVerne Rutschman, missionary in South America since 1947, has been appointed as the first General Conference Mennonite professor at Latin American Biblical Seminary, San Jose, Costa Rica.

Mr. Rutschman's assignment as professor of Old Testament and Hebrew at the interdenominational seminary will begin in early 1977. He will serve under the auspices of the Commission on Overseas Mission of the General Conference Mennonite Church.

Hector Valencia, COM secretary for Latin America, said Costa Rica's proximity to Colombia will make it possible for Mr. Rutschman to conduct workshops and retreats in Colombia, where COM has missionaries. Mr. Rutschman will also be able to relate to COM missionaries in language study in San Jose.

Although COM has had no missionaries at Latin American Biblical Seminary previously, other Mennonites have served there. Julia Campos of Uruguay, former teacher at the Mennonite seminary in Montevideo, and Hugo Zorrilla, a member of the Mennonite Brethren Church in Colombia, are presently on the faculty.

Latin American Biblical Seminary, founded in 1923 by Latin American Mission, is now an independent, interdenominational school offering programs of studies leading to the bachelor and master of theology degrees. This year students came from nineteen countries and thirty denominations.

LaVerne and Harriet Rutschman have served in 1947-55 in Colombia under the General Conference and in 1956-59 and 1962-68 in Uruguay, where LaVerne was professor of Old Testament and theology at Evangelical Mennonite Theological Seminary in Montevideo.

The Rutschmans taught at Freeman (South Dakota) Junior College in 1969-74. Since October 1974 they have been serving in Bolivia in a joint mission program of the General Conference Commission on Overseas Mission, Mennonite Board of Missions, and the Argentine Mennonite Mission Committee with the cooperation of Mennonite Central Committee.

Distribution of wheat suspended at Abeche, Chad

Local government officials ordered the suspension of the distribution of Mennonite Central Committee wheat and other relief supplies in Abeche, Chad, after a rock-throwing incident at the distribution point, a local Christian church.

MCC had recently been supplying wheat to the Evangelical Church of Abeche, which in turn had conducted weekly distributions to Abeche's poor.

The distributions, made on Sunday morning on the church grounds, were preceded by a spiritual message from a church elder.

On Sunday, June 20, however, a crowd of Muslims formed outside of the church and began shouting and trying to disrupt the service. According to observers, several Muslims led by their *fagi*, or Muslim religious leader, entered the church compound and tried to chase out the people. The Muslims demanded that the Christians quit preaching to Muslims.

Tensions mounted as arguments and onlookers increased. Finally it was decided to disband the worship service and distribution to avoid further conflict. The Christians left the church compound without incident, but as those who had cars began to drive away, they encountered a barrage of rocks and bricks thrown by the angry crowd. No one was injured, but a car window was broken.

Later, in reporting the incident to local authorities, it was decided to curtail the distribution program until further notice.

In the past, distribution of MCC wheat in Abeche had been conducted without incident at the residence of one of the church elders. However, about four weeks before the incident the church decided to move the distribution to the church grounds, hoping to tie the distribution more closely with the witness of the church in Abeche.

Although one of MCC's goals is working through local religious structures, tensions can arise in situations such as this when Muslims, who are hungry and need the wheat and relief supplies, must participate in a Christian worship service in order to get them.

"This incident illustrates the problems one can encounter when relief food is used as bait or as a gimmick to get people to listen to the gospel," commented MCC Africa director, Ray Brubacher. "MCC has long held to the belief that Christians must respond to need regardless of race or religious persuasion. Acts of love must not demand a return or must not be constrained by conditions. When MCC works through other groups or churches, we have to let them learn their own lessons." *Barry Rands, MCC Chad*

Mennonite colleges are in the black

Three Mennonite colleges have reported good financial situations for the past school year.

Bethel College, North Newton, Kansas, recorded gift income receipts of $1,328,350 last year, almost doubling the college's previous record. Of this amount $858,664 was given as part of a capital development drive to raise $4 million by 1978. The college anticipates another fall enrollment of over 600 students. In the past four years, enrollment has jumped 41 percent.

Conrad Grebel College, Waterloo, Ontario, had a surplus of $13,000 against an expected deficit of $7,000. The board, remembering its "discount" salary policy, authorized a 2½ percent salary supplement for regular and ongoing faculty and staff for the year just ended. At its annual meeting June 18 the college's board of governors approved a long-range planning process, the first phase of which will be finished before the end of 1976.

Freeman Junior College and Academy, Freeman, South Dakota, have ended the 1975-76 year in the black for the third year in a row. Budget expenses for the year ending June 30 were $378,743.

"Quiet" convention may mark change of direction

An interpretive report by Larry Kehler

The Conference of Mennonites in Canada made few headlines at its sessions in Clearbrook, British Columbia, this year (July 3-7). The local press described it as "quiet." But the convention may have marked the beginning of a search for a new style for the annual get-together.

Discussion from the floor and at coffee breaks—as well as hints in the committees' reports—suggested that:

—the conference would do well to return to its earlier pattern of devoting considerable time to the careful and deliberate working out of positions on current theological and social issues, and even on legislative concerns (the feeling was expressed that the conference was now too tied up with program reports and not sufficiently involved in developing a consensus on issues);

—more attention should be given to the Canadian Mennonites' relationship to ethnic groups which have become their close neighbors in many parts of Canada: native people, East Indians, orientals, and immigrants from various other lands (coffee-break comments urged a broadening of the Canadian Conference's mission interests beyond native ministries);

—better ways should be found to welcome and to involve people who don't come from traditional Mennonite backgrounds (frequent use of the word *non-Mennonites* set one delegate to wondering if Presbyterians ever talk about "non-Presbyterians");

—family-related concerns (marriage breakdown, intergenerational conflicts, lack of acceptance of singles, fuzziness on male and female roles, etc.) are becoming more and more volatile and will need to be faced with greater seriousness and sensitivity by the churches (several entertaining but pointed skits at one of the sessions highlighted this concern);

—efforts at genuine criticism and admonition should be seen as helpful and healthy elements in conference discussions and decision making, not as responses which need to be discouraged or moved behind closed doors (this admonition came at the point where some critical comments about the Canadian Mennonite Bible College had resulted in a flurry of laudatory and occasionally defensive retorts from CMBC supporters, thus perhaps dampening the delegates' freedom to voice their concerns);

—large plenary sessions are basically not a satisfying forum for discussion and decision making (it was noted privately that fewer than 10 percent of the 487 delegates—338 men and 149 women—spoke up during the discussion periods, and of the ones who spoke, about half a dozen rose four or more times).

Among the resolutions approved by the delegates were the following:

—(on native ministries) the delegates agreed that the Native Ministries Board continue to work aggressively in developing the potential of native leaders, and they asked that an independent study of the Native Ministries Board's philosophy, program, and personnel be undertaken;

—(on church growth) they agreed that each congregation should be encouraged to give more attention to church growth and the establishment of new congregations;

—(on statistical reporting) they called on the finance committee to use full membership totals in calculating the amounts that each congregation should try to raise to meet the conference budget (the conference has been saying that it needs $40 per person from its 24,000 members to reach its budget of $774,000, but the actual figure is closer to $33; the finance committee explained that it had been making some allowance for inactive members);

—(on the *Umsiedler* who have recently emigrated to West Germany from the Soviet Union) the delegates approved the sending of conference representatives to visit with them and to seek ways of establishing closer and more helpful relationships with them;

—(on proposed legislative changes which "affect many aspects of our common life and moral values," such as labor laws, laws affecting divorce and abortion, etc.) the delegates asked the Congregational Resources Board to keep abreast of the changes being proposed and to use previous conference resolutions as a basis for informing the Law Reform Commission of the conference's position, and, further, to propose other appropriate actions to next year's conference;

—(on the U.S. bicentennial) they approved the sending of greetings to their sister congregations in the United States on the occasion of their nation's 200th birthday.

News of the Steinbach Bergthaler Mennonite Church's recent withdrawal from the conference led several delegates to urge that the door remain wide open to this congregation for possible return to the conference at some later time if it would desire to do so.

The CMBC Board announced its decision to turn down a request from Westgate Mennonite Collegiate in Winnipeg for use of part of the college land for a high school campus. The board stated that such a move might jeopardize the possibility of other colleges' joining it on its campus at some future time. Several delegates responded that this long-range dream was too "nebulous" to stand in the way of a pressing current need.

The Congregational Resources Board used the conference as an occasion to launch its Company of 1,000. It is a successor to the Company of 200. The members of this group each donate $25 or more annually to a scholarship fund for people who are training for the ministry.

Finances caused few murmurs this year. The income in 1975 was $676,000. For the current year income totaling $774,000 will be needed. And for 1977 the delegates unanimously agreed on a budget of $852,000, which is 10 percent higher than this year's anticipated receipts.

The elections resulted in the following:

—Jake Harms, Winnipeg; Herman Enns, Hamilton; and Lorne Buhr, Saskatoon, were reelected as chairperson, vice-chairperson, and secretary, respectively;

—Jake Wiebe, Calgary, was reelected to the program committee;

—Jake Neufeld, Boissevain, Manitoba, and C. N. Friesen, Winnipeg, were elected to three-year terms on the Native Ministries Board, and Peter Falk, Niagara-on-the-Lake, was elected to a one-year term;

—LaVerna Klippenstein, Winnipeg, and Dick Rempel, Abbotsford, British Columbia, were elected to the Congregational Resources Board;

—Gary Harder, Edmonton, and Frank Isaac, Winnipeg, were elected to the CMBC Board;

—Gerhard Bartel, Calgary, was elected to the finance committee;

—David Boldt, Osler, Saskatchewan, and D. P. Neufeld, Virgil, Ontario, were elected to the Mennonite Foundation of Canada Board;

—Frank Epp, Waterloo; David Janzen, Niagara-on-the-Lake; and Justina Baerg, Helen Janzen, and Larry Kehler, all of Winnipeg, were elected to the MCC (Canada) Board.

The chairpersons elected by the boards

and committees for the coming year are Ernie Sawatzky, Rosemary, Alberta (Native Ministries); Fred Enns, Edmonton (Congregational Resources); John Neufeld, Winnipeg (CMBC); and Gilbert Epp, Calgary (finance). They join the conference executive in forming the General Board.

Of the nineteen persons elected at this year's convention, three were women. Eight of the elected persons came from Manitoba, five from Ontario, three from Alberta, two from Saskatchewan, and one from British Columbia.

The delegates concluded their work by accepting an invitation to hold next year's convention—the conference's seventy-fifth sessions—in Toronto. The Toronto United Mennonite Church will serve as host.

Canadian women meet in Clearbrook

"If we as women could achieve the inner peace 'that passes understanding' and make our home an island of peace, how might it affect the world around us?" asked Margaret Ewert in her president's report to the twenty-fourth annual conference of the Canadian Women in Mission.

The conference, held as part of the seventy-fourth annual session of the Conference of Mennonites in Canada held in Clearbrook July 3-7, chose as its theme "Let us then pursue what makes for peace and mutual upbuilding" (Rom. 14:19).

The women delegates, representing Canada's 4,558 members of Women in Mission, chose Botswana as their project for the coming year. Botswana is a comparatively new field for the Commission on Overseas Mission and at present Harry and Lois Dyck are involved in teaching work there. The only election of the two-session conference saw Mary-Anne Boschmann of Vancouver become the new vice-president.

Martha Nickel, WM representative, brought greetings from the General Conference. In her report she pointed out that the Women in Mission of the General Conference have the common goal "to help women become involved in the mission of the church at home and abroad." She showed where the funds contributed to the General Conference were distributed and pointed out some of the resource material available to WM groups.

"Who is this Paul?" asked Anne Epp in her meditation of the morning. In answering her own question, Mrs. Epp pointed out that Paul, the fellow who wrote Romans, was at first somewhat of a bigot and a snob but then came a change, the Damascus road, and Paul became a new creation. He then willingly called himself a "bond-slave of Jesus Christ."

"That which makes for mutual upbuilding and peace," said Mrs. Epp, "is creative rather than destructive." We should live by love and in everything be guided by that "which makes for mutual upbuilding and peace."

The afternoon session began with singing and a meditation by Agnes Giesbrecht, Vineland, Ontario, the outgoing vice-president. Liese Dueck presented a report on the *Umsiedler* from Russia to West Germany. She pointed out that these people are full of distrust and fear and wonder if God really cares for them. Through the work of the Duecks, Bible studies were begun and baptism services were held twice in the six months they were there.

A missionary panel composed of Lydia Kehler and Shirley Hildebrand, Taiwan; Anna Dyck, Japan; and Annie Falk, Zaire, was chaired by Margaret Ewert. They discussed the different aspects of mission work, their concerns and joys. The greatest joy was to see people turn from worshiping idols to serving the living God and growing in Christ.

LaVerna Klippenstein, Winnipeg, presented the afternoon's meditation by pointing out that her trip to conference had been one of experiencing beauty and frustration. She pointed out that in order to have peace we first have to tear down the differences that impede the growth of peace. "The courage to love," she said, "includes the willingness to overcome barriers." In order to bring peace, we must be willing to "become broken bread and poured out wine for one another." She concluded by saying that being a peacemaker was not an option for Christians. *Leona Dyck*

Words & deeds

Mennonites of native American and German-Swiss origins are planning a camp meeting September 17-19 to share their heritages and personal experiences with each other. The camp meeting, set for Fonda Camp Ground between Seiling and Canton, Oklahoma, grew out of an invitation from Sam Hart of Weatherford, Oklahoma, last fall at Western District Conference. He invited Kansas Mennonites to visit Indian churches in Oklahoma and to "come waste time with us." No special speaker is planned, but persons from each group will share their experiences. Each group is also planning a traditional meal.

Out-Spokin' invites persons ages fourteen to twenty-five to join backpacking trips August 8-13 and 24-29. The first will take place in Glacier National Park, Montana, the second in Great Smoky Mountain National Park, Tennessee. A fee of $49.50 for both hikes covers backpack rental, camping fees and equipment, food, insurance, and administrative costs. For more information write: Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514.

Sponsors are needed for the agriculturists from Poland who arrived in March under MCC's exchange visitor program. The thirty-four trainees will begin their second six-months work period beginning in October. They work under the minimum hourly wage, a portion of which is returned to the hosts to cover living costs. Anyone interested in supplying a Polish agriculturist with a home and/or work assignment should contact MCC by September 1 at 21 South 12th St., Akron, Pennsylvania 17501, or 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

The office of Africa Inter-Mennonite Mission has moved next door to 224 West High St., Elkhart, Indiana 46514. The telephone number remains the same.

The first radio spots of the "Invitation to Live" campaign will be released in August. Representatives of the sponsoring groups have approved 7 twenty- and thirty-second spots for public service release. A second series of radio spots is planned for release in early 1977. The spots are part of a larger multimedia effort designed to encourage listeners to reach out to others, especially those who may feel alone or unwanted, such as the elderly or teenagers. The campaign is developing through joint efforts of the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren, and the Church of the Brethren.

REACH OUT
BE A FRIEND

Record

Ministers

Alvin Kleinsasser, pastor of the Zion Church, Donnellson, Iowa, will become pastor of the Emmaus Church, Whitewater, Kans. He has previously served he First Church, Mountain Lake, Minn., and EUB churches in Iowa, Missouri, and Louisiana.

Tom Neufeld, Winnipeg, has accepted a call to become the pastor of the Thompson (Man.) United Mennonite Church.

Martha Smith, assistant pastor of the Oak Grove Church, Smithville, Ohio, will return as a student to Associated Mennonite Biblical Seminaries, Elkhart, nd., this fall.

Workers

Sara Ann Eby has been appointed director of MCC information services replacng Gayle Gerber Koontz. She moves to his position after a two-year voluntary service assignment with the information services.

Ernst Harder, North Newton, Kans., has been appointed an administrative assistant in the development of the peacemaking and conflict resolution program at Bethel College for 1976-77. His duties will begin Aug. 15. Mr. Harder s on leave of absence from his appointment under the General Conference's Commission on Overseas Mission. Under COM, he was president of Mennonite Theological Seminary in Montevideo, Uruguay, and professor for sixteen years.

Jean Krehbiel, Deer Creek (Okla.) Church, has begun a year of language study in Brussels, Belgium, in preparaion for an assignment in Zaire under Africa Inter-Mennonite Mission. She will spend two years as a teacher of home economics at the girls' school in Nyanga, Zaire. She is a 1976 graduate of Central State University, Edmond, Okla., with a BS in home economics.

Mary Ann Krehbiel, First Church, Pretty Prairie, Kans., has begun working at MCC headquarters office in Akron, Pa., as a secretary in the treasurer's office. A graduate of Bethel College, she holds a BS in business education.

Eby

J. Krehbiel

M. Krehbiel

Stoner

John Stoner has been appointed executive secretary of the Peace Section (U.S.) replacing Ted Koontz. Mr. Stoner has served as staff person for the congregational peace education program under the MCC Peace Section, the Institute of Mennonite Studies, and the conference peace committees. He was pastor of the Bellevue Park Brethren in in Christ Church, Harrisburg, Pa., for eight years before coming to MCC.

Letters

Opportunity to build bridges

Dear Editor: Having only recently returned to the States from Vietnam (May 7), I am starting to catch up on past issues of *The Mennonite*. Of great interest to me has naturally been the debate concerning aid to Vietnam. I have noted several letters which oppose MCC's plan to send aid to the Vietnamese people, and I would like an opportunity to respond in part to them.

Floyd Graber (April 27 issue) feels that we should not send aid as we will have to distribute our supplies "with closed mouths." During the year I remained in Vietnam under the new government, I was never once told that I could not witness to the many people I came in contact with daily. The new government was well aware that MCC is a Christian organization representing the Mennonite churches of North America, and they respect us for our Christian stance. In fact, our willingness to give aid to the Vietnamese people at this time was perhaps one of the most positive witnesses for Christ's church which we could have given, for governments of socialist countries have been led to believe that Christians can only act defensively when faced with a political system different from western democracy.

MCC, by sending aid to the Vietnamese people, is demonstrating that our Christian love goes far beyond political boundaries and seeks to meet human needs wherever they are in the world. Delegations from MCC are making regular trips to Vietnam to visit projects MCC is sending supplies to, and each delegation has a unique opportunity to witness to government officials, and to other Vietnamese people they come in contact with, about God's love for all humankind. Can we afford to throw away such an opportunity to witness to God's love and peace?

Ronald Rich (April 20 issue) raises the question as to whether MCC should be sending aid to a country which "faces no internal popular checks on its attacks against Thailand or control of Laos. . . ." How much is this concern based on fact, and how much on rumor? Do we really have cause to believe that Vietnam is interested in invading Thailand or Laos? Because the USSR may be expanding is no reason to believe that Vietnam is also interested in expanding its borders. Vietnam should not be thrown in a general category with all other socialist countries, but must be looked at singularly.

Vietnam is a small country with an enormous number of problems. I, too, am not interested in helping Communists, neither am I interested in helping Democrats or Republicans. I am interested in people, human beings who have suffered through a war worse than any of us have ever known and continue to suffer as thousands of tons of unexploded munitions continue to kill and maim farmers in the countryside, and as drug addiction and VD take other young lives because there are not enough medicines in the country to help them. I am interested in the 300,000 orphans who need homes and food and whom the new government is trying to help with the few limited supplies they have on hand. Yes, MCC *is* able to help individuals in both parts of Vietnam, and MCC *is* allowed to see where our aid is put to use. Furthermore, MCC is being a great encouragement to the Christian church which continues to meet freely in Vietnam.

The greatest need in the world today is for reconciliation and friendship between peoples. During the year I remained in Vietnam under the new government, I constantly experienced an interest among the Vietnamese people and government officials for friendship and reconciliation. If we refuse to send much needed aid to the Vietnamese people and totally end our contact with them, we will be turning our backs on an opportunity to build bridges of peace and understanding.

Space limits further comment, but I appreciate the opportunity to share this much with you. *Max Ediger, Route 1, Liberal, Kans. 67901* June 9

TM is a big help

Dear Editor: I read the article and editorial on Transcendental Meditation (June 8 issue) with great interest. I have practiced the TM technique for more than a year and have found it to be a valuable and enriching experience. I hope all Christians will be open to the TM program and what it offers them.

The articles on TM reminded me of many of the questions I had when I began the technique, such as, "Am I becoming involved with something that is opposed to my Christian beliefs?" and "How will it affect my ability to live a Christian life?" I have studied the theory behind TM and experienced the benefits of the practice which helped me answer these and many other questions.

What I have found flatly contradicts many of the conclusions the articles in *The Mennonite* came to. I hope everyone interested in TM will look at it for themselves and come to their own conclusions. From my experience I know of no Hindu deities or psychological coverup being a part of TM. I feel it is helping me live a more Christian life. I thank God for this. *Conrad Gratz, Route 2, Box 89, Bluffton, Ohio 45817* June 18

"Does poor always have to be a life sentence?"

If...

Compassionate poetry written by Don Bakely, a man who gained his understanding through a quarter of a century of ministry to the poor.

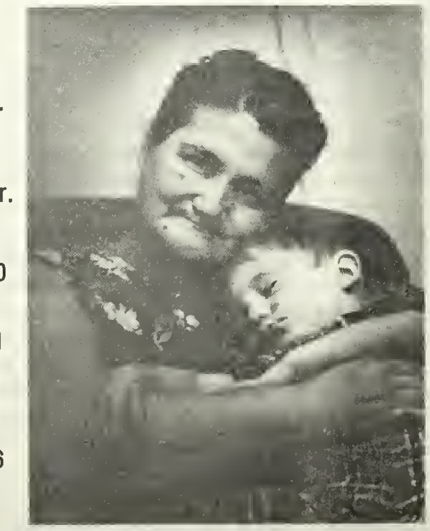
Sensitive photography by Terry Evans... pictures of strong people she respects.

A vivid portrait of another America... the dreams, the hopes, the hurts of the poor.

100 pages, illustrated, hardback................ $6.00

Faith and Life Bookstores
159 W. Main, Berne, IN 46711
Box 347, Newton, KS 67114

Fellowship Bookcenter
302 Kennedy
Winnipeg, Manitoba R3B 2M6



a big word with the poor

Donald C. Bakely

Photographs by Terry Evans

Mother's choice

Kathy Hildebrand

Mother thrived on her independence. It had been her choice to go into the home for the aged.

As I read Rosemary Russell's article, "The choice" (March 16 issue), it almost seemed as if I were reading my own thoughts concerning the death of my mother several years ago. For I, too, had watched my mother's mental and physical health deteriorate and saw her become more dependent on others over the years. However, there were a few differences in our stories, and for this reason I feel compelled to write a response.

Following my father's death, shortly after my marriage, my mother gave up her home in Toronto and came to live with my husband and me in St. Catharines, Ontario. She could not face living alone in a large city without any of her family nearby, and so on our invitation, she came and shared our home for several years.

Those were difficult years, both for mother and for my husband and me. We were newlyweds, with no family responsibility. We could not always understand her deep feelings of loss and total lack of interest in making a new life for herself.

Eventually she was able to come to grips with her grief and start a new life centered around new friends, a new church, and a new community. She moved into an apartment where she spent nine busy, happy, and fulfilling years, sewing for MCC, gardening in the summer, and once again becoming an active participant in many of her church's programs. Those were good years for mother, she was independent and free to travel, and travel she did, for three of her children lived far from Ontario.

Then one day things began to change, slowly at first, but gradually we all saw a steady decline in her physical health. She began having difficulties with her balance and she would fall. She became more and more forgetful, and both of us Mother and I) worried about her living alone. Her doctor said it was hardening of the arteries, not terribly serious but a progressive disease. In the end it was her decision to move to the Mennonite Home for the Aged in Vineland.

While it was not easy for her to make this move, she felt strongly that the day would come when she would need more care than I would be able to give her, and then I would have to agonize over putting her into a home where she would be able to get the care needed.

I was, and still am, grateful to my mother for the decision she made and for sparing me the agony, especially when one sees how some families agonize over such decisions and also how difficult it is to obtain nursing care when it becomes a necessity.

After a time of adjustment, Mother again spent almost six happy and busy years there in her new home. Her precious sewing machine went with her. Many hours were devoted to sewing little dresses, blouses, and shirts for MCC. She enjoyed the change in routine whenever she was able to visit her children and grandchildren.

She thrived on her independence. It had been her choice to go into the home. She could still walk to the bus and come into the city and spend the day with us and our three children.

Her days were filled, until it happened again. This time it was much more pronounced than before, and the decline in both physical and mental health was rapid. While it was never confirmed, as a family we felt that Mother must have suffered a series of small strokes. She could no longer sew. In fact, she could not remember that she had ever done any sewing. From force of habit she would sit at her machine, but the ability to sew anything was gone.

The present ceased for her, and she relived the various periods in her life: the years when she and Dad had been alone, the early years in Saskatchewan on the farm when we had all been home and she had been busy with her young family and farm activities, the hard years when Dad had been sick and we lost the farm during the Depression, the tragic years of revolution in Russia, and then also the years of her childhood in the home of her parents in Russia.

To keep herself busy and perhaps because she was lonely, "little Kathy" (a child of her imagination) came to share her life in the home. Once again her days were filled with activities, taking care of little Kathy, keeping her out of trouble, putting her to sleep at proper times, finding her at mealtimes, running after her when she would wander out on the road, cleaning up after her when she would get into drawers and such and would sort things out in her own way. These were sad and also amusing times, for it gave me a vivid glimpse of what I must have been like as a child. They were sad when she would call me to ask if I knew where her little Kathy was, for she had wandered away while she had been taking a nap, and now she couldn't find her anywhere.

One night, while getting up from her bed for some reason, she fell and broke her hip. There was no choice now, she was hospitalized and surgery was performed to set in a new hip joint. The operation, by medical standards, was successful. But mother did not walk again. She spent five weeks in the hospital, and here I watched her slowly die.

Mother and I spent a beautiful afternoon talking and praying together and finally saying good-bye when I committed her soul and body to God. She pronounced her benediction on my prayer. . . .

During these weeks, twice she was built up with intravenous therapy, once immediately after surgery and then again two weeks later. It was following this second period of IV therapy that mother and I spent a beautiful afternoon talking and praying together, and finally saying good-bye when I committed her soul and body to God. She pronounced her benediction on my prayer.

Her mind was so clear that day, and I thanked God for giving Mother these moments of clear thoughts. They were also a gift to me, a very precious one that I shall cherish as long as I live, for from that day on Mother never spoke again. For two more weeks I sat and watched her withdraw from this life.

Once she acknowledged my presence with a small smile and a touch of her hand, and as I watched her slowly dying, I feared that her doctor would give her IV therapy again. The choice was now mine, and I agonized over the question in my mind: Did I have the right to ask them to let my mother die and not sustain her life by artificial means? After much soul-searching, prayer, and seeking medical and spiritual guidance, my answer was yes. I had committed her to God, and he was taking her home and we would not interfere. Her doctor had come to the same decision. He was grateful that I also felt this way, for as he said, it made it a lot easier on him.

The day my mother died, it was my privilege and joy to share those last few hours alone with her. She was in a coma, but I held her hand and told her I loved her, that she was not alone and that together we would wait for the moment in which God would release her soul from that now-crippled body that had been its dwelling place for over eighty years.

There was no struggle on her part. Slowly her breathing became more shallow. Her muscles relaxed. She opened her eyes and looked in my direction, but I cannot say that this was a voluntary movement on her part. She took one final breath and it was all over.

I committed her soul to God, and as I did peace and joy filled my heart and soul, for I knew that finally she, too, was at peace—safe in the arms of Jesus.

A verse of poetry that I had read many years ago came to my mind:

> *The days shall be filled with music,*
> *and their nights shall be filled with*
> *song.*
> *They folded their tents like the Arabs*
> *and silently slipped away.*

While my mother did die in the hospital, she did not die alone or unloved. She received excellent care.

I am grateful to Mother for the choice that she made, for I know it was made also for me and my family. It is my prayer that should I be faced with this choice some day, that I will also have the courage and wisdom to make the same choice. I know that there were many times when she was lonely, but these moments would also have come had she again shared our home with us. I do not think she ever felt unloved. She was surrounded by friends, family, and by kind and loving staff persons at the home in Vineland. It is not always easy to show love in some unlovely situations, and I have many times thanked God for each and every one of them.

The hippie church

Frank McCubbins

"Over at that hippie church. . . ." The words caught my attention as I thumbed through a magazine in our local drugstore. The conversation had come from two elderly women at the cosmetic counter. It wasn't the first time I had heard our church, the Sweet Home Community Chapel, referred to as the "hippie church." I suppose in a way I was responsible for its beginning.

It all started some five years earlier when Mike came to town. He was Sweet Home's first boy with long hair. The craze for long hair among the young men of our nation had just begun and, although there were a few boys in town who had become a little "shaggy," Mike was the first truly "long-hair," with long, beautiful hair that hung with natural curl well below his shoulders. He quickly became the talk of the town. Sweet Home is a small logging community of 4,000 in population located on the western slopes of Oregon's Cascade Mountains.

Like many of the older set, I was against long hair and thought it utterly ridiculous. (In time I was to see my own sons with long hair as the fashion became established.) I had mixed emotions when my son asked if he could bring Mike home to visit our farm. It had always been our policy to encourage our children to bring their friends home, but I had reservations about my son associating with this long-haired young man. Still, how else could we evaluate the quality of the boy unless we met him? So, reluctantly, I agreed.

I was immediately attracted to Mike, despite my disapproval of his hair. He was friendly, courteous, and had an infectious smile. What impressed me most was his ability to discuss any subject with more knowledge than I thought possible for an eighteen-year-old. He was obviously intelligent.

We talked about sports, government, home construction, and finally religion. Mike's parents were atheist and Mike confessed he felt the same. I concluded our discussion by asking Mike if he would like to attend services with us the following day. To my surprise, he accepted. Mike told my son later that he had agreed to go just for the fun of entering the church with his long hair and "blowing those old people's minds."

I had always thought the people of our little congregation the warmest, friendliest, sweetest people I had ever met, but as we entered the church that day a strange silence settled over them. Everyone turned to stare at the boy with hair like a girl's. I wondered if I had made a mistake. I knew the prejudice against long hair was strong in this little town, but I didn't think it possible that it would extend to the church, especially my church.

At the conclusion of the services we rose to leave. Even though my family and I had received the same treatment on our first visit to the chapel, I was not prepared for what followed. Mike was swamped with handshakes, hugs, smiles, and introductions. The president of the United States could not have received a warmer, more heartfelt welcome.

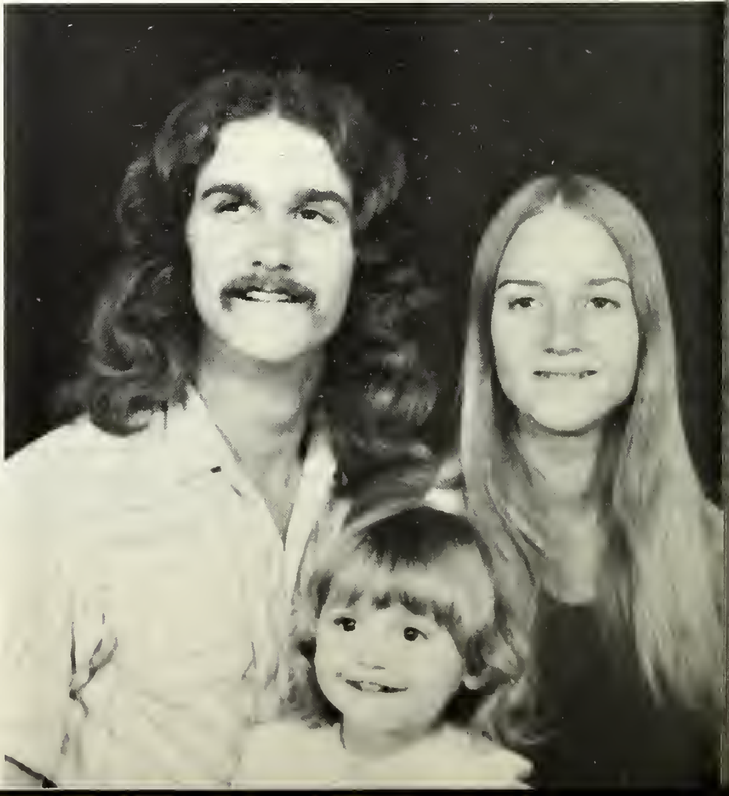
These beautiful people had paid little or no attention to Mike's hair. Instead they had recognized him for what he was: a young man who had come to visit God's house. Mike was obviously overwhelmed. His big smile was weak; he seemed near to tears. What had happened was totally unexpected and had made a deep impression on him.

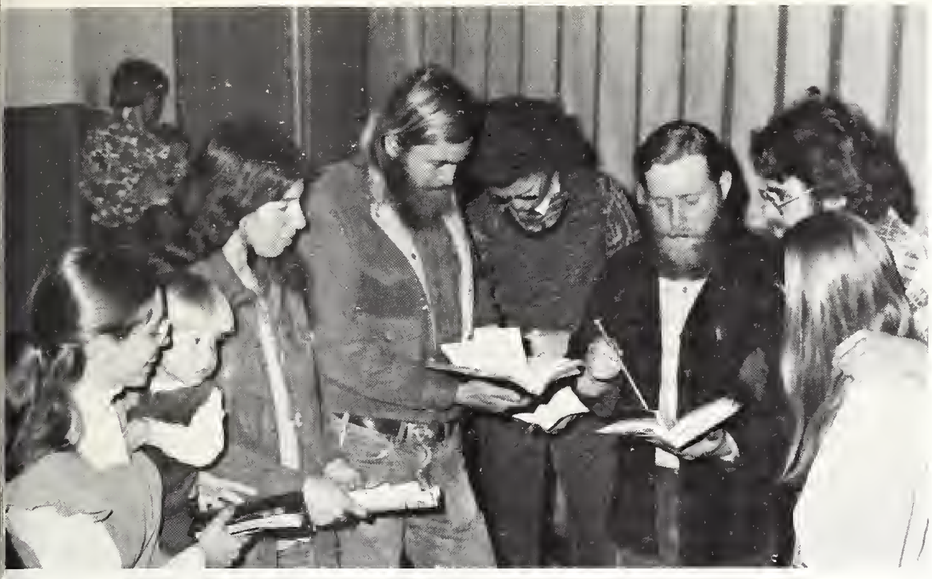
The next Sunday Mike was at the chapel again, and every Sunday thereafter. He soon accepted Jesus Christ as his personal Savior.

Mike was a strong witness for Christ. He never missed an opportunity (in fact, he made his own opportunities) to tell fellow students and teachers alike about God. He tried to tell his father how Jesus had come into his life. His father, far from understanding, gave him an ultimatum: drop this religious bunk, he said, or leave the house. It was a difficult decision for Mike. He loved his parents and got along well with them.

His thoughts reflected back to his life before he found Christ. Wasted. Drugs had been the center of his life, gradually taking over his desire for an education, a good job, and marriage. He loved his new life with Christ, the Chris-

Mike and Marci Cutler and daughter Niki. Mike now lives in Imperial Beach, California.





Some of the young people who attend the Sweet Home chapel.

ian fellowship, and the freedom from uilt. So it was with heavy heart that Mike left home.

As more and more "long-hairs" began o filter into Sweet Home, Mike was uick to let them know about the welcome they would receive at the chapel. Soon, half our pews were filled with hippies." The boys came with long air and beards, ragged coats, and atched-up Levis. The girls came in niniskirts and overalls, combat boots, nd sometimes no shoes at all.

If your thoughts run like mine did, ou are going to think this was no way o enter God's house. But the people of he chapel could see beyond the way hese kids dressed or wore their hair. They realized that God loved these young nen and women every bit as much as e loved them. They allowed Christ's ove to flow through them as they reached ut to these young people. It was much nore than just a warm welcome to the hurch. They took an interest in their eeds and their problems. They counseled with them, prayed with them, and ften took them into their homes.

The results were tremendous. One fter another gave his or her life over Christ. The testimonies that followed rought tears to us all as different ones old of their past life and what God had elivered them from: drugs, liquor, rostitution, cigarettes, homosexual ractice, fornication.

I believe the saddest story of all was related by a young man who was so down into the depths of sin he had tried to commit suicide and had failed. He then reached out to that which was good, the church, only to be asked to leave because of his hair and dress. At last he was guided to the chapel where he found deliverance through Christ.

Mike is married now. He works as a carpenter in another state. He was the beginning of a ministry for the chapel. There have been many, many Mikes since. I often think about him as I look over the congregation at the young people and recall how their lives have changed. All these beautiful young people, so dedicated to Christ. What would have happened to them if the people of the Sweet Home Community Chapel had not shown them Christ's love?

A hippie church? No, not at all. These young people are not hippies, although some may have been when they first walked through our doors. They are God's children. The same as you and I.

"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?" (Jas. 2:2-4).

Contents

The good news and the poor 462
News 466
Record 471
Letters 471
Mother's choice 472
The hippie church 474
Parable of the overgifted 476

CONTRIBUTORS

Hector G. Valencia is COM's secretary for Latin America. His article is adapted from a presentation he made at a meeting of mission executives earlier this year.

Levi Keidel's address is 1104 West Wildwood, Fort Wayne, Ind. 46807.

Kathy Hildebrand resides at 8 West Hampton Rd., St. Catharines, Ont. L2T 3E5.

Frank McCubbins is at home at 1378 Ames Creek Rd., Sweet Home, Ore. 97386.

CREDITS

Cover, Peter Solbjerghj, Denmark; 462, Rick Smolan, 913 Pine St., Philadelphia, Pa. 19107; 463, Planned Parenthood, New York; 465, RNS; 467, Levi Keidel; 474-75, Frank McCubbins.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Parable of the overgifted

Jim couldn't sleep. Sunday morning had already been chimed in ominously by the living room clock. The notes for a sermon on "The parable of the three servants" lay neatly ready on the kitchen table, but Jim wasn't satisfied. His mind kept probing around restlessly for a missing element in the sermon.

Jim was part of the bench in the Prairie City church. He was inserted into the preaching rotation three or four times a year. Usually he was called in to relieve the pastor when he was away on vacation or business.

Although he had no illusions about having missed his real calling, Jim enjoyed the occasional opportunity to prepare and deliver a sermon. He spent a lot of time getting ready for each one, and he always found the extra study and prayer freshened up his life.

Quietly a question began to formulate itself in Jim's mind: Why were the people with the largest gifts in this parable (Mt. 25:14-30) portrayed as the faithful ones? Wasn't it usually the persons with more modest talents who starred in Jesus' stories?

Although it was already 12:45 a.m., Jim got up to include a comment on "the problems of being overgifted" in his notes. Next morning, after only a few hours sleep, he talked to the Prairie City people about the reverse side of the "talent story."

He pointed out that often it is the individuals and families with the large gifts who keep them buried. Including himself among that number, he spoke of the people who had experienced outstanding financial growth in recent years but without allowing it to show in their contributions to either church or charities.

He reminded them of the persistent difficult straits of the church's education efforts in spite of their having a goodly number of talented teachers among their members.

Recalling the sizable contingent of people from the church who had served abroad in relief and development efforts, Jim asked if it was not shameful that they remained so doggedly uninformed and unconcerned about international issues.

Speaking cautiously, he wondered if they weren't gradually becoming more and more self-centered. Then, probing more bluntly, he asked if some of the devastating breakdowns in family relationships in their community might not have been softened somewhat if at least a few of the people could have become as concerned about the other persons' well-being as they were about their own.

If he were to rewrite this parable, Jim said, it might go like this: "To one servant the master gave the power to make profitable investments and to multiply his wealth, to the other he gave personal charm and artistic abilities, and to the other he gave a smattering of this and that. The latter was neither rich nor poor, nor was he noticeably talented in any area. Then the master left on his trip. The first servant went to work immediately and quickly doubled his assets, but when a member from the church's building committee approached him about a contribution to the building fund, he inquired cautiously what the average amount was that each member would have to give to meet the objective. He pledged that amount and no more.

"In the same way the person with the personal charm and artistic talent immediately became involved in further training and in self-development sessions. When the church came to invite his participation, he said no because he felt it was 'too square and irrelevant,' and, furthermore, 'it doesn't give people enough freedom to really express themselves.'

"But the servant with the average gifts offered his services to the cause of the church wherever he could: volunteering for MDS, teaching younger children in Sunday school, helping with the building project. . . .

"When the master finally returned to settle accounts, it was the person with the lesser gifts who received his praise. To the other two he said: 'Because the gifts themselves have become so all-important to you, and because you have not seen them as tools with which to build my kingdom, your gifts will be doubled and tripled and doubled again . . . until they finally smother you.' "

After the service was over, a few people shook Jim's hand warmly, several were shocked at his audacity in taking such liberties with a favorite Bible story, a few said they didn't get the point, and one asked if this was something Jim had dreamed up during the night. LK

Following our summer biweekly schedule, the next issue of The Mennonite *will appear August 17.*

ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:29 AUGUST 17, 1976

What city cousins should know about farming

Land use: How can it be controlled?

Reflections on the biblical view of the soil

The prairie farmer had just won $25,000 in a contest sponsored by a tractor company. As his friends milled around to pump his hand, a newsman elbowed through the crowd for an interview.

"What will you do with the prize money?" the reporter asked, pen and notepad poised.

The farmer chewed thoughtfully on a blade of grass, then said slowly, "Well, Sonny, I guess I'll just keep on farming till it's all gone."

That image of farming as a money-losing business may have prevailed years ago, but few people buy it today. No longer are farmers regarded as poor, victimized sodsmen. High food prices and soaring land values have catapulted them into a new role where they are more often seen as wealthy entrepreneurs grown plump from the world's hunger pangs.

City folk passing through farming territory of bulging silos and neatly manicured farmsteads may see a life of Caribbean vacations and tractors with air-conditioned cabs. Although they hear woeful tales of crops mauled by frost, drought, and cutworms, their pity fades when they see well-heeled farmers driving brand new Lincolns or $8,000 pick-ups. After all, aren't farmers known to be chronic gripers who can claim four crop failures before the seed even touches soil?

But how accurate is the image? Do farmers really live high on the hog in these days of $3.40 wheat and $1.69 bacon? Is the farmer misunderstood?

Many farmers feel their city cousins are simply not aware of the enormous risk and high costs of planting a crop, nurturing it to maturity, and bringing it to market. Farming is a tremendous gamble, and the stakes are high.

The cost of equipment alone is staggering. One man who started farming twenty-five years ago bought his first combine for $500. The next one was $3,100. "All the combines I've owned don't add up to the cost of a new one today," he says. A new combine can run $35,000 to $45,000; a good-sized tractor, $25,000 to $40,000; a silo, up to $10,000; and a hay baler, $3,000.

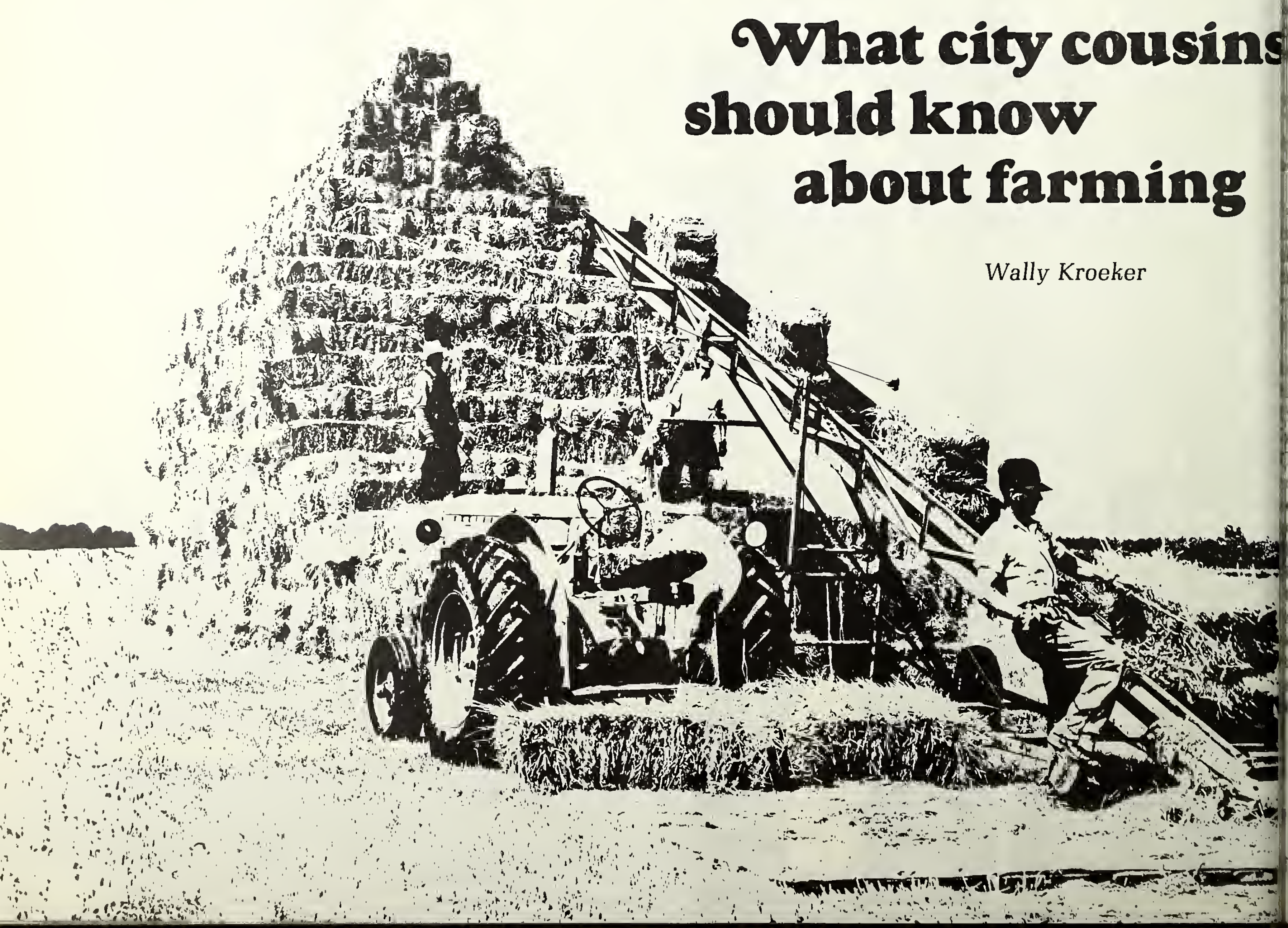
But does each farmer need a combine of his own? Can't he rely on custom harvesters? Could be, one farmer agrees, "but when that wheat is ripe and ready to cut you feel mighty edgy waiting for the custom cutters to get on your field." An ill-timed rain could drastically reduce the yield and lower the quality of th crop.

And then there's land preparation A farmer may spend $35 an acre on fertilizer and herbicide for his milo befor the seed is even in the ground.

A casual observer may see lush grai as he drives by, but he doesn't see th field 80 percent destroyed by a late frost or the wheat that never headed out properly during a dry spell. He doesn't se the insects that eat the beards off th head or suck out vital fluids.

"If it isn't one thing it's another," say Bert Jost, who farms near Hillsboro Kansas. "If it isn't green bugs, it's mosai (a disease), and if it isn't mosaic, it's arm worms. And then the hail insurance ma comes. For the farmer it has been constant battle through the ages, eve since he left the Garden of Eden."

"Most people don't realize what th farmer is up against, the tremendou investment involved," says Elmer Flaming, president of Hillsboro's First National Bank, which deals heavily with farmers. Most farmers live on borrowe money between crops. They borrow fo land preparation, fertilizer, seed, fue for the machinery, labor, livestock, an so on. "The risk they take is astronom



What city cousins should know about farming

Wally Kroeker

:al," says Mr. Flaming. "You have to e an incurable optimist to be a farmer."

Livestock, for example, is a valuable ommodity today, but only a few years go it wreaked disaster among farmers. We're still nursing some of them along," ays Mr. Flaming, who recalls farmers uffering cattle losses of up to $200 a ead.

Depending on their type of soil, many rmers can hedge their bets by diversifyg, or cultivating a variety of crops. But at usually means further cash outlay r more equipment or facilities.

Larry Jost has been farming at Marion, ansas, since 1940. By his own descrip- on he is not a "plunger." He is cautious nd content and tends to dwell on the ood things about farming. "All my life ve fought the elements. I've had to epend on the rain. But in the end it sually comes out." He remembers a tal flood-out in 1951, but for the most art "we've been fortunate. . . . The Lord as blessed us."

Mr. Jost farms 350 acres of his own nd and rents some from neighbors. He lways had enough work to keep himself usy and thus never felt the need for rastic expansion. But he feels the next eneration of farmers will have to be ore daring and expansionary. With flation and market trends "they're oing to have to farm bigger to make it ay. They're going to have to be plungrs."

Mr. Jost wonders if city folk under- and the demands on today's farmer. t's getting much more complicated. ou have to be an economist, business- an, and agronomist all rolled into one."

And, of course, they don't comprehend e enormous cost of operation. "The an in town sees you bring in 300 bush- s of milo and knows you'll go home with l,200 in your pocket, but he doesn't ealize your costs of production or how ng you've been working to produce it."

Besides constantly battling rain (both o much and too little, depending on the me of year), frost, disease, insects, and eak elements like hail, the farmers' rtunes are firmly hitched to markets. hey have no voice in what their product rings, for they are at the mercy of a eesaw free market system. When the rice of a commodity is high due to un- ersupply, many farmers rush into pro- uction to fill the void (and take advantage good prices). Before long the market glutted, prices plunge to below the ost of production, and farmers have to ove on to a different crop. When the rplus is gone, the price will rise again, arting the seesaw back into motion.

Wheat may bring $3.40 per bushel, but it takes over twenty-three bushels per acre just to cover expenses.

While many Christian farmers stoutly defend the free market system, others look for an element of regulation, perhaps involving a world food bank which would help feed the hungry while stabilizing domestic markets. They feel there's no way world stocks will increase substantially under a free market system. A world food bank, as described by one concerned farmer, could work this way: when crops are good, surplus would go irretrievably into the bank for relief purposes, rather than being used to drive domestic prices down for the fol-

Larry Jost, Marion, Kansas, farmer

lowing production year. Thus the incentive to greater production would continue.

One Mennonite producer laments that a big headache is "the do-gooder activist who thinks the farmer owes the world something extra. Some of these pious humanitarians think we farmers have an inherent responsibility to shoulder the financial burden of feeding the world. They want us to sell our crop below the cost of production so others can have cheap food. But it's the affluent society in general that really has this responsibility, yet they are used to sloughing it off on the farmer. Farmers certainly share the burden, but only in common with the rest of civilized society."

When weather and markets are good, today's farmer faces healthy prospects. Some specialists say it costs $79 an acre to produce wheat. At $3.40 a bushel, an average yield of thirty bushels per acre produces $23 per acre profit. (But trouble looms when prices drop further or yields fall to fifteen or twenty bushels, as they have in some areas this summer.)

Milo can cost $60 per acre to grow but may yield $100 return. But even these profits pale when land cost is considered.

Will Rogers said one could never go wrong buying land "because God isn't making it anymore." Indeed, demand for agricultural property is galloping, spurred partly by increased farm income (up 16 percent this year in some areas) but likely more by a growing fear that money isn't going to be worth much before long. In part of the U.S. Midwest, land values have jumped 27 percent since last year.

A farmer retiring and selling out today at sixty-five will have seen his land value inflate ten to fifteen times since he began. Clearly the land boom is creating overnight riches in some regions, but for many farmers it's the first big chunk of money they've ever seen.

"Farmers don't have a lot of ready cash until they sell out," says Cecil Graber, agriculture instructor at Freeman (South Dakota) Junior College. "Most of their equity is in machinery, livestock, and land."

Many farmers operate on a 5 percent return on their investment, at best. That wouldn't satisfy a lot of businessmen who consider even a 15 percent return borderline. If it weren't for the specter of runaway inflation, most farmers would be better off selling out and putting their money in bonds.

While there is wide agreement that farmers are often unfairly perceived by their city cousins, many experts see the gap narrowing. Some see Christian farmers improving their image by becoming more conscious of their peculiar role in a world where food is, as one Rumanian official put it, "more powerful than atom bombs."

"A lot of Mennonite farmers are very aware," says Cecil Graber. "They see the need around the world and see themselves in the larger role as food producers." They are earnestly grappling with problems like, How can you get continuing higher food production? and How can you get this food from here to over there without creating economic havoc in the process?

Mr. Graber is a member of a Mennonite task force on farm issues that wants to tackle further issues like: a theology of farming; How do you pass land on? How much is enough? When do you stop expanding? Is money the total concern of a Christian farming enterprise? What environmental responsibility does the farmer have?

He feels farmers are resilient creatures who can readily bounce back from criticism that they are becoming too wealthy or that food prices are too high.

"Farmers know that in their business they have to learn to take their lumps," Mr. Graber says. "Anyone who gives up easily certainly won't be in farming for long."

A Meetinghouse article

Land use: How can it be controlled?

Gordon Hunsberger

"Land belongs not only to those who possess it now, but to those who have had it before and to countless generations yet unborn."

These are the words of an African chief who recognized more keenly than many so-called civilized people today what humankind's stewardship responsibilities toward the land are.

Land is a finite, nonrenewable resource. Other than seafood, people are dependent on land for their food needs, much of their fiber needs, and many housing needs.

Until recently there were always new lands to discover and develop. Suddenly humanity is faced with a situation unprecedented in history: a rapidly growing population and little new food-producing land to develop. While optimists will point to large undeveloped areas of land in countries such as Brazil, almost all of the land with high productive potential in the temperate zones is already in production. The undeveloped land remaining lies mostly in the tropics and presents many problems when cleared for food production, especially the soils of the large Amazon Valley.

In Europe, where there has been a greater population density for many years, people have become much more aware of the importance of wise land use than we in North America, where we have been accustomed to looking at the wide open spaces of the western plains, assuming that there was a never ending supply of land. Changing gears and realizing that this is not so is a difficult process for many.

Furthermore, we have never experienced countrywide famine in North America. While there have been regional crop failures and while there is malnutrition, hunger, and even starvation in parts of North America, that is because of an unequal distribution of wealth. It is an economic and social problem, not a lack of food. Food surpluses have often been a problem to farmers, reducing prices below cost of production.

These and other factors make it difficult to persuade governments to introduce policies to retain high quality land for food production. While it is true that food crops can be grown on other than high quality land, more land is required to grow the same amount of food.

Many of the early settlers who came to North America from Europe were farmers who recognized good soil and settled first on the better quality land. Cities often sprang up on this land as well, close to where the settlers lived. This is particularly true in southern Ontario, the area with which I am most familiar, where almost all of the major cities are located on the good farming land.

During recent years of rapid population growth and industrial expansion, the cities have expanded rapidly and used up more and more of this better quality land for industry and housing. In addition, our growing transportation needs are using up large amounts of land for wide highways, larger airports, and miles of power lines.

> *Effective control of land use requires government action. If control is left to individuals, they will usually use the land in a way that is profitable to themselves, regardless of the effect it may have on others.*

Effective control of land use requires government action. If control is left to individuals, they will usually use the land in a way that is most profitable to themselves, regardless of the effect it may have on others. Public interest usually receives little or no consideration.

In Ontario, in order to identify different qualities of land, a classification system has been devised, dividing land into grades from one through seven. No. 1 is the best quality. It is suitable for any kind of crop production. No. 7 is the lowest grade, rocky and unsuitable for crop production of any kind. Southern Ontario, being in the southernmost part of Canada, has a climate suitable for a variety of crops that cannot be produced in quantity in other parts of the country. Most of Canada's grain corn and soybeans are produced there. The Niagara peninsula is one of the country's most productive fruit growing areas. Yet it is in southern Ontario as well, where most of the industrial growth is taking place.

The keen competition for land is continuously driving prices higher. While this price rise is welcomed by farmers wishing to sell their farms, it is becoming increasingly clear that land use must be determined by other than economic factors if land is to be put to its best use. The only way this can be accomplished is by government policy.

Some people are opposed to such a policy. In the forefront of the opposition are the land speculators. These are people who through keen observations of their own, or by access to inside information on land zoning plans, or by sheer luck, buy land, hold it until the price rises, and resell it, usually without making any improvements on it.

Some opposition comes from developers as well, since many of them speculate in land as well as develop it.

Farmers who hope to sell their land for development are also opposed, but when they do that they are classed as speculators. Unless they have had higher expenses, such as taxes, these farmers would have difficulty justifying their claims, as would other speculators.

To preserve as much of the high quality No. 1 and 2 land as possible for food production requires a kind of political courage that is seldom evident. Nevertheless it is possible, and it is in the best interest of the country and the world to do so.

The church should be on the forefront in asking for this kind of government policy. Those who are conscious of their stewardship responsibilities in God's creation should let their voices be heard. Money should not be the determining factor in deciding how land is used.

What has been said above about southern Ontario can be applied as well to many other areas of Canada and the United States.

In Haiti, where we are living at present, there is also a land use problem, although it is quite different. Haiti is a land of numerous mountains, many of which are seriously eroded. There are also fertile valleys, plains, and plateaus.

Unfortunately much of the fertile land is owned by wealthy nonfarmers, foreign interests, and the government, whose goals in most cases are different from those of the peasants. The peasant's objective is food production, while that of the nonfarmer is profit. Foreign operations are also interested in exporting as much of the profit as possible to their own countries. Peasant food production is also in conflict with government policy, which seeks to export as much as possible to collect export tax and to improve its foreign exchange position.

Because much of the better land is used for the production of nonfood or export crops, many of the peasants are forced to produce their food on the incredibly steep mountain slopes. Much hard hand labor is required, and the yields are often low.

In spite of the differences which exist between countries, there are basic principles which apply. A common need that we all have is food, and land is required to produce food. Land must be put to its best use for the good of the largest possible number of people in this generation and in the generations yet to come. God created the earth for the good of all the people for all time.

A Meetinghouse article

HE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is ublished weekly except biweekly during July and August and the last two weeks in December at Newton, Kans 67114, by the General Board of the General Conference Mennonite Church. Secondlass postage paid at Newton, Kans 67114, and at additional mailing offices. Subscriptions: in U S and Canada, $8 00, one year, $15 50, two years, $23 00, three years, foreign, $8 50 per year. ditorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans 67114.

News

VS involved the whole congregation

Willard and Elma Waltner

Les and Lil Regier, young farmers of Laird, Saskatchewan, applied for voluntary service. But when a job opened up, they were faced with a problem. As usual, Les had planted his wheat and rape crops on 800 acres in the spring of 1975. Then he and Lil were given the opportunity to go to a school in Ontario on a VS assignment, he to do janitor work and Lil to be a part-time teacher. It would mean leaving in August before the crops were ready. Who would take off the harvest?

Learning of the situation, fellow members of the Tiefengrund Mennonite Church at Laird decided they would like a hand in the VS project. Lil and Les should go to Ontario, and church members would assume responsibility for seeing that the Regiers' crops were harvested at the proper time. So Lil and Les went to their assignment with peace of mind, knowing that their VS assignment was shared.

To fulfill its part, the congregation decided that it needed to organize to be sure things were taken care of on schedule. The church service committee appointed Karl A. Regier as coordinator. He was responsible for checking the crops, deciding when they were ready, and notifying the service committee, which in turn would alert men who had volunteered to bring their combines and other needed equipment. In practice it did not always work out quite as smoothly as planned.

The reason?

"During harvest, when weather permits we work around the clock," Karl explained. "Often, when I called, members of the service committee were not at home. They were out in their own fields and not available to call in the volunteers. Some of these had indicated their availability directly to me, so I contacted some of them myself. The service committee got in touch with others."

Another slight hitch, deciding when it was time to bring in the combines, Karl related rather ruefully.

"I ran into a little trouble once, I thought it was ready to go so I called in five combines. We made a round, then tested it, and it tested 15 percent, which is still too wet. Nothing for it—we couldn't go on. Some of these men had come as far as five or six miles with their combines. It made me feel silly, but they were charitable. We pulled out of the field. The next day when I checked, it *was* ready, so I called them all back again. That afternoon we had nine machines in the field. We finished the wheat. The rape was ready, too, so we went into that. A belt broke on my machine, and by the time I went to Rosthern, got a new belt, unplugged the machine, and was ready to go again, they had finished. It was unbelievable."

Les and Lil, as well as the Tiefengrund congregation, felt this was a highly successful cooperative VS venture and something that other congregations could do to release other couples for service by taking over their home duties as a group. Karl Regier, as coordinator of the home forces, has several suggestions that might be helpful for others in setting up such a program.

Primarily, the decision for the church to help should be agreed on at the congregational level and there should be consensus there.

"If the church as a whole, says, 'OK, we will do this,' then, as an individual, even though I may not be in complete agreement, I will go along with the general decision and do my share because the church body has decided on it," Karl says. "We had very good cooperation in our church."

Another factor he emphasized is the necessity of having a coordinator for the project.

"There must be someone willing to say, 'I will be responsible to see that the crop gets off.' That means he must also be willing to take the combine out of his own field and drive down to see whether the VS workers' fields are ready to combine."

Another "must" is a committee to help the coordinator in organizing and getting help to do the work.

"For a congregation to take on a project such as this calls for dedication of the members," another farmer of the area, not a member of the Tiefengrund congregation, observed. "In northern Saskatchewan there are only a few weeks in which to harvest between the time the crop is ready and when snow comes. A farmer who pulls out of his own field to go harvest his neighbor's crop is facing the real possibility that it may cost him his own crop."

Karl's assessment of the project is that the Tiefengrund congregation as a whole and the entire community benefited from the experience. "There is always a feeling of satisfaction when you do your share in a project such as this," he said thoughtfully. "Even if you let your own grain lie and go combine for someone else so he in turn can serve elsewhere, you feel good about it afterwards."

His feelings about accepting the job as coordinator are, "If the other man (the one entering voluntary service) has faith in you, you should do it. Agreeing to do it bothered me a little at first. After all, I had 1,300 acres of my own to do with just one combine, but it turned out well. I spent three or four days in Les's fields, did my own and 180 acres of custom work for the man from whom I rent some land—and the weather held for us to get it all done. Looking back later, I asked myself, 'Why did I worry so much?' Sometimes you have to go ahead and take a leap of faith."

Thresher gift canceled, but money to be sent

A rice thresher, which was to be sent by Taiwanese Mennonites to help Mennonite agricultural work in India, will not be sent because of governmental restrictions. But the Fellowship of Mennonite Churches in Taiwan is sending $100 each to Mennonites in India and Bangladesh to help them purchase similar equipment in their own countries.

The idea for sending a foot-powered rice thresher began in 1972, when two Indian church leaders visiting Taiwan saw the thresher in use and felt it might be an intermediate level of technology adaptable to Indian agriculture.

However, an import license has been impossible to obtain.

In the meantime, a similar machine has been developed in India and Bangladesh.

Most rice in India is threshed in the traditional way—spread on a floor, then trampled by oxen.

embers of a Sunday school class in Wayland, Iowa, plant corn on the "church farm."

arming is a church project

hen the tractors pulled into the field,
e scene looked like a planting or plow-
g bee for a sick neighbor.

But the Faithful Followers Sunday
hool class of the Wayland (Iowa) Men-
nite Church was working its own land.
stead of doing handwork to be sold
r relief, the class members plant corn,
rvest it, and send the profits to a vari-
y of local and faraway mission and ser-
ce projects. In the last five years, they
ve given away $26,495.

The class rents the land from the
ayland Mennonite Church, which
so gives away the money—about $2,800
year. Recently the congregation voted
use the money for scholarships to
ennonite colleges and Mennonite Cen-
al Committee self-help programs.

The church first got into the business
renting a farm when Barbara Kaufman
nold, a charter member of the church,
ed in 1969, three days before her 107th
rthday, and willed the land to the
urch.

Barbara had been married only a few
eeks when she was widowed in 1892.
r four brothers and sisters, only one
whom had married, preceded her in
ath. With no nieces or nephews to
hom to pass on the land, Barbara decided several years before her death to give her family farm to the church.

After receiving the deeded farm, the church rented it to a local farmer for two years. In the five years since that time, the Faithful Followers Sunday school class has rented it as a class project, doing all the ground preparation, seeding, cultivating, and harvesting together. The class pays the church's "farm account" the annual rental (which the church has the authority to spend), and it spends the rest of the proceeds from the sale of corn on its own class projects.

So far, the class has given money to local church projects, Parkview Home in Wayland, other local agencies (such as Goodwill Industries, Association for Retarded Children, and Hope Haven), and wider ministries (including Mennonite Central Committee, Mennonite Disaster Service, CROP, Africa Inter-Mennonite Mission, Mennonite Voluntary Service, and the General Conference's Commission on Home Ministries).

Expenses for seed, fertilizer, gasoline, etc., are taken out of receipts, but labor and machinery are donated.

The total given away so far by the church and the class amounts to about $33,000.

Court rules in favor of Reformed Mennonites

A Cumberland County (Pennsylvania) court has refused to order the Reformed Mennonite Church to stop shunning the excommunicated Robert Bear and said Mr. Bear is entitled to no money for alleged losses on his potato farm.

Charging that Mr. Bear had engaged in wrongful conduct in his fight against the Reformed Mennonites, Judge Clinton R. Weidner said in his decision (June 24) that Mr. Bear "came into this court with unclean hands." In a thirty-six-page opinion Judge Weidner took issue with Mr. Bear in every area of the law that he had contested in the widely publicized case.

Mr. Weidner said that an injunction prohibiting the church and its members from teaching or practicing avoidance, an important part of their faith, would violate the right of free exercise of religious beliefs under both the Pennsylvania and U.S. constitutions and would "cause serious and irreparable harm" to the church and its members.

Several weeks before the court's decision, Mr. Bear announced that he would quit his fight in court but would continue to appeal to the public. *Levi Miller*

Seattle peace program begins

Mennonites in Seattle, Washington, are participating in an interfaith peace education project which will address a number of issues related to church and state.

The South Seattle Mennonite Church has given its pastor, Lauren Friesen, a one-year leave of absence to serve as staff person for the peace education project, which is sponsored by the Seattle Religious Peace Action Coalition.

The coalition includes Protestant, Roman Catholic, and Jewish participants. The peace education project has been funded through local and regional church organizations, and the State of Washington Commission for the Humanities, with contributions from the Mennonite Central Committee Peace Section (U.S.) and the General Conference's Commission on Home Ministries.

Included in the project are a series of six public forums for persons in the Seattle area with nationally known and local theologians and scholars.

Also included in the project are congregational workshops, production of a major drama on a peace theme, and a monthly seminar on peace issues.

Mennonite Brethren look at church leadership

The Mennonite churches in Canada are known for their strong tradition of lay leadership.

But for the Mennonite Brethren Church, the form that leadership should take at the local church level is not as clear-cut as it once was, if discussions at the denomination's sixty-fifth annual Canadian convention July 3-6 in Winnipeg are any indication.

Just over 500 delegates from 140 churches and seven provinces, including 103 women, attended the sessions, held in the Kildonan East Regional Secondary School. The attendance swelled to over 3,700 at morning worship services on Sunday at the Winnipeg Convention Centre.

A study paper on the call to the ministry by John Regehr of the Mennonite Brethren Bible College in Winnipeg opened the discussion of church leadership.

Mr. Regehr contended that the issue for the church is not simply a shortage of pastors—which has become evident in recent years—but a "misunderstanding of ministry in the church."

In an address which was labeled an "overstatement" by some, Mr. Regehr criticized the idea that a pastor should "assume singlehandedly the task of making a particular congregation go and grow." Rather, churches ought to deliberately work toward a team ministry within congregations, most of whom would function in a part-time, unpaid fashion.

Later discussion revealed that, though there was strong support for another of Mr. Regehr's suggestions that democratic principles have no place in a brotherhood church setting in which decisions are made on the basis of consensus (a fundamental concept among Mennonites), there was uncertainty about the structure of the suggested "leadership team" and the role of the salaried, full-time "coach" or minister.

The shift to salaried ministers among Mennonite Brethren has taken place only in the last twenty-five years. That period has also seen a rapid move to the cities.

Previously known as a rural, farming group, up to 70 percent of Canadian Mennonite Brethren now live in cities, John Redekop told the delegates. Mr. Redekop, professor of political science at Wilfrid Laurier University in Waterloo, read a paper analyzing the Mennonite Brethren data in a recent survey of North American Mennonite beliefs, attitudes, and religious practice published in the book *Anabaptists four centuries later*.

The survey suggests that prayer, family worship, church attendance, and Bible knowledge remain strong among Mennonite Brethren, Mr. Redekop said, but there has been some weakening of the denomination's traditionally strong stand on pacifism and opposition to divorce and abortion.

We are not measuring up to some of our high ideals in matters of ethical and social concern, he cautioned. He suggested that some thinking be done on the relation of the church to politics and the question of racism.

The business sessions chaired by moderator Frank C. Peters began with a welcome from Manitoba Premier Ed Schreyer, the first time a provincial premier has addressed a Mennonite Brethren convention. He expressed concern at the materialism evident in society and the waste of nonrenewable resources. We need a reliance on faith (in God) and not just on reason, he said.

Major actions included approval of a Centre for Mennonite Brethren Studies in Canada and a historical society, with offices at the Mennonite Brethren Bible College in Winnipeg.

A national budget of $714,000 was approved for 1976-77 with little difficulty including provisions for major renovations at the Winnipeg offices and printing plant. This is up 21 percent from the previous year's actual expenditures.

Last year Mennonite Brethren in Canada also gave over $1.4 million to the denomination's international mission agency, as well as $426,000 to the Mennonite Central Committee. *Allan Sieber*

Words & deeds

A plan for major remodeling of the General Conference's central offices in Newton, Kansas, has been approved by the Division of Administration and will go to the General Board for a final decision August 19-20. The proposal for remodeling (including expansion into a vacant building next door) would cost not more than $300,000. The Division of Administration also wants to continue its policy of not honoring employees' requests that the portion of their federal taxes which goes for war not be taken out of their paychecks.

An experimental course on ways to handle victim-offender conflict has recently been completed at Conrad Grebel College with positive results. The evening course, which attracted a number of persons working in the corrections field, including police, probation, parole, and corrections officers, showed how persons acting as third parties can divert offenders from prison and the courts by helping offenders achieve satisfactory restitution of damages. Pointing out that the majority of offenses against property are carried out by people in the immediate community, Hans Mohr, main instructor for the course, suggested that the community must learn to deal with offenders on a one-to-one basis.

Life-style, civil religion, roles, war taxes, and Vietnam were some of the topics examined at a family peace retreat July 25 to August 1. The retreat, coordinated by the Mennonite peace-action team of Arvada, Colorado, involved families from Manitoba, Saskatchewan, Colorado, Indiana, Nebraska, and Kansas.

About 120 Mennonite Disaster Service volunteers were expected to be on the job last week in the Big Thompson Canyon in Colorado, where floods August 1 left a death toll of more than 100 persons. MDS has opened an office at the Van Buren Elementary School in Loveland, Colorado.

MCC (Manitoba) is planning to add a second story to its building in Winnipeg. The building addition, estimated to cost $100,000, is expected to get under way in fall. MCC (Canada), the Conference of Mennonites in Manitoba, and Mennonite Foundation of Canada are also housed in the building.

A documentary motion picture on the life of the late German theologian Dietrich Bonhoeffer will be produced during the next year in Fresno, California, and on location in Europe. The film is sponsored by Mass Media Ministries of the U.S. Mennonite Brethren Church. The project began as an adjunct to a study tour to Germany planned by the Mennonite Brethren Biblical Seminary during the summer of 1977. The biographical film is the first such project of Mass Media Ministries.

Record

Workers

Carol Barclay, Fort Collins, Colo., has begun a thirty-months term of service with MCC as an aide at Evangelisches Johannesstift, a German institution serving the handicapped and aged. She is a member of First Christian Church of Fort Collins and has also been involved in the Mennonite fellowship there.

Douglas Basinger, First Church, Bluffton, Ohio, has begun a two-year term of service with MCC as assistant editor for the *American Indian journal*, monthly publication of the Institute for the Development of Indian Law, Washington, D.C. He has previously served with MCC in New Westminster, B.C., and Dixville, Que.

Laurie Ann Brandt, Hillsboro, Kans., is serving three months with Mennonite Voluntary Service as secretary for the Committee of Concern, Clinton, Oklahoma, a social service program for Indian youth.

Bruce Hancks, Erie, Kans., has begun a two-year term of Mennonite Voluntary Service in Denver, Colo. He has been assigned to a new voluntary service unit on the Westside, in which he will be an architect for the Community Design Center. Bruce holds a BA in architecture from the University of Kansas and has attended the Oread Friends Meeting, Lawrence, Kans. He is the son of Frank and Caroline Hancks of Erie.

Edward and Louise Rempel Janzen of Dundas, Ont., have taken leadership in the MCC program in Jamaica. The program involves MCC teachers working in Jamaican schools, but also includes nutritionists and economic development workers. Edward is a graduate of the University of British Columbia with a BA in English and philosophy and of McMaster University with a MBA in personnel and labor relations. The Janzens are members of the Hamilton (Ont.) Church.

Gloria and Myron Kliewer, Grace Church, Dallas, Ore., spent mid-July to mid-August in Mennonite Voluntary Service in Portland, Ore. They assisted in construction of the Peace Mennonite Church and in some neighborhood work.

Steve Linscheid of Goessel, Kans., and *Gene C. Miller* of Washington, D.C., have been appointed on a voluntary-service basis to do research in Washington, D.C., for a Cheyenne peace efforts study. The study—funded by the General Conference's Commission on Education, the Western District Conference, and MCC—is intended for use among Southern Cheyenne Mennonite groups in western Oklahoma, but could also be used by other Mennonite groups. The two men will spend until November researching Southern Cheyenne peace treaties with the U.S. Government. From their research a peace curriculum will be developed.

Betty Quiring, General Conference missionary in Zaire, arrived in Dallas, Ore., June 15 for a one-year furlough. Betty, who has been in Zaire since 1954, has been teaching in the Nyanga Secondary School and has helped with the Gipende Bible translation.

Vernon and Bonnie Ratzloff, Harrisonville, Mo., have accepted assignments at Hopi Mission School, Oraibi, Ariz. Vernon, a former teacher there, will be principal, and Bonnie will teach seventh and eighth grades.

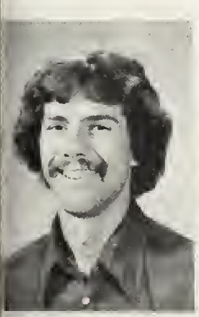
Fremont and Sara Regier, missionaries in Nyanga, Zaire, since 1964, have returned to North America for a one-year furlough, to be followed by a three-year leave of absence from the General Conference's Commission on Overseas Mission. Fremont will pursue doctoral studies at the University of Wisconsin during the coming year, and in the fall of 1977, he will become full-time director of the agricultural and overseas development program at Bethel College, North Newton, Kans.

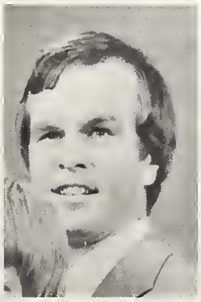
Elmer Richert, Saskatoon, Sask., has been named to the Commission on Education of the General Conference by the Canadian Conference. He replaces George Schmidt, of Clearbrook, B.C., who resigned.

Lynn Roth has been appointed director of MCC U.S. Ministries, after serving as assistant director since 1974. A graduate of Pacific College and Fresno State University, Mr. Roth worked as a counselor with the Central Valley Regional Center for the Developmentally Disabled in Fresno before joining MCC. He will succeed *Paul Leatherman*, who will be traveling for a year visiting Self-Help locations around the world in preparation for taking over duties at Self-Help in Ephrata, Pa.

Griselda Shelly, Newton, Kans., has been appointed director of the MCC material aid center, North Newton, Kans., effective in mid-August. She will supervise the center's facilities, staff, and the material aid operation as well as promote and interpret MCC philosophy and programs to Mennonites and Brethren in Christ in the Midwest. She succeeds *Joan Gerig*, who will be involved in the MCC (Canada) program in Winnipeg. Before becoming director of the center, Ms. Shelly worked at the General Conference's central offices in Newton as copy editor for Faith and Life Press and coordinator of the student services survey for the Commission on Education. In 1971-74 she served with MCC in Bangladesh.

Jacqueline Stahl, Hutterthal Church, Freeman, S.D., has begun a two-year term with MCC as a legal research assistant for the Institute for the Development of


Basinger


E. Janzen

L. Janzen

F. Regier

S. Regier

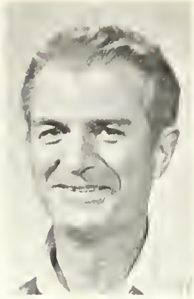
Roth

Shelly

Stahl

B. Thiessen

S. Unruh


W. Unruh

Indian Law in Washington, D.C. She has graduated from Freeman Junior College and Goshen College.

Muriel Stevens, Hosmer, S.D., has been named the head librarian at Freeman Junior College and Academy. Ms. Stevens is presently completing work toward a summer graduation at Northern State College, Aberdeen, S.D. She will be moving to Freeman in August.

David H. Suderman, North Newton, Kans., has been named staff person for college concerns by the General Conference's Commission on Education. Mr. Suderman, recently retired as music professor at Bethel College, will begin his half-time assignment on Jan. 1.

Bill Thiessen, Saskatoon, Sask., has been appointed the first executive director of MCC (Alberta) effective in mid-August. Among his responsibilities will be to help develop and coordinate the MCC program in Alberta, to serve as liaison between different committees and offices relating to MCC (Alberta), and to keep the executive and constituency informed about the various activities of MCC. Mr. Thiessen served with MCC in Nigeria in 1965-68 and 1971-74.

Paul Thiessen, Buhler, Kans., has been named assistant professor of health, physical education, and recreation at Bethel College, North Newton, Kans.

Willard and Selma Unruh, Bethel College Church, North Newton, Kans., have accepted a three-year term with MCC in Butwal, Nepal. Willard will serve in technological development with the United Mission to Nepal and Selma will be hostess for the guest house. They have previously served in India under the General Conference's Commission on Overseas Mission.

Gail Wiebe, Whitewater, Kans., will teach fifth and sixth grades this fall at Hopi Mission School, Oraibi, Ariz. A graduate of Bethel College, her assignment is under Mennonite Voluntary Service.

Dewey Willis, Hillsboro, Kans., is serving two years under Mennonite Voluntary Service as a van driver in Markham, Ill. He has attended Tabor College in Hillsboro and is the son of Mr. and Mrs. Harry Willis of Panama City, Republic of Panama.

Marilyn Woelk, Newport, Wash., is teaching kindergarten during the coming school year at Hopi Mission School, Oraibi, Ariz. She is a graduate of Grace Bible Institute.

Sigrid Woelke has begun a two-year term of service with MCC teaching elementary school, handicrafts, and nutrition in Santa Cruz, Bolivia. She is a member of the Mennonite Church in the Gartental Colony, Tres Boeas-Rio Negro, Uruguay.

Ministers

Phil Bender, a former student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., is serving as summer assistant to Donavin Diller, pastor of First Church, Beatrice, Nebr. This fall he will teach New Testament at Elim Bible School, Altona, Man.

Paul Diller has resigned as pastor of the Comins (Mich.) Church. He has not announced his future plans.

Ed Springer has asked to be relieved of pastoral duties at the United Church of Christ congregation in Markham, Ill., and will devote full time to the Community Mennonite Church in Markham.

James Waltner has returned to First Church, Normal, Ill., after teaching at Bethel College, North Newton, Kans., during the spring semester.

Don Yoder, pastor of the Trinity Mennonite Church, Glendale, Ariz., will become pastor of the Mesa-Tempe (Ariz.) Fellowship.

Calendar

Sept. 13-15—Get-acquainted seminar for new ministers, Newton, Kans.

Oct. 22-24—Western District Conference annual sessions, Beatrice, Nebr.

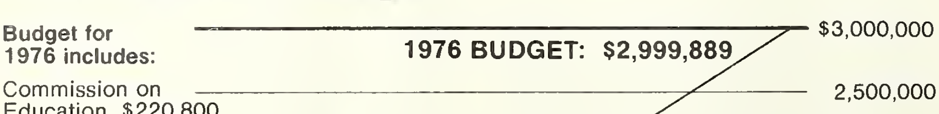
Nov. 5-7—Family life consultation, Wichita, Kans.

Nov. 8-10—Church growth consultation, Bluffton, Ohio

In celebration

During this season of national festivities, it is fitting to share and celebrate with the Mennonite community our special joy of 1976—the coming together of two people after many years of separation and unspoken loyalty. We therefore announce the joy of our love, commemorated by our marriage on April 29, 1976. We honor also our absent fathers this day of living celebration: Abraham Schultz (1959), Bloomfield, Montana, and Jacob Dick (1968), Mountain Lake, Minnesota. *Harold and Caron Schultz, Billings, Montana, July 4*

Conference budget



The General Conference had received 35.8 percent of its budget by June 30, the halfway point, compared with 38.1 percent at the same time in 1975. However, this year is ahead of last year in total dollars received in the first six months: $1,074,774 in 1976 and $1,013,761 in 1975. *Ted Stuckey, conference treasurer*

Letters

orrection, Mr. Stendahl

ear Editor: The article by Krister Stenahl "The charismatic movement and the ew Testament" (May 25 issue) is good nd certainly helpful to those who are rying to understand and come to terms vith the movement and all its implicaions. However, for the sake of keeping he facts straight one correction is in lace.

He writes: "Therefore, Paul strongly tresses the private and family nature f charismatic phenomena. I am imressed that the neo-Pentecostalist moveent, the new charismatic movement, onsciously or unconsciously, has been ery much aware of this distinction—and ightly so."

It is sad to say, but also true in many ases, that people involved in the charsmatic movement have not displayed his commendable attitude of the private nd family nature of the phenomena. trong personalities have insisted on aking it an open worship practice. hey have been able to split congregaions and cause a lot of frustrations by heir judgmental attitude. I think it would e true to say that the charismatic moveent is perhaps beginning to learn, conciously or unconsciously, in this area. he damage has been done; wounds are till bleeding heavily. Every reader has know this also. *Erwin Cornelsen, 07 East 58th Ave., Vancouver, B.C. 5X 1V7* June 18

BS theology

he following was written in response o a letter which appeared in the July 20 ssue.

ear Ray Wahl: I am glad that there are astors in our congregations who care bout the theological content of our ookstore. Generally one meets only vith apathy.

The bookstore tries to provide a serice to our Mennonite churches. We ry to provide a good selection of theologcally sound books and materials. We o not, however, attempt to channel our eople into a certain type of theology. Ve are not attempting to put blinders n the eyes of our readers so that they ee only our Mennonite theology, rather ve are attempting to provide them with he ability to see and understand their faith and what it means.

Concerning vacation Bible school material, Herald Press is the other name for the Mennonite Publishing House, and I feel that both sets of their VBS material, Omnibus and Summer Bible School, are theologically sound. Scripture Press has gone a little overboard with the bicentennial theme this year. Gospel Light material was already being questioned before your letter, but it is impossible to drop it now because of the demand for it from the Mennonite churches.

The bookstore does not exist to teach theology. And I as manager do not have the right to establish a certain narrow line of theology in the store. Certainly I attempt to stay within certain guidelines, but I am not about to control exactly what a person reads. Nor would that work, because there are many other stores where material is readily available.

We handle four varieties of the VBS materials so that the churches can pick the one that fits their idea of what VBS should be. There are many more types of VBS materials. We have already limited ourselves to four; perhaps we should reduce further.

The bookstore welcomes and accepts constructive criticism. Please do not hesitate to write. *Henry Harder, manager, Fellowship Bookcenter, 302 Kennedy St., Winnipeg, Man. R3B 2M6* July 22

Caesar-less coin

Dear Editor: I am a Mennonite who grows weary of my brothers telling in various Mennonite publications of the cynical and tragic thoughts they have upon the occasion of the bicentennial. It seems to me these writers do the cause of Mennonites a great disservice, but if they wish to give me conscience pangs for flying the flag during these exciting days they are wasting their time. I am much aware of the many tragic ways in which our country has failed. There is no need to list them here again, since these writers have given us comprehensive reports. But I am much more aware of the glorious successes our country has had over the past two centuries. One of these ways has been to allow the disgruntled dissenter to have his say.

When I assess the positive forces in my life, I cannot imagine how impoverished that life would have been had it not been for the Mennonite church of my youth in the community. Since that time I have done considerable traveling and thought, too, about all of us in the continuum of history and have come to appreciate that which our country has given me as well: cultural and economic choices, freedom from continuing revolutions, and an air in which the church could thrive. Obviously I am not the first to be concerned with these matters, but it seems to me that various Mennonite writers have found Caesar on neither side of the coin. *Peter Hilty, 632 Bellevue, Cape Girardeau, Mo., 63701* June 28

Move freely into tomorrow

Dear Editor: I'm responding to the editorial comment "The anticommitment spirit," by Katie Funk Wiebe (June 1 issue).

It is no great thing to make commitments to things that are not of ultimate concern. A commitment to the whole of life, keeping in mind the biblical message of love as the greatest of all virtues, is a commitment to freedom. Such a commitment could well be interpreted as a direction of ultimate concern. It is likely that most of us will see and understand such a commitment in a different light. As individual spirits we do not see things the same way. The call is not for us all to be the same or to follow the same drummer, for God has shown himself in all of life and is a drummer of such infinite quality that none of us could dare define its depth or recognize clearly all that is potential revelation.

Perhaps it is for this reason that the Bible emphasizes so strongly the motivation of love. We need much more to love our fellowman than to change him. We do not love persons for what they might become but for what they are. I think we need to recognize that God has not put any conditions on his love and that he loves each individual spirit equally.

I cannot share Katie's fear about the dangers of existential thought, nor can I share her concern that disattachment from earthly things breeds a void or a lack of a practical value system. Civilized man has often criticized primitive people because of their apparent lack of a value system. A dive into the world of the senses only seems to be a terrifying experience to one that has denied himself free and open access to that world. In actuality the senses are an excellent teacher of values, and primitive man relied on the world of sense-perception to give him a set of values that allowed him to survive and maintain an exceptional level of spiritual purity.

To live free and uncommitted for as long as possible is really not at all a terrifying way of living. The idea is not how to exclude things from your life, but how to include Him. Only then can a decision be taken to rise above or beyond that which is today. With that experience (but not tied down by that experience) move freely into tomorrow. The goal is to better effect the quality of each new day.

Thoreau once wrote, "Every man is tasked to make his life, even in its details, worthy of the contemplation of his most elevated and critical hour." That seems to me to be a challenge toward keeping in perspective those things and values around us that need to be, like us, exposed to the world of ultimate truth. There is no cause for alarm, for fear, and no cause to be defensive. All systems have their place, and all people have their right to be. The imprisoning kind of suffering is that which comes from attributing to earthly values the stamp of the ultimate. We need to suffer, and we need to recognize our earthly bondages and schemes that imprison us. We also, however, need to remember that we need not be the way we are and that there is a freedom in suffering. Such a freedom, however, is available to us in moments of self-righteousness, and it is a freedom that we cannot expect to understand in its totality. To me, that does not feel like a thought of despair, but rather one of joy and thankfulness. *Roger Groening, 1412-97th St., North Battleford, Sask.* June 23

Helpful resource

Dear Larry: Jerry and I are sorry you're leaving. We feel the quality of *The Mennonite* has been excellent. Most articles are stimulating and refreshing. We're always sorry that our own Mennonites don't all take the paper because we think it has much to say. Good luck to you in your next venture, and we do want to give you our thanks for your high dedication as past editor of our paper.

I might add that as an English teacher in Goessel high school, I keep all issues, for they have excellent resource materials on pertinent topics—also well written for students to observe, critique, etc. *Leann Toews, Route 2, Newton, Kans. 67114* June 22

Where's homesteading idea?

Dear Editor: I am writing concerning the article "Rural villages: An Alternative to suburbia" (April 8, 1975, issue).

In this article Mark Wagler makes a proposal that the General Conference set aside money for a homesteading corporation to invest in farmland. The land then is to be divided into homesteads for people to buy. Did you get any feedback from it? This type of country living has much appeal to me, and I would like more information on it. *Irene E. Claassen, Box 117, Holmesville, Nebr. 68374* June 25

Hearken to his voice

Dear Editor: Unto the angel of the church in Laodicea write these things saith Amen, the faithful and true witness. The church of Laodicea was the worst church of the seven churches of Asia. Christ introduces himself to them as a true witness.

He said, "I know thy works that thou art neither cold nor hot." Nothing good is said of them. But Jesus saw a lost soul among them that he wanted to save. For God it was possible to save this self-righteous church which God wanted to spew out of his mouth.

They said they had need of nothing, but they were wretched, miserable, poor, blind, and naked. The word *wretched* means "unlucky, poor, and pitiful." The wonderful thing is that God had hope also for this church.

He counseled them to be like gold tried in the fire. Gold can be thrown into the fire, but it will not burn up. The white garments they were to wear means the righteousness of Christ. We need not be ashamed when Christ has forgiven us.

"Anoint thine eyes with eye salve." Christ must open our understanding so that we can see. All these good things Christ will give us that he has written for us. But we shall hearken to his voice and his Spirit. *Dietrich A. Olfert, Route 2, Mountain Lake, Minn. 56159* July 3

Snub-nosed, self-righteous

Dear Larry: Re the July 20 issue: It would sure be a blessing if *The Mennonite* spent as much time and space emphasizing salvation and its necessity as it does downgrading the USA and playing up the error of Vietnam. I wonder if you are blind to the shortcomings in the local Mennonite churches, such as the snub-nosed, self-righteous so-called Christians and the rich (upper class) who never fail to get elected to positions.

The Vietnam War is no worse than what is going on in the churches in the U.S. I am for the moratorium on missions. If we can't do our job at home, then we need not bother the other countries. Consider which is most important in the lives of the readers: Vietnam or salvation of the lost? Which is most important: getting people saved in the U.S. or nosing in the lives of the people of Africa? *Barney Kelley, Route 3, Kendallville, Ind.* July 20

Wrong cloud

Dear Editor: Here's a reply to A. J. Burkhart's letter (April 20 issue).

Doesn't Mr. B realize that one of the major positions the Anabaptists took was namely that one could not hold the position of magistrate or any other state position? Our whole martyr-scarred history has been one of maintaining a church-state separation and here he is asking that we jump right back into the pot.

Can you imagine what would happen if such a party as he suggests were to win? Next we'll revert back to the medieval state-controlled church, and we would have to find a couple more Grebels and Manzes.

I personally feel that any politician is required at one time or another to sacrifice his principles in order to maintain his position. When a person does that, he's lost any witness he ever had.

Sorry, Mr. B. The dream may shine bright but you've stepped off the wrong cloud. *Larry Paetkau, Gem, Alta.* July 4

About Letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Executive director MCC (Manitoba)

MCC (Manitoba) invites applications or inquiries for the position of executive director to commence duties in 1977. Salary to be negotiated.

Please forward resume with application or inquiry to:

Peter Peters
Chairman, MCC (Manitoba)
196 Glenwood Crescent
Winnipeg R2L 1J9

Reflections on the biblical view of the soil

lmer A. Martens

You and I are better than those cotton ickers." These were the words of an ducator as we passed a cotton field on ur way to get some coffee. Widely aveled and opinionated, he had come to e, a pastor, for a discussion of Chris- anity. I did not share his attitude toward e cotton pickers and farming. I dis- greed not only because I was raised on e farm and share in today's awareness the critical place of food production, ut because of Christian convictions.

Scriptures are not silent about land, s use, even its ownership. The word *nd* is the fourth most frequently used oun (2,540 times) in the Old Testament, ough often with the meaning of "coun- y."

The attitude of both farmer and non- rmer toward land demands occasional eview, but especially at a time when ere is growing recognition of land as e most significant material resource d when shifts in landed populations and incomes are so marked. In 1918, 27 percent of America's workers were engaged in agriculture. In 1971 the estimated percentage was 4.4 percent. (Among Mennonites 33.6 percent of church members still live on farms.)

Despite the shift in population with fewer on farms, farmers in the United States take in more money than any other business ($99.2 billion) and spend more than any other business ($75.5 billion), according to *U.S. news and world report* (May 31 issue).

Land matters to God. Agriculture and farming are not outside his concern. Recognition of his lordship for the believer is more than a polite nod acknowledging the creative activity of God in eternity past.

What difference does it make to say, "The earth is the Lord's"? What are the implications for the land developer, the farmer, the grower, the consumer? What is the biblical stance? How should land be used? How does one deal with the question of land ownership?

For Israel, their land was "the land which the Lord gave" them (Deut. 4:40). In these terms the Bible frequently describes Israel's territory. Fundamentally land was to them a gift from the hand of God.

Christians readily acknowledge that salvation is a gift—quite undeserved. Outside of salvation, however, people make their own way it seems. But this unspoken attitude is already perversity. Land, foundational for the human food supply, is also a gift—unearned.

The farmer who is closest to the soil might then of all people be the most grateful, for a gift elicits gratitude. Let no one say, including the agriculturist, "My power and the strength of my hand made me this wealth" (Deut. 8:17). The apostle says it for the farmer and says it for everyone: "What do you have that you did not receive?" (1 Cor. 4:7).

The biblical portrait of the agriculturist is one who sets the mood of joy, gratitude, and stewardship within the worshiping community.

The propensity toward forgetfulness and the urge for independence is so strong that two weeklong festivals were ordained by God for Israel to underscore the stance of joyfulness and gratitude for his gift of land to them. In Israel, as in countries of similar latitude (e.g., California), there are two crop seasons. In May-June the barley ripens. In fall the grape harvest comes.

At the time of the May barley harvest, the ancient Israelite grower brought the produce of land in a basket, set it before the priest, and testified, concluding with: "And now, behold, I have brought the first of the produce of the ground which thou, O Lord, hast given me" (Deut. 26: 10). There the farmer stood in worship.

Another festival came in fall in conjunction with the grape harvest. As earlier, so here the Lord commanded: "You shall rejoice in your feast" (Deut. 16:14). The farmer was to rejoice together with the Levite and the stranger, both of whom were not as close to the soil as he. Joy was prescribed as the appropriate response to God's gift of a harvest from the land.

And with joy came gratitude. In gratitude the grower stood before the priest, before God, and before others of the community to acknowledge the goodness of God.

Those who, like me, have tilled the soil on acreages large or small and have stopped to let the soil pour through their fingers, or who at the occasion of ample crops of grain or fruit have stood alone in the quiet of an evening, caught up by the sound of the gentle rustle of heads of grain, or fascinated with the color of fruit, know the deep emotion of gratitude and thanksgiving that rises to God the giver. Such gratitude can best be expressed in either family worship or in the fellowshipping community.

In keeping with the stance of joy and gratitude, God said, "Every man shall give as he is able" (Deut. 16:17). Stewardship of the produce in the form of gifts is not motivated by calculated law or authoritarian fiat, but is the directive by a beneficient God for the grateful worshiper. Would not logic suggest that the farmer, who derives produce from an unearned gift, should in turn be generous?

It is not too much to say that the biblical portrait of the agriculturist is one who sets the mood of joy, gratitude, and stewardship within the worshiping community.

Our generation is ecologically aware and sensitive to land use. Where the environment deteriorates the civilization declines. Land use determines destiny. Land is wealth-producing. Humanity, hungry for wealth, is easily given to exploitation of this natural resource. Immediately a question arises: Should the land be pushed to its limit in production?

The Israelite practice of the sabbatical year called for controls on land use. Every seventh year the land was to remain fallow. The reason offered was that the land needed a rest. It was to be saved from exhaustion. At the same time the soil was devoted to God, for whatever grew naturally was available for the poor, and also to animals (Ex. 23: 10-11; Lev. 25:6). In the seventh year also a slave was to be offered his freedom (Ex. 21:2-6).

Whether or not modern agriculturists should be governed by this culture-bound practice is hardly the point, but the principle is unmistakable, namely, that there are considerations other than immediately "getting the mostest." Restoring the land's productive capabilities is accomplished in our day in part through crop rotation. Nutrients necessary for one crop are replaced in the ground subsequently through the growth of another crop which is nutrient-generating. Today, as in the past, the grower also faces the question of dealing responsibly under God with migrant poverty and the farm worker.

In Israel, land use had a religious dimension. Clearly the Israelite was to be God-conscious in the pursuit of his farming occupation. Respect for the land was integral to respect for God, the giver of the land and the defender of the oppressed.

Today it is for economic reasons that seeding quotas are established by government. The farmer is often fertilizer-conscious or quota-conscious. But the Christian farmer is to be not only a farmer who is a Christian but whose use of land and person is God-controlled. E. F. Schumacher in the book *Small is beautiful* writes, "In the simple question of how we treat the land, next to people our most precious resource, our entire way of life is involved, and before our policies with regard to the land will really be changed, there will have to be a great deal of philosophical, not to say religious, change."

One must ask if even in the face of world hunger it can be legitimately rationalized that the farmer ought to extract land-exhausting yields from the land year after year. Conventions on hunger issue the call for the farmer to produce more. The Old Testament cautions against exploitation. In view of these conflicting messages, what is the farmer to do?

The body of believers must come to the support of the grower. The decisions are not easy, but they can be made easier as they are aired in the fellowshipping community, where there is sensitivity to world hunger as well as land use. The question of the use of land is of fundamental importance for the survival of earth's population. Ready answers are not at hand, but an escapist attitude must be avoided. "A religion is doomed,"

Mennonite farmers have been the economic mainstay within the church for generations. Together with them, all Christians affirm in gratitude that land, a wealth-producing resource, is a gift.

vrites theologian Eberhardt von Waldo, when it no longer answers the funda-nental questions of life."

In addition to land use, the issue of wnership of agricultural real estate is ikely to surface with greater seriousness n the future. Is more land better? Is igness humanitarian? Is power to ac-uire in itself sufficient justification for dditional land acquisition? Is capitalism r any specific ideology the biblically anctioned economic form of land hold-ng?

There are remarkable accounts of and purchases by patriarchs, princes, nd even prophets (compare Gen. 23:33, Sam. 24, 1 Kings 16:24, and Jer. 32). usiness and exchange, even expansion, re part of life. Jesus did not criticize levelopment and improvements. The arables of the talents mandate taking dvantage of growth opportunities.

But practices of acquiring land at the xpense of people's rights come under harp attack in the Bible. A most notable xample is Ahab's appropriation of land rom the small farmer Naboth. Elijah ingles out Ahab for a stern rebuke. For he powerful King Ahab, land is a com-nodity over which one exercises power. or Naboth, land is an "inheritance" and hus not to be sold.

Isaiah, a prophet in Elijah's succes-ion, cites farmers for violations of jus-ice. He cries, "Woe to those who join ouse to house, who add field to field, ntil there is no more room and you are nade to dwell alone in the midst of the and" (Is. 5:8). God's threat of punish-nent is that ten acres of vineyard will ield only ten gallons of wine and that or every ten bushels of seed there will e a return of but one bushel. Monop-lies and conglomerates may be twenti-th-century equivalents, but the practice ancient and the biblical assessment clear.

In California's San Joaquin Valley, vhere one corporation owns 4,800 acres f federally supported irrigation land and nother owns 106,000 acres, a federal aw of 1902 is about to be enforced which vill reapportion the land in 160-acre arcels for the benefit of small farmers. uch an approach may not be practical r even just, but its intent at least ac-ords with biblical principles.

Biblical scholars are urging that the ible offers an alternative model to the oyal-urban one in which the "haves" ecure more wealth, quite unmindful f the "have-nots." The biblical model olds that the "haves" and the "have-ots" are bound in community to each ther. Such a model calls for a respect for the unpropertied and a restraint by the financially powerful. "Property is subordinate to a holy vision of well-being and freedom," says theologian Walter Brueggemann.

The institution of the Year of Jubilee in the Old Testament was designed in part to forestall the emergence of land barons and to equalize the social order. Every fifty years the agricultural land reverted to original family ownerships and thus insured equal division of property. In essence land was not bought as we today buy land, but leased according to the time remaining until the fifty-year mark. The aim of this practice was not the abolition of property, but the moralization of property.

Scholars are unclear whether this land arrangement was practiced in ancient Israel or if it represented only a noble vision. Whatever the case, we can write the arrangement off as a cultural peculiarity. Or can we? There is a message here that cannot be so easily dismissed. As a minimum this institution of the Jubilee is a protest against monopoly. Bigness is not necessarily better. Scripture makes a point which is now also being made by books such as *Small is beautiful: Economics as if people mattered,* by E. F. Schumacher.

An Israelite knew that land, all land, belonged to the Lord. God was the owner and dispensed his gifts. In that arrangement it was understood, as with the American Indian, that individuals were not ultimately holding title. "The land shall not be sold in perpetuity, for the land is mine, for you are strangers and sojourners with me" (Lev. 25:23). Such a relationship called for persons to remember their status as pilgrims.

God addressed the ancient Israelite farmer in the context of a community of people. God addresses us moderns also, now in the context of the church. The institutions of harvest festival, sabbath fallow, and Year of Jubilee call for the believing community of today to assess its stance toward land, its use and its ownership.

The bumper sticker read, "Farming is everybody's bread and butter." Mennonite farmers have been the economic mainstay within the church for generations. Together with them, all Christians affirm in gratitude that land, a wealth-producing resource, is a gift. As believers, all must be open to continual examination of attitude to land use, prepared to listen to the Lord of the land.

A Meetinghouse article

Contents

What city cousins should know about farming 478
Land use: How can it be controlled? 480
News 482
Record 485
Letters 487
Reflections on the biblical view of the soil 489
Kinship with the soil 492

CONTRIBUTORS

Wally Kroeker is associate editor of The Christian Leader, Hillsboro, Kans. 67063.

Gordon Hunsberger is a poultry farmer and hog producer from West Montrose, Ont. He and his wife are currently on a three-year agricultural assignment in Haiti under MCC.

Willard and Elma Waltner's address is Box 190, Freeman, S.D. 57029. Their article first appeared in From Swords to Plowshares, the Mennonite farm issues newsletter.

Elmer A. Martens teaches Old Testament at the Mennonite Brethren Seminary, Fresno, Calif. 93727.

CREDITS

Cover, from a collection "Canadian scenes" by Alf Siemens, Vancouver, B.C.; 478, Manitoba Department of Tourism, Winnipeg; 479, Paul M. Schrock, Scottdale, Pa., Wally Kroeker, Hillsboro, Kans.; 483, Nick Kassebaum, GCNS; 489, Harold M. Lambert Studios, 2801 West Cheltenham Ave., Philadelphia, Pa. 19150.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Kinship with the soil

Wally Kroeker

Early this spring, during a long, soaking rain after a severe dry spell, I encountered a Tabor College professor who was sloshing merrily through the puddles of Hillsboro. He was rejoicing with the farmers. "When the farmers are happy," he declared, "Tabor College is happy."

His comment revealed not only the simple realities of institutional support, but also our long and proud kinship with the soil. Mennonite history is steeped in the farming tradition. Centuries ago, Mennonites tamed the rugged steppes of Russia. Many years later they were invited to North America to hack out a piece of Eden on the edge of the barren frontier. They tilled the earth with a visionary vigor borne out of economic necessity and religious zeal. People said, "Those Mennonites, they sure know how to farm."

That proud tradition was often lost on later generations. When I was growing up in a Mennonite farming family the pride of the earth had faded into shy embarrassment among many of us "youngsters." It seemed that farming had fallen into disrepute. We winced at disparaging farmer jokes told by city folk who bought our produce at stainless steel supermarket counters. Less than a decade ago a Canadian Government leader echoed an urban disdain for the land when he sneered to a group of overstocked farmers, "Why should I sell your wheat?"

That has begun to change. In the face of hunger cries from around the world farmers are now regarded with an awe that verges on reverence. They are called the new peacemakers and their product is a new international currency. As *Time* magazine recently reported, "In Cairo and Warsaw and a dozen other capitals where a secretary of agriculture used to get hasty treatment, they now roll out the red carpet."

But with power comes responsibility. Farmers today face issues that their forebears never dreamed of. "The issue is no longer whether food represents power," says food and hunger expert Lester R. Brown, "but how that power will be used." The politics of food, land use, and stewardship of our richest God-given resource are issues that confront not only today's farmer but also the larger Mennonite constituency.

We are still very much a farming people. A third of all Mennonite church members still live on farms. They are a big part of our brotherhood, and when they are happy we share in their joy. But when the farmers face a confusing array of new issues and responsibilities we must share those, too. Since we are all one in the spirit and are mandated to share one another's joys and burdens, it is important that as a group of believers committed to the Lord and to one another, we must wrestle together with issues that confront us individually and collectively.

We invite all Mennonites, not only our farmers, to read carefully the *Meetinghouse* articles we've assembled for this issue. Some of the suggestions and biblical ideas may touch raw nerves. Some readers may not readily appreciate talk about land control. We trust they will recognize that our intention is not to lay down rigid rules, but rather to provide a forum for frank, open discussion. Let us grapple together with tough discipleship issues that ultimately affect us all.

Following our summer biweekly schedule, the next issue of The Mennonite *will appear August 31.*

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:30 AUGUST 31, 1976

ASSOCIATED MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

David E. Ortman

The myth of the peaceful atom

A LOOK AT THE MORAL AND ETHICAL IMPLICATIONS OF NUCLEAR POWER

"We earnestly urge our men in government to assume leadership in promoting the peaceful uses of atomic energy for the benefit of all peoples of the world."

This is the concluding paragraph of the current position on nuclear power of the General Conference Mennonite Church as explained in *A Christian declaration on nuclear power.* The myths of "men in government" and "the peaceful atom" were two underlying assumptions when this position was adopted at Bluffton, Ohio, August 20, 1959. The declaration ferrets out the abhorrence of nuclear weapons and bomb testing and correctly opposes "the use of any of God's natural resources for the purpose of warfare with our fellowmen." It fails, however, to examine as critically the moral and ethical implications of nuclear power.

Does nuclear power increase or decrease the tensions between those with power and those without it?

After World War II, when it appeared that we could harness the atom's awesome power of destruction to serve humankind in constructive and peaceful ways, the prospects seemed too good to be true. The General Conference declaration twice refers to "a marvelous potential for good" and "this marvelous power of the atom." We felt that finally technology had overcome one of the secrets of the universe and a new era of instant, unlimited energy lay before us. Now we have discovered that the dangers are still there in other forms, sinister, hidden, but no less real. Seventeen years is too long for the Mennonite churches to ignore the myth of the "peaceful atom."

Impact of energy demand and life-style. According to Denis Hayes, a senior researcher at Worldwatch Institute, "in 1975, Americans *wasted* more fuel than was used by two-thirds of the world's population." Our fanatic quest for nuclear power is justified only if we as a nation want to continue annually consuming more than twice as much fuel as we need to maintain our standard of living. There is, however, a world of difference between energy conservation and energy curtailment.

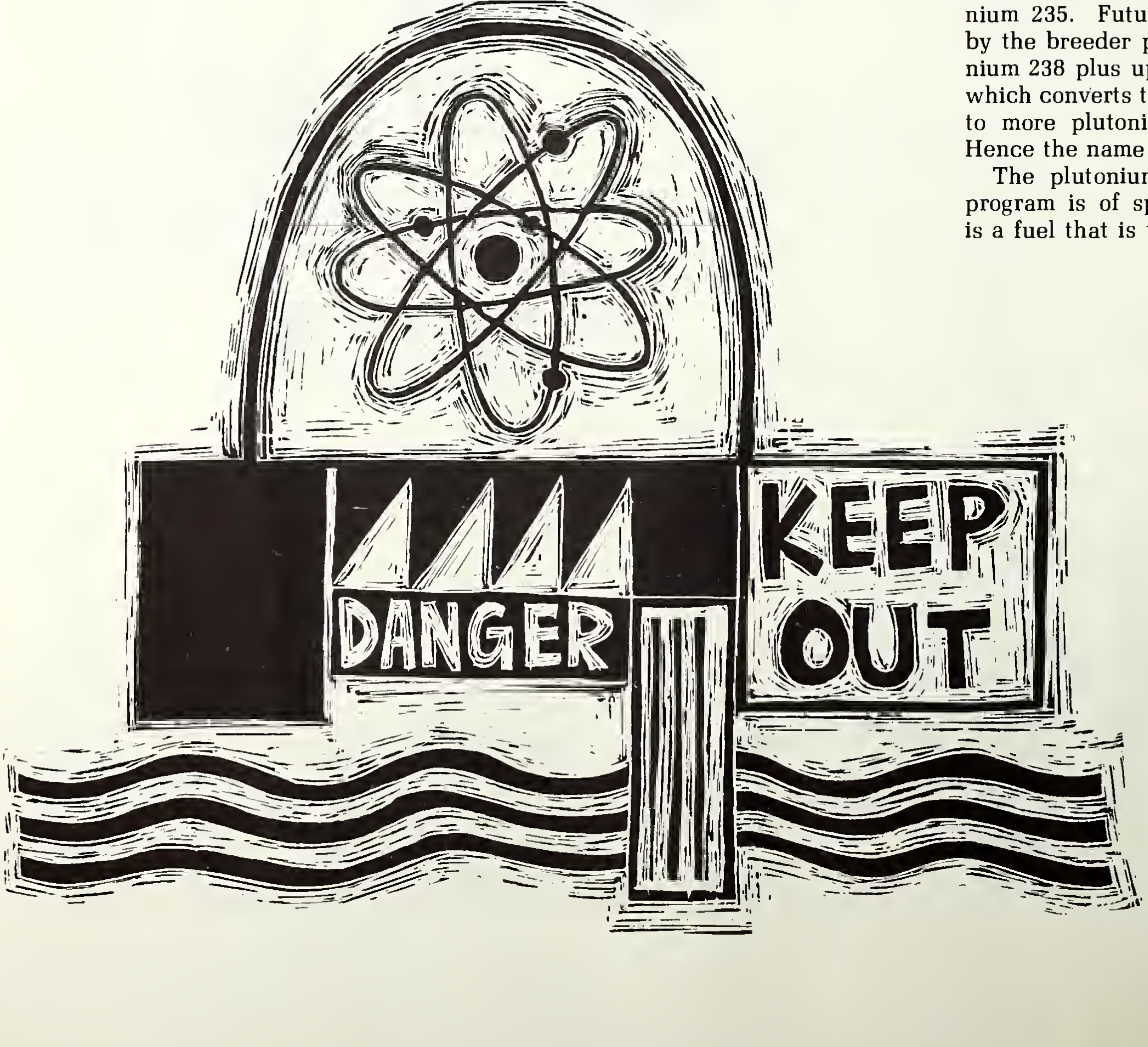
Robert A. Klein, a Shell Oil economist, concludes that shifting to West Germany's energy patterns, for example, would save an estimated 13.4 million barrels of oil a day, a savings of about 38 percent. For those of us who have lived in West Germany, perhaps it is not so much a cultural shock upon returning to the U.S. as an energy shock.

In terms of the way we use energy, we need to be more sensitive to other areas of the world. We especially need to be aware in our continuing dialog with Canadian, European, South American, Asian, and African Mennonites of some fundamental differences in life-styles and energy-use patterns.

Is nuclear power a means of continuing our overconsumptive life-style and wasteful energy patterns?

Impact of nuclear sabotage. A simple explanation of a nuclear power plant is that it heats water to steam which turns a turbine which produces electricity. Current plants, called light water reactors, use enriched uranium including about 200 pounds of plutonium 239, which produces heat and radioactive waste. Particular disadvantages of light water reactors include their low thermal efficiency and the fact that they use effectively only the scarce isotope uranium 235. Future plants as envisioned by the breeder program would use uranium 238 plus up to a ton of plutonium, which converts the more abundant U-238 to more plutonium than is consumed. Hence the name *breeder.*

The plutonium used in the breeder program is of special concern, since it is a fuel that is toxic beyond human ex-



erience. It is carcinogenic to animals microgram quantities. A few pounds e capable of a crude but effective uclear explosion, and one breeder reac- r would produce some 500 pounds of utonium per year. The moral and eth- al implications of social and political ntrol are ominous.

Here are two quotations from adver- sements which appeared in 1975 issues *Nuclear news.*

“The safety of nuclear facilities and e physical security of those facilities e inseparable. That's why you'll find nkerton's professionals at work in such wide variety of sensitive locations uti- zing nuclear material. We've proven r ability to meet *and even surpass* NRC andards for security personnel. . . . ur personnel are fully qualified in every pect of their assignment: the technical, e public relations, and the counter- easure procedures—*including the use firearms.*” (Italics mine)

“Arson — hijacking — assassination — mbing — espionage — vandalism — sab- age — terrorism. If these threats are of ncern to you or your security person- l, Signatron has a solution. Signatron a security systems integrator provid- g Signaplex Systems for nuclear power ants. Those systems include *interior curity, vital area access control, fire tection, and closed circuit television.*” alics mine)

Who would think of setting up a sys- m of infiltration, wiretapping, security earances, surveillance, intimidation of ssenters, computer dossiers, private mies, armed guards, checkpoints, and extended powers of search and arrest to guard a solar collector or windmill?

Making bombs out of plutonium may be more trouble than it is worth for terrorists who have ready access to other destructive weapons, but it is unthinkable *not* to take security precautions, “precautions” that would further weaken the fabric of our society as we try to protect ourselves from potentially hostile people in our midst.

Does nuclear power increase or decrease the tensions between those with power and those without it?

Impact on human health. Never has the myth of the “peaceful atom” been laid so bare. What are our responsibilities to other countries who obtain nuclear plants from us?

The Tarapur reactor, built by General Electric and Bechtel, was the first exported nuclear power plant from the U.S. and began operations in India late in 1969. It was designed to demonstrate the effectiveness of nuclear reactors in less developed countries. According to a recent New York *Times* report, in 1972 Clifford Beck, head of the government liaison-regulation office of the Atomic Energy Commission, spotted Indian workers using long bamboo poles to run the radioactive waste system. Concerned, Mr. Beck investigated further and found poor storage of highly radioactive materials, “substantial” leaks in fuel shipments, and high amounts of local contamination. Although the plant was originally designed for operation by 250 workers, more than 1,300 had received their maximum allowable doses of radiation and had been replaced. A secret Indian Government report documented at least two cases of radiation-induced cancer deaths and assumed that some fraction of other Tarapur workers would be similar victims.

The atomic industrial establishment is fond of pointing out that “no member of the public has died or been injured by a commercial nuclear power plant in this country.” But a nuclear plant in Alabama was shut down because a worker caused a fire with a candle in the basement.

Nothing works right every time. Nothing is completely safe. People make mistakes. “Acts of God” can occur. Terrorism can never be ruled out completely. The impact of low-level radiation which all nuclear plants release is still being debated in medical circles.

What moral and ethical responsibilities do we have for ensuring that our products are not mishandled abroad or at home?

Impact on the welfare of future generations. Depending on one's view of eschatology, if the world is going to hell in a handbag anyway, why be concerned with nuclear energy? We have lived with it for centuries in the form of natural background radiation and for over thirty years during various phases of nuclear weapons production, testing, and stockpiling. We have also survived the beginnings of a nuclear power program. If we all die in a radioactive holocaust, it presents no fundamental obstacle to an ultimate resurrection.

Plutonium 239 does not exist in nature.

Is burying plutonium deep in the earth akin to chaining the devil deep in the pit?

We are talking about creating thousands of tons of a new substance each year in a couple of decades. With a half-life of 24,000 years, it may be over 500,000 years before it is no longer dangerous. Perhaps we need a priesthood to guard it, since religious groups do appear to outlast Caesar. The earth is the Lord's, and we are given dominion over "the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." Are atoms living things? Who has dominion over death? How do we have dominion over something so powerful for so long? Is burying plutonium deep in the earth akin to chaining the devil deep in the pit?

We speak of the millennium as the 1,000-year reign. What word can describe a 500,000-year vigilance? It is clear that our choices and alternatives are predicated on decisions made in the past, just as our actions or inactions will dictate the scope of the future. Hence, we have a difficult issue to face in terms of how we treat posterity.

Impact on the gap between the rich and the poor. What about the effect on developing nations and upon the poor in our own country? Would a reduced nuclear energy program or an increased cost of conventional energy mean a still further retardation in the economic growth of these countries?

The question of which road the developing nations will choose to travel is complex. The risks as shown by the Indian Tarapur plant might be acceptable. In terms of our own country, a U.S. Bureau of Census table reveals that of all the industrial enterprises, electric utilities provide the smallest number of jobs per dollar invested.

The executive committee of the AFL-CIO has said, "We can substantially cut our energy usage without any adverse effect on the economy or any permanent increase in unemployment. . . . A reduced rate of energy growth is not incompatible with a dynamic full-employment economy."

Who can guarantee that in the quest for more energy the rich won't get richer and the poor poorer? Arthur R. Tamplin, a biophysicist, argues that while we are the most industrialized nation in the world, our infant mortality and age-specific death rates are 1.5 times those of a number of countries, such as Sweden.

Says Mr. Tamplin, "The gap between the affluent and poor appears to be growing. Where is the evidence that increasing our energy consumption will do anything but compound the problems of the poor and the environment? . . . It is not unreasonable to suggest that, even in our affluent society, poverty is the No. 1 pollutant. Our environmental neglect is just a symptom of our more fundamental neglect of people."

The challenge. There is no question that these are moral and ethical concerns. In March of this year the National Council of Churches called for a moratorium on the commercial processing and use of plutonium as an energy source and on the building of a demonstration plutonium breeder reactor. Curiously enough the NCC's last previous policy statement on nuclear energy, issued in 1960 at a time of enthusiasm for the "peaceful atom," had called nuclear energy "a gift from God" and had enthused that "Christians look with reverent gratitude upon the well-nigh inexhaustible treasures of nuclear energy for peaceful uses."

In contrast, the World Council of Churches last year assembled a group of scientists, politicians, theologians, and church leaders, including some strong advocates of nuclear power, which issued a report reviewing the pros and cons of nuclear power. Its main conclusion was that the group did "not feel justified in either entirely rejecting nor in wholeheartedly recommending large-scale use of nuclear energy."

In May the Greater Seattle Council of Churches adopted a recommendation which "affirms that we must individually and as a nation be prepared to effect changes in our life-style to dislodge habits of wastefulness and self-indulgence and to replace them with a renewed sense of stewardship and even self-denial." It recommended that the city of Seattle not buy into two nuclear power plants, one of which is already under construction, but that energy conservation be used instead and recommended that a nuclear safeguards initiative now in circulation in the state of Washington be signed in order that it appear on the ballot in November.

Nuclear safeguards initiatives will be voted on in Colorado and Oregon in November. California voted down a similar initiative on June 8. Other states that will probably be voting in November on these initiatives are Washington, Montana, North Dakota, and Ohio. In general, they demand that nuclear proponents prove nuclear safety—not to each other, but to the various state legislatures. If they can, then the atomic industrial establishment is free to go on. If they can't prove nuclear safety, then more nuclear plants should not be built.

How will Mennonites in these states respond? Does our current position on nuclear power provide the theological framework necessary to deal with seeking security, assuming stewardship, creating hell, playing God, shaping the future, and making decisions? Is the General Conference Mennonite Church satisfied with a declaration on the "peaceful atom" produced seventeen years ago? God made a promise to Noah never again to destroy the earth. When will humanity make the same promise?

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kans 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans 6711

News

Nuclear plant proposed on Mennonite farmland

ames Robbins and Jake Buhler

fficials of Saskatchewan Economic evelopment Corporation (SEDCO) have ecently approached farmers in the Warian area near Saskatoon about obtainig land options. It was subsequently evealed that the land was being assemled for Eldorado Nuclear, a federal rown corporation, which wished to uild a uranium refinery on the spot.

The prices offered by professional alespersons to the eight farmers conerned are attractive indeed. But pubc concern prompted a delay and allowed iore than 200 people to attend an information meeting in Warman. Members of ie Saskatoon Environmental Society rovided information which has contribted to gathering awareness about the ature and meaning of such a venture. lowever, some conflicting reports made y SEDCO and Eldorado Nuclear have nly helped to becloud the issues; the irmers concerned and, indeed, the eighboring communities are not entire- certain "what is what."

It is necessary, first, to explain some nown facts. Uranium is mined and seprated from the crude ore in the northern askatchewan center of Uranium City. he material is brought to a processing lant where it undergoes chemical procssing. (Such a refinery is located in the city of Port Hope, Ontario, and is proposed for the Warman site.) The processed material is then sold to countries such as France and the United States for further processing and eventual use in reactors to produce electricity. By-products from these reactors can be refined and used as initial materials in the production of nuclear weapons.

Experts agree that a proposed processing plant near Warman could be built with little danger to the environment. Even its operation may pose few hazards. What is of concern is the disposal of certain wastes. Burial sites would most certainly be used to dispose of radioactive materials, as is the case in Port Hope. What this means to this generation—let alone to succeeding generations—is unknown. The case of Port Hope is reason for concern, as is the refusal of Eldorado to specify what the wastes will be and where they will be put. The proposed multimillion dollar plant to be built east of Warman must be viewed, not only with an eye to immediate solution of the energy crisis, but with a projected view to unborn generations of people whose lives will surely be affected.

A plant for processing uranium provides the potential ingredient for fuel in a nuclear bomb. This downplayed issue is rarely mentioned because of the *intended* use of uranium. It is a fact that this country has little say over the use of by-products of spent uranium once the product is sold.

In addition, a reactor cannot be dismantled, even when the supply of uranium is depleted, because of the high degree of radiation. Successful neutralization of machinery and waste materials cannot be guaranteed when the half-lives of several radioactive by-products are thousands of years. We would thus be helping to create huge hazardous monuments to our desire for wealth.

The immediate scenario pits a few farmers against a government agency over options to buy land along the South Saskatchewan River. The farmers are in a dilemma along with the surrounding communities. But the government is directly involved in the decision-making process in this instance. A decision without consideration of the issues in their full scope would be disregarding humanity's initial command to have responsible dominion over the earth.

There is a final irony to this story. The land in question is nearly all owned by Mennonites. A nuclear processing plant should provide somewhat of a contradiction in the Anabaptist tradition.

Kansas church adopts energy statement

statement on "The responsible use of nergy" has been adopted by the Bethel ollege Mennonite Church, North Newon, Kansas, with the suggestion that it e introduced for action at the next trinnial conference of the General Conerence.

The statement was approved at a ongregational meeting in April after s presentation by a task force representig persons in business, education, thelogy, agriculture, manufacturing, and ie home.

The eight-page statement discusses ie need for reordering priorities on nergy consumption and outlines more ian fifty ways to conserve energy in lorth American homes and farms.

"It is imperative that we reevaluate ur needs and modify our life-styles if we are to relate responsibly to our brothers in a world of limited resources," says the statement. It offers suggestions for getting optimum gas mileage on automobiles, suggests walking or riding a bicycle more often, lists ways of cutting home heating costs, asks consideration of solar heating on new construction, makes suggestions for home appliance use, asks for purchases of equipment on the basis of initial cost *and* operating cost, and suggests use of natural biological processes and materials in farming along with minimum tillage.

The statement recognizes that restructuring of life-styles is not just a matter of personal decision, but also depends upon decisions made by society. The statement asks persons to work for government support of mass transportation, changes in electricity rates so that large consumers pay more per unit, energy education in public schools, and encouragement of load leveling in industry and businesses.

Renewable energy resources, such as the sun, wind, and water, are encouraged for development in the immediate future.

The next General Conference triennial sessions are scheduled for July 28 to August 3, 1977, in Bluffton, Ohio. The latest General Conference statement on energy, particularly nuclear power, was adopted in 1959. It asked for a permanent ban on nuclear bomb tests and on the stockpiling of atomic weapons, but urged "the peaceful uses of atomic energy for the benefit of all peoples of the world."

Traditional medicine in Vietnam

Murray and Linda Hiebert

A pungent, soothing odor of plants and herbs drying under the sun in huge bamboo baskets permeates the air outside the Institute of Traditional Medicine in Hanoi. On old wooden chopping blocks and in well-worn stone pendulum grinders, pharmaceutical workers pulverize leaves, roots, and twigs into medicinal powders and pastes. Other workers produce pills and alcohols in modern stainless steel mixers and copper distillers.

Patients come and go carrying assorted packages and bottles of teas, balms, and syrups. In 1975 nearly 9,000 people received treatment at the institute for a variety of diseases including dysentery, asthma, ulcers, rheumatism, and eye infections.

Archaeologists trace the origins of Vietnamese using plants for curing disease and maintaining health back some 4,000 years to the "Red River civilization." With the arrival of the French in the nineteenth century, however, Vietnamese medicine was virtually wiped out and replaced with the use of western drugs. But after independence in 1954, the Vietnamese Government began to stress the use of both western and eastern medicines.

"We combine modern and traditional treatment to strengthen the possibility of resisting disease," Dr. Hoang Bac Chau, director of the institute in Hanoi, explained. "We are trying to build a medical system which is not only scientific, but national and popular."

While western medicine tends to focus on attacking organisms causing disease, Vietnamese traditional medicine operates on the philosophy that if a body is strengthened, it will naturally resist illness.

Alongside western-style immunization campaigns, the Ministry of Public Health also popularizes self-exercise methods for maintaining body equilibrium in combating epidemics.

Although similar in some ways to the traditional medicine practiced in China, the Vietnamese over the centuries have developed their own herbal remedies and techniques of acupuncture, massage, and "bloodletting." At the institute in Hanoi we watched a lively seven-year-old girl giggling and wincing in mock pain while receiving acupuncture treatment. A month before she had been paralyzed on her right side after a bout with meningitis.

Her deaf twelve-year-old roommate was gradually beginning to distinguish loud sounds after several weeks of acupuncture therapy. Down the hall an embarrassed teenager was in the midst of "spinal nerve massage" for bed-wetting. The night after her fourth treatment she hadn't wet her bed for the first time in her life. In another room several older patients were receiving "bloodletting treatment" with needles and pinching to relieve headaches and insomnia.

Through the centuries, traditional Vietnamese medicine was based primarily on the experience and practice of the peasants in the countryside, Dr. Chau explained. But since the founding of the Institute of Traditional Medicine in 1957, a concerted effort has been made to combine popular experience with modern science. Research was begun on the chemical composition of medical plants and the physical effects they cause when taken into the body.

The institute has scoured the countryside for ancient documents and biographical data of early practitioners of traditional health care. Recently the institute published the biography and nearly 3,000 herbal prescriptions of Lan Ong, the eighteenth-century father of modern Vietnamese medicine.

During the 1960s the institute in Hanoi began cataloging plants and materials used in popular medical recipes and establishing their pharmaceutical properties and geographical locations. Although today over 1,000 medicinal plants grow in Vietnam's fertile soil and monsoon climate, Dr. Chau pointed out that only about thirty-five plants are needed for treating the most common illnesses. In the past decade the institute has experimented with plants from other countries and also pursued the possibility of exporting Vietnamese traditional medicines. But during the American bombing, the director told us, research and experimentation were severely disrupted and their records often destroyed.

Today the northern part of Vietnam has fifteen provincial hospitals, 3,372 village clinics, and more than 10,000 doctors, pharmacists, and medical workers specializing in traditional health care. Additionally, most of the more than 6,000 western-style hospitals and clinics have a department of traditional medicine which grows and produces its own herbal drugs. Nearly all families in the countryside also devote a plot of land to cultivating perhaps a dozen medicinal plants.

During the war in the South, western-trained doctors for the most part abandoned traditional treatment. Instead, drugs and techniques were imported from the United States and France. Sick people, however, still often sought both western and traditional medical care just to be certain. Now with the return of peace, traditional health care is again being developed to supplement the limited western drugs available and to save precious foreign exchange.

During the past year most urban hospitals and rural clinics in the South have begun growing, producing, and using plant medicines. At a drug center in Saigon, acupuncture treatment is used to relieve the withdrawal symptoms and anxiety of more than 100,000 addicts left by the war.

Today the 800-bed, American-built Danang City Hospital has a department of traditional medicine alongside three departments specializing in western treatment. On the site of the hospital's former garbage dump, the new director of the hospital proudly showed us a well-kept herb and flower garden.

Herbs dry in the sun at the Institute of Traditional Medicine in Hanoi.

War tax decision postponed

fter almost three hours of discussion y the General Board of the General onference, a decision is still pending on hether the conference should honor an mployee's request that the portion of er income taxes that goes for war not e taken out of her pay.

The board had set aside two hours t the end of its midyear meeting August 9-20 in Washington, Illinois, to consider ne issue of war tax withholding. Marlin Miller of Goshen Biblical Seminary had een invited to give biblical input, and ivision of Administration members Ioward Baumgartner and Elvin Souder, oth attorneys, to give legal recommendaons.

The issue was whether the General onference business office should violate U.S. law by refusing to take from an mployee's paycheck the portion (almost alf) of her federal income taxes which ould go for military purposes. Such ction would allow the employee to reuse to pay such taxes and would make er personally liable for nonpayment of ax.

The law at present requires employers o withhold income and Social Security axes from employees' salaries—except n the case of ordained employees, who may legally consider themselves selfmployed and are thus personally responible for making, or not making, quarterly ax payments. A number of ordained mployees at the General Conference ffices are already refusing war taxes n this manner.

Nonordained employees have no way f refusing war taxes except by falsifyng their tax returns or the number of xemptions they claim.

The General Board did not vote on a ormal motion on the war tax matter, ut straw poll showed a slight majority n favor of allowing all employees the ight to refuse war taxes, in spite of the ossible consequences to the conference r its officers for breaking the law. But ne board was not willing to act officially ntil it reached greater consensus.

"We are facing an issue of our own ntegrity as a people and as a church," aid board member Peter Ediger of Arada, Colorado. "It is a situation not nlike that of our grandfathers in World Var I. Because some of them had the ourage to say no, laws were enacted to ermit conscientious objection to milary service. And it is an evangelism ssue. Our world desperately needs the ood news that there is an alternative to violence and war. We can do this with the kind of integrity that perhaps no other corporate group in our world can."

Some like Irene Dunn of Normal, Illinois, were not ready to decide personally about payment of war taxes, but wanted to allow General Conference employees freedom of conscience concerning war taxes.

Others wanted to postpone the issue. "It's my feeling we should take a recommendation to the triennial conference," said board president Elmer Neufeld of Bluffton, Ohio.

In the end the decision was postponed—probably until the February board session.

Marlin Miller, himself a tax refuser for seven years, told the board that the legality of refusing war taxes was not the highest morality. "If we are clear on the moral principles, we will find a way to deal with the legal matters," he said.

His biblical study focused on Mark 12:13-17 (in which Jesus tells those who are trying to trick him," Render to Caesar the things that are Caesar's, and to God the things that are God's") and Romans 13.

There is no unambiguous word in the New Testament on whether the Christian should pay all taxes he said. But likewise, there is no clear statement in the New Testament on not going to military service. "Taxes are due to the governing authorities, but there is still a need for moral discrimination," Mr. Miller said.

Howard Baumgartner told the board that, if it decided to allow an employee not to pay her war taxes, it might want to test the constitutionality of the withholding law in the U.S. courts. An earlier similar case from the American Friends Service Committee had been thrown out on technical grounds without testing the tax law itself.

In other action, the board:

—adopted a two-budget system, beginning in 1977. This would allow projected income to be larger or smaller than expenditures. Such a system in 1976 would have meant a more convenient way of spending 1975 bank surpluses.

—set a budget of $19,500 for the General Conference triennial sessions in 1977 in Bluffton. A large portion of this will come from registration fees.

—approved deposits in the American Indian National Bank of Washington, D.C. The conference already has deposits in another minority-owned bank in Chicago.

—set a new schedule for Council of Commissions in 1977 running from Friday, February 4, to Wednesday, February 9. This will make it easier for lay persons to attend.

—briefly discussed the Sioux Falls meeting last spring between General Conference and Canadian Conference staffs. Still unsettled is the question of how the General Conference relates to the provincial conferences. "I don't know of any setting where the provinces have had a chance to say how they want to relate to the General Conference," said Abe Neufeld of Steinbach, Manitoba. He was formerly conference minister for Alberta and Saskatchewan.

Central office remodeling OK'd

A major remodeling program for the General Conference central offices in Newton, Kansas, projected to cost about $288,000, has been approved by the conference's General Board. The remodeling would start this fall.

Much of the cost would go for construction of new offices in the building immediately south of the present offices, which was recently given to the conference.

The remodeling would relieve present crowded conditions, allow expansion of the bookstore, and give Faith and Life Press storage space for the new Foundation Series curriculum materials.

Funds for the remodeling will be borrowed internally from the conference's trust funds and repaid over a fifteen-year period. The commissions will pay for the remodeling (at $20,000 a year) according to the number of square feet of space they use. They will make up the amount of interest the Division of Administration would have received on its trust funds (about $20,000 the first year) according to their share of the conference budget.

REACH OUT
BE A FRIEND

Parochial education gets new emphasis

The religious education program at the seminary and parochial education on the secondary-Bible school level received major attention at the midyear meeting of the Commission on Education (COE) of the General Conference Mennonite Church.

The commission members and members of its four departments met July 29 to August 1 in Newton, Kansas.

A portion of the agenda was given to discussions with Ross Bender, dean of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, on the future of the master of religious education degree at the seminaries. The commission supported the seminary's proposal to drop the MRE degree and, instead, to integrate Christian education concerns into the master of divinity program. However, additional shorter programs in Christian education for lay persons were suggested.

The commission also put on its agenda for the February annual meeting a discussion of parochial education. It will invite administrators of Mennonite secondary schools and Bible schools to the 1977 Council of Commissions so that the commission can listen to them and give them opportunity to listen to each other. In recent years the commission has given little attention to parochial schools.

In other action, the commission:

—decided to become a member of an interdenominational (primarily Mennonite) clearinghouse on Christian education. The group would meet occasionally to share current and future plans in Christian education. The group would be analogous to the Home Ministries Council and the Council of Mission Board Secretaries.

—restructured the Department of Publishing and Finance into the Department of Faith and Life Press. The restructuring would give the Faith and Life Press manager clearer lines of responsibility with regard to the bookstore managers.

—reported several publishing ventures in progress: a study guide on stereotyped roles of men, a resource book for Christian camps, a set of biographies of Mennonite women, a revision of the catechism book *This we believe* and preparation of a leaders' workbook to accompany it, a series of pamphlets on poverty and affluence, an intergenerational study guide by Frank Ward, and another quarter in the ninth- and tenth-grade curriculum (on Amos and Jonah for the March-May 1977 quarter).

Thirty study Greek

Thirty students enrolled in the six-week Elementary Greek course this summer at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana. For some of the students, the course qualified them to enter the advanced seminary Greek courses in September. Others are completing requirements both for college graduation and for seminary entrance. Above, Gertrude Roten, professor of New Testament Greek, stands in front of the class.

Personnel policy amended

A new policy opening some information in the personnel files to applicants has been agreed upon by two commissions of the General Conference.

The policy would allow applicants to see a composite summary of information on the reference forms written about them. Normally, three to five persons are asked to write references for an applicant.

The personnel offices of the Commission on Home Ministries (CHM) and the Commission on Overseas Mission (COM) have agreed that, from September 1 on, personnel reference forms will include the following information at the top:

"To help build honest, open relationships, we encourage you to share the content of this reference or letter with the applicant. Upon request by the applicant, a composite summary of all references (without revealing your name) will be available to that person."

The personnel offices stressed that the new policy does not affect any references previously collected or those collected by another agency, such as Mennonite Central Committee. Nor will the files be open to anyone but the applicant and the programs to which he or she is applying.

The new CHM-COM policy is similar to a policy already being used by the ministerial leadership services office.

The applicants will not be able to see the reference forms themselves, but will be given, on request, a composite summary of the information in all the reference forms without the names of the reference writers.

Discussion of a new policy was initiated by the Mennonite Voluntary Service reference council last December after several volunteers had requested to see their files. In February the Commission on Home Ministries had approved a policy opening the entire file to the applicant upon request.

However, in response to the desire for a uniform personnel policy for the General Conference offices, CHM staff, overseas mission personnel staff, and ministerial leadership staff began several months of dialog on adopting a common policy.

The new policy, which has been adopted by both CHM and COM, will be evaluated before February 1978.

One of the reasons for the new policy is to give applicants the opportunity to know how they have been evaluated and to challenge any information they feel is false or outdated.

The policy is also intended to encourage reference writers to share their evaluations personally and openly with the applicant.

Some commission members and staff had been reluctant to adopt the original proposal, in which the applicant would have been able to see the references themselves. They feared that, in such case, writers of references would not give candid, clear information and that reading such reference forms might be more harmful than helpful to the applicant.

Brethren in Christ write to Rhodesia

letter of support for majority rule in odesia has been sent to Bishop P. M. malo of the Brethren in Christ Church Rhodesia by the Brethren in Christ ard for Missions in North America.

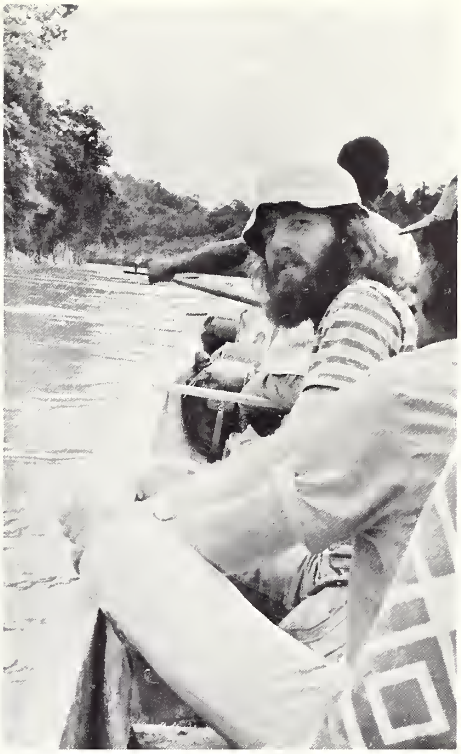
The letter was prompted by the tense litical situation in which some black fricans are challenging white minority le in Rhodesia.

J. Wilmer Heisey, executive secretary the Brethren in Christ Board for Mis- ons, wrote, "We believe that God is no specter of persons and that all men are eated equal in his sight. Justice and uality for all and oppression of none e the God-given birthright of all men. e are supportive of your aspirations r majority rule in Rhodesia. . . . We affirm that nonviolence is Christ's andard for all our actions in any cri- s. . . .

"We are aware that it is very difficult r you, the Brethren in Christ Church in Rhodesia, to express your concerns and opposition to such policies as violate Christian principles of freedom and equality for all."

An accompanying editorial in *Evangelical visitor,* the Brethren in Christ periodical, commented on the denomination's traditional stance of noninvolvement in the political processes and a nonpolitical stance for expatriate missionaries. "This position, however, has become increasingly problematic, since a position of nonparticipation is widely understood to be an endorsement of the status quo."

The letter, based on an earlier statement prepared by the Board for Missions in 1970, reaffirms the North American church's position "that continuing missionary presence and the safeguarding of property rights are secondary to the welfare of Christian brothers and sisters in Rhodesia."



Rice project begun

Volunteer Tim Stucky looks back as he travels down the San Juan River toward Bebedo, Colombia. In that town of 2,500 inhabitants, the Mennonite Colombian Foundation for Development (MENCOLDES) started its first development program—a rice-processing project. In June, MENCOLDES executive director Luis Correa and three volunteers—Tim Stucky, Gerardo Plata, and Antonio Buitrago—spent fifteen days working on building the town's first bathroom and a building to house the rice huller. "The Mennonite Brethren Church people in Bebedo have taken the initiative to form a cooperative and, even though it is not yet legally recognized by the government, they are already developing projects which will benefit the whole region," said Jose Maria Rios, an agronomy engineer who accompanied the MENCOLDES group. "It was a great event for the town when the motorboat arrived with the machinery," said Mr. Correa. "At that moment the saying of the people 'The rice project must be real because the evangelicals do not lie' became true." MENCOLDES is the joint social services, relief, and development ministry of the General Conference and Mennonite Brethren churches of Colombia. Contributions from Colombian Mennonite congregations are supplemented by MCC and Mennonite Economic Development Associates.

Soviet churches ask for new laws

wenty-eight Soviet Christians from six nominations have put their signatures ıder a fifteen-page appeal to the Presid- m of the Supreme Soviet in the USSR, cording to the Keston News Service London. The letter contends that scrimination against Christians is mly embedded in Soviet law. The sic necessity, say the writers, is for thorough revision of the law on religion.

The precedent-setting letter is the st to come from such an ecumenical oup, representing Pentecostal, Advent- t, Baptist, "Church of Christ," Roman atholic, and Russian Orthodox Chris- ans.

The peaceful coexistence of differ- g ideologies has become a prerequisite r human survival, say the writers. ut in the Soviet Union, this truth has t yet penetrated.

"It seems that we are dealing here with ideological atavism, whereby out- ted concepts of militant atheism con- ue to motivate actions which not only not benefit anybody, but are actually rmful from the point of view of the al life-interests of all sections of the pulation. Must all these interests and e future of our country really be sac- ficed to a specter from the past?" asks e letter.

Among the signers of the letter are or Shafarevich, mathematician and ominent member of the human rights ovement, who for the first time has aced his signature on a Christian document; Dmitri Dudko and Sergi Zheludkov, Orthodox priests, along with seven other Orthodox signatories; Reform Baptists Boris Zdorovets (recently released from labor camp) and Alexei Prokofiev; and eight Lithuanian Catholics.

The letter, dated June 20, may have been written for a World Council of Churches Central Committee meeting, beginning August 10, which was to discuss religious liberty in countries that signed the Helsinki Declaration.

An earlier letter from two Orthodox Christians, Gleb Yakunin and Lev Regelson, had been addressed to Philip Potter, general secretary of the WCC, as one of the documents for the WCC meeting.

Canadian Parliament scraps death penalty

Canada's Parliament voted by a narrow margin this summer to abolish the death penalty. Members of Parliament were permitted a free vote on the bill which finally ended capital punishment after about a dozen years of a partial ban on hanging. Murderers of police persons and prison guards were previously guilty of a capital crime, but the federal cabinet commuted all these sentences to life imprisonment, sometimes waiting until the last minute to do so. No one has been executed in Canada since 1962. Eleven men were facing the hangman's noose when the bill to abolish the death penalty was approved.

Words & deeds

Church work among Oriental ethnic groups in Chicago is being explored by Chicago Area Mennonites, an interdenominational coalition of congregations, and the General Conference's Commission on Home Ministries. The Chicago area has 50,000 Pakistanis and large numbers of people of Indian, Korean, and Chinese background. The General Conference Mennonite Church and the Mennonite Church are considering a consultation on ministry to Orientals in September.

In the news in Denver were thirty central Kansas Mennonites who spent a week working on seven house-remodeling projects for Brothers Redevelopment, Inc. Their work, through Mennonite Disaster Service, included everything from cleaning a house to new construction. Manuel Martinez, director of Brothers Redevelopment, told the *Denver post* that the Mennonites "are the best volunteers anyone can have. They're ahead of schedule on many of the projects. They really work."

Emi Matsui of Hiroshima, Japan, spent about two weeks in the Newton, Kansas, area, hosted by the Bethel College Church. She is one of five persons from Japan who visited the United States for five weeks this summer as part of the Youth Peace Seminar sponsored by the World Friendship Center in Hiroshima and its American Committee.

The five-minute daily "Heart to heart" radio program for women will be continued, but the fifteen-minute weekly program will be dropped, effective the week of September 19, according to a recent decision by the directors of Mennonite Broadcasts, Harrisonburg, Virginia. The directors also decided to develop new materials for women under forty who listen to radio Monday through Friday.

"*It was like waking up* riding on the back seat of a car bouncing down a bumpy road . . . or like hitting a streak of turbulence in an aircraft in a storm," said Robert Kreider, professor at Bethel College, North Newton, Kansas. Mr. Kreider, on a three-week trip to the People's Republic of China, was in a Peking hotel during the July 25 earthquake. As he made his way down six flights of stairs to evacuate the building, he saw fallen plaster and cracks in the supporting walls. "We found our way out to the street where hotel guests stood around sleepily, comparing experiences. Not until eight hours later did we learn that an earthquake registered as 8.2 on the Richter scale had struck with the epicenter ninety miles to the southeast," he continued. Peking had been scheduled as a 6½-day final stop on a tour of China sponsored for a group of twenty-four educators by the *Guardian*, a New York independent weekly newspaper. However, in less than twenty-four hours the tour group was evacuated from the capital city to spend its last five days in China in the city of Shanghai.

More than one hundred persons attended the dedication of a new sanctuary and parsonage for the Mu-Cha Mennonite Church in June in Taipei, Taiwan. The Mu-Cha Church, the sixth Mennonite congregation in the city, was established in October 1975 in a new suburban housing development.

The Paraguayan Mennonite colonies—Fernheim, Menno, Neuland, Friesland, and Volendam—are ready to begin building a common teachers' college in Filadelfia. The West German Government has contributed to its construction, and the school will have German as well as Paraguayan Government recognition.

With the help of MCC's U.S. Ministries, Mennonite Urban Ministry in Denver is sponsoring a summer lunch program for low-income children on the city's Westside. This is the fourth year Mennonite Urban Ministry has sponsored the program, which is serving lunches to between 500 and 700 persons each day who for the summer months will not have the balanced lunch which they get at school during the winter.

Twenty-seven people—the smallest group since the program's inception—served in four locations in the United States this summer in long-term assistance for disaster victims. Mennonite Disaster Service Youth Squad projects worked in areas affected by natural disasters dating back as far as March 1975. Diminished needs as well as fewer available people were responsible for the reduced size of the group.

A right-to-food resolution is now before the U.S. Congress and has been approved by a subcommittee in the House of Representatives. The resolution, which would have Congress acknowledge the right of every person to a nutritionally adequate diet, has been the focus of a major drive by religious groups since last September, when it was introduced in both houses of Congress at the request of Bread for the World, a Christian citizens' organization.

An initial exploratory visit to church leaders in the Transkei, scheduled to become Africa's newest nation on October 26, was made by Donavon Nissly, MCC director in neighboring Swaziland. The Transkei is currently a "homeland," a tribally based African national unit in the southeast part of the country of South Africa. The new nation will not be recognized by international organizations such as the United Nations, since such recognition would imply approval of South Africa's apartheid policy. Some international religious agencies are hesitant to aid the Transkei for the same reason.

The South Seattle (Washington) Mennonite Church has sent a telegram to President Park Chung Hee of South Korea asking for stopping of the trial of Kim Chi Ha and restoration of his civil rights. Mr. Kim is a South Korean poet imprisoned because he has been critical of the government. Jim Satterwhite, the Seattle congregation's peace representative and a participant in the Seattle Religious Peace Action Coalition (SERPAC), said the Kim case is the immediate focus of SERPAC attention, but the concern of the religious coalition extends to the human rights of all in South Korea, freedom of expression, and the suppression of the church. Mr. Satterwhite, who lived as a missionary child in the Far East, also expressed concern about American policy toward South Korea which keeps President Park in power and allows repression of human rights to continue. Mr. Kim is one of twenty-eight persons arrested after a statement asking for the restoration of political freedom was read March 1 in the Catholic cathedral in Seoul.

Nine informational meetings on the Foundation Series curriculum are being planned for March 1977 by the four denominations involved in the production of the new Christian education project for age three through grade eight. Plans are to have one representative for each cluster of five congregations. That person would be a continuing link to help teachers and Sunday school superintendents use the material. Two hundred sixty such representatives will be named, seventy of them from the General Conference.

MWC restructures, plans for 1978 meeting

Planning for the 1978 Mennonite World Conference Assembly to be held in Wichita, Kansas, occupied a large portion of the MWC presidium meeting July 27-29 in Semarang, Indonesia. In addition to the Century II Convention Center in downtown Wichita, the new 12,500-seat Kansas Coliseum now under construction has been reserved for Saturday and Sunday mass meetings of the assembly, scheduled for July 25-30, 1978.

The presidium reaffirmed its commitment to do as much as possible to recognize and serve the international and intercultural character of the Mennonite World Conference. An international songbook will be compiled with selections from each continent and from as many languages and countries as possible. It was also agreed that provision be made for a non-European language to be added to the four European languages already planned to be used in simultaneous translation of the general sessions.

More deliberate plans are being made to bring together the varying forms of artistic, dramatic, and musical expression from the different parts of the worldwide Mennonite community. Some people felt that, as at the last assembly in Curitiba, the major artistic expression was the drama by Merle Good, so at the upcoming assembly in the United States a major effort should be expended to bring a major artistic presentation from the third world.

During the 1978 assembly there will be only one major address each day. All registrants will be preassigned to 100 groups of forty or fifty persons each for Bible study, using specially prepared workbooks keyed to the theme of the day. Working groups will also meet each day to discuss the major morning presentation. Special interest groups will also be part of the program. Maximum time and opportunity will be given to testimonies from various parts of the world and for spontaneous fellowship, worship, prayer, celebration, and sharing.

In addition, the presidium, meeting for the first time ever in Asia, adopted a new constitution which provides that about one-fourth of the delegate membership of the new general council (which replaces the nineteen-member presidium) will come from Asia. Two-thirds will come from outside Europe and North America.

Under the old constitution, less than one-eighth came from Asia and about 30 percent from all of Asia, Africa, and Latin America.

MWC will invite three Russian Mennonite church bodies to send delegates to the next assembly of the Mennonite World Conference. Ethiopian MWC president, Million Belete, will write letters of invitation to two officially registered Mennonite groups in Russia—the "Church" Mennonites and the Mennonite Brethren—as well as to the All Union Council of Evangelical Christian-Baptists, which has a significant number of members who maintain a Mennonite identity.

The presidium acted to produce a comprehensive Mennonite World Handbook. In addition to a directory section based on the present Mennonite World Directory, the handbook will include a three-page descriptive article about each of seventy-five organized conferences throughout the world. It will contain a series of short essays on expansion by migration and expansion by mission, plus seven regional overviews. A statistical section and maps will also be included in the 330-page publication. MWC will provide subsidies for the translation and reproduction of the handbook in other languages.

The presidium recognized that a number of its member conferences like the two in Indonesia, the Evangelical Church of Java and the Muria Christian Churches of Indonesia, do not use the term *Mennonite* in their names. So the newly adopted constitution refers to its member conferences as "Mennonite, Brethren in Christ, and related bodies."

Since the time when he was the first representative of the Mennonite churches of the third world to take part in the Mennonite World Conference (1952), S. Djojodihardjo often dreamed and sometimes asked that the presidium of the MWC might meet in Indonesia among the churches there. So it was with great joy and pleasure that after twenty-five years he and the Indonesian churches welcomed the last ever presidium meeting to Indonesia. This great joy and deep appreciation was poignantly expressed when at the closing of the working session the two Indonesian conferences presented each member of the presidium with delicately carved wooden plates bearing the new logo of the Mennonite World Conference. The plates with stands of a tropical fruit wood were hand carved in the coastal town of Jepara, one of the strong centers of both of the conferences. *Lawrence Yoder, Pati, Indonesia*

A Meetinghouse *news article*

MDS terminates northern Ontario services

The short-term services of some fifty Mennonite Disaster Service volunteers may have longer-lasting effects in the isolated northern Ontario community of Kashechewan, near James Bay.

Last April 25, the community of about 600 people suffered extensive property damage as ice breakup began and the Albany River flowed over its twenty-foot banks. The residents were evacuated by police helicopter the next day. Two weeks later they returned to face a massive cleanup and repair job, involving about sixty buildings.

MDS volunteers, most of them from Ontario, flew out to the community about seven at a time for periods of two or three weeks to help repair forty homes and to build nineteen new ones. The services were free; the Indian Affairs Branch paid transportation costs.

Now, the MDS involvement is winding up. The local community felt it had the resources to complete the remaining work.

Said Ray Schlegel, director of the MCC (Ontario) office which was responsible for recruiting and dispatching the volunteers: "The big contribution our men made was to be an example of how a tradesman or carpenter goes about his job. . . . Some of the local people have developed quite an expertise in building houses."

Unfortunately, the new skills will not be tested in the near future because the community has few new construction requirements.

The original houses were built for the native community by Indian Affairs. Local residents make an uncertain living by hunting geese; social assistance is a major source of income.

The first volunteers from southern Ontario arrived in mid-May when the residents were beginning to return to the village. Levi Byer, who was in the second group, was later invited by Indian Affairs to coordinate cleanup for the rest of the summer.

Volunteers from southern Ontario were supplemented by MDS workers from New York State.

The natives of Kashechewan learned a new skill. But what did the MDS volunteers learn? Among other things, they learned that services given voluntarily and perhaps at cost to an individual were welcome in the native community. The natives take a dim view of outsiders coming into the community and earning a big salary in work on their behalf.

Eugene Giesbrecht, MCC (Manitoba) material aid worker, demonstrates his soap cutter. In the background are the barrels he uses to ship soap overseas.

Even the soap containers are useful at MCC

Eugene Giesbrecht, volunteer in the material aid warehouse of MCC (Manitoba), was bothered by reports that large quantities of the cardboard boxes containing MCC soap could not be used in receiving countries. So he found a container that was useful.

After a chat with a friend working in a dairy plant, he brought home several dozen large metal pails with airtight metal lids. He could have as many as he could use for 10 cents apiece.

But packing the square-cut pieces of soap in the round pails resulted in a great waste of space. Eugene then made a mold to fit the metal containers. Using a plastic pail of the same size, he fills in the narrow lower portion with styrofoam, packs in a piece of three-ply wood to hold it down, and pours in the soap mixture. When the soap is dry it is cut into slabs about four inches thick. It packs firmly into the containers with absolutely no waste.

Eugene says the metal pails are much appreciated overseas. One of the common uses is as a receptacle for water. And of course MCC workers can never make enough soap for the demand.

In 1975 MCC (Manitoba) prepared 23,829 pounds of soap for shipment overseas. Most of it was made by women's groups in the Mennonite churches participating in MCC.

Record

Ministers

Egon Enns has become pastor of the Homewood (Man.) Church. He was previously administrator of the Menno Home, Clearbrook, B.C.

John Kroeker is serving half time as pastor of the College Park Fellowship, Saskatoon, Sask., while continuing half time with the Church and Family Growth Center.

Harold C. Miller has been serving as summer student pastor at the Eden Church, Moundridge, Kans.

Calendar

Sept. 26—Reunion for former MCC workers in Manitoba, Camp Assiniboia; contact Peter Penner, MCC (Manitoba), 101-1483 Pembina Highway, Winnipeg, Man. R3T 2C7

Central

Sept. 15—Maria Ann Hirschmann, author of *Hansi*, guest speaker; First Church, Berne, Ind.

Pacific

Sept. 1—Seminar on "Separation of church and state" sponsored by Seattle Religious Peace Action Coalition, Seattle, Wash.; speaker, Emmet Eklund, professor of religion at Pacific Lutheran University in Tacoma

Western

Sept. 13—Minister's Day, Camp Mennoscah

Oct. 8, 10, 11—Menno Simons Lectures, Bethel College, North Newton, Kans.; theme, "Mennonite identity and aesthetics"; speaker, John L. Ruth

Workers

Palmer Becker, executive secretary of the Commission on Home Ministries, will take a half-time leave of absence from Sept. 1 to Feb. 1. He will be enrolled in the intern program of Growth Associates at Prairie View, Newton, Kans., and will participate in several other short training workshops.

Part-time faculty members at Bethel College, North Newton, Kans., during the coming year will include *James Bestgen*, abnormal psychology; *Marilyn Epp*, music; *Daniel Hitchcock*, art history; *Phyllis Neufeld*, private voice lessons; *Ronald Rich*, quantitative chemistry; and *John C. Yoder*, U.S. Government.

LaDeen Goering Frey, Bethel College Church, North Newton, Kans., has been hired as copy editor and proofreader for

Guth

L. Jantzen

T. Jantzen

E. McKay

J. McKay

E. Miller

T. Miller

Faith and Life Press, the publishing arm of the General Conference.

Alvin and Ruby Friesen, Immanuel Church, Beaverdale, Sask., have returned to Meadow Lake, Sask., where Alvin, a physician, is practicing medicine. The Friesens have terminated their assignment under the General Conference's Commission on Overseas Mission at Mennonite Christian Hospital in Hwalien, Taiwan. Alvin began work with the General Conference in Taiwan in 1957. Ruby, a registered nurse, is a native of Taiwan and has served under COM since 1965.

Janet Guth, Calvary Church, Washington, Ill., has begun a two-year term with MCC in Scarborough, Ont., serving as secretary-receptionist at the Warden Woods Community Center.

Lubin and Tillie Jantzen, Newton, Kans., will return to India as missionaries under the General Conference's Commission on Overseas Mission. The Jantzens received word in early August that the Indian Government had approved their visas so they could begin work Nov. 1 at Union Biblical Seminary in Yavatmal (Yeotmal), India. Lubin will join the seminary faculty to assist in the business administration of the school. Tillie will work in a supportive role in the seminary community, perhaps helping in the English school. The Jantzens earlier served in India in 1947-68 in Madhya Pradesh, where the General Conference-related churches are. Lubin was COM overseas personnel secretary in Newton, Kans., from 1969 to 1974. Since that time they have been awaiting assignment and visas. Until the end of August, Lubin was serving as pastor at the Emmaus Church, Whitewater, Kans. Tillie works at Faith and Life Bookstore in Newton. The General Conference is one of twenty-four church groups which sponsor the Yavatmal seminary.

Elijah and Jeanette McKay, Bethel Church, Winnipeg, have begun a two-year term of service in community development in the community of Sachigo Lake in northern Ontario. Elijah is a native of Sachigo Lake, and Jeanette is a native of Steinbach, Man.

Edward and Twila Miller, Akron (Pa.) Church, have begun a three-year term of service with MCC at Butwal, Nepal. Ed will serve as business manager for the Development and Consulting Service of the United Mission to Nepal, and Twila plans to teach English. Both are graduates of Goshen College, and Ed has a law degree from Temple University.

Philip D. Sprunger, a native of Berne, Ind., has been named director of admissions at Bluffton (Ohio) College, effective Aug. 1. He has been employed as a guidance counselor from the Norwalk, Ohio, schools since 1973.

Ted Stuckey, Newton, Kans., will be a part-time instructor at Bethel College this fall teaching the course in tax accounting. Mr. Stuckey is business manager and treasurer for the General Conference Mennonite Church, a position he assumed in January 1976.

Doctor wanted

Mennonite Christian Hospital in Taiwan needs someone trained and experienced in internal medicine and capable of conducting a training program. Term of service is one to two years, beginning in spring or summer of 1977.

Please write or call:
Overseas Personnel Secretary
Box 347, Newton, Kansas 67114
(316) 283-5100

"Does poor always have to be a life sentence?"

If...

Compassionate poetry written by Don Bakely, a man who gained his understanding through a quarter of a century of ministry to the poor.

Sensitive photography by Terry Evans... pictures of strong people she respects.

A vivid portrait of another America... the dreams, the hopes, the hurts of the poor.

100 pages, illustrated, hardback................$6.00

Faith and Life Bookstores
159 W. Main, Berne, IN 46711
Box 347, Newton, KS 67114

Fellowship Bookcenter
302 Kennedy
Winnipeg, Manitoba R3B 2M6

a big word with the poor

Donald C. Bakely

Photographs by Terry Evans

The excellence of love

Kiki Klassen

Love is revealed throughout the Bible: God's love for us, our love for him, love for others (including enemies), and love for oneself. According to 1 Corinthians 14:1, the greatest gift God offers us is love. Jesus told us that the most important commandments are love for God and love for others.

In Deuteronomy 6:4, the Bible says, "Hear, O Israel, the Lord is our God, one Lord, and you must love the Lord with all your heart, soul, and strength." Love so profound seems hard to come by in modern times. But was it easy to love God then? It appears that the people of the Old Testament were more in need than we are. Doesn't it seem as though it would be easier for us to love God because we have more to be thankful for? But now people have other gods to serve: money, clothes, houses, expensive "things." All these are becoming more important than our one God.

Some people are shrugging their shoulders saying, "I don't need him. What has he ever done for me? Everything I ever got, I got by hard work; he never helped." Others just keep saying, "Later, I'm busy." "Later" may be too late.

Loving God heart, soul, and strength isn't easy. I don't think loving anyone is easy. It should be easier to love God than anyone else because he has given us so much—Jesus, the Bible for understanding, prophets, and his infinite love. "For God so loved the world that he gave his only Son" (Jn. 3:16). Why do we find it so hard to love someone who has given us so much?

God is our Father. We are his children. Must we think up excuses for not loving him, our Creator? We tell lies, cheat, forget the Sabbath, and murder other human beings. Where is our love? Is there none left to give? Must we keep it all to ourselves, never daring to let it show?

It is better to show someone you love him by doing little things for him than to have your mouth constantly next to his ear telling him of your immense sacrificial love for him.

The Love Chapter (1 Cor. 13) teaches us what real love is. In the first three verses, Paul says without love, noble deeds are nothing. He continues in the next four verses by saying that love is patient, kind, not jealous or boastful, not rude or arrogant, not irritable or resentful, "bears all things, believes all things, hopes all things, endures all things." The last verses of 1 Corinthians 13 explain that love is never ending and greater than faith and hope. This is a complete description of love.

Daniel Berrigan wrote, "Wonder at the incapacity of love: the heart's stern pagan ethic, set against the discomfiting beggar, the undemanding poor." Love for other human beings is vanishing. The terrible need for being first and best is a greed that causes us to push others—people—out of the way. People simply do not treat people like people anymore.

Perhaps it is hard for people to love each other because we keep forgetting that everyone has faults. Some faults are big, ominous, dark blotches on our lives for the whole world to see, while others are hardly noticeable. To me, one of the worst faults, barely forgiveable, is ridiculing others. Mark Lindsey sings a song called "Arizona." Part of the song is, "All you can do is laugh at her. Doesn't anybody know how to pray?" Not loving other people is bad enough, but making fun of them is far worse. By making fun of someone, one is hurting his (or her) feelings and implying that he (or she) isn't worthy of love.

1 John 4:7-21 says, "Let us love one another, because love is from God. . . . God is love. . . . Though God has never been seen by any man, God himself dwells in us if we love one another; his love is brought to perfection within us. . . . There is no room for fear in love; perfect love banishes fear. . . . If he does not love the brother whom he has seen, it cannot be that he loves God whom he has not." John is telling us a lot in this quote and it is self-explanatory.

John also says in 1 John 3:18 that "love must not be a matter of words or talk; it must be genuine, and show itself in action." To me this means that you can talk about your great love for everyone until you are blue in the face, but if you are not genuinely concerned about your fellowman, and if you do not show, in action, that you do truly love him, then you are not really loving God or his people. It is better to show someone you love him by doing little things for him than to have your mouth constantly next to his ear telling him of your immense sacrificial love for him.

Peter wrote (1 Pet. 4:8), "Above all keep your love for one another at full strength, because love cancels innumerable sins." This quote gives those of us hope who are constantly feeling guilty over millions of little sins, but keep trying all the time to love each other.

It is interesting to notice how many people are having trouble with love for oneself. Quite a few people regard themselves too highly or place themselves first. This is a bad mistake because God is supposed to be No. 1 to those of us who call ourselves Christians and others No. 2, while we are obliged to place ourselves last. Philippians 2:3 says, "You must humbly reckon others better than yourselves." This is a good rule for the percentage of human beings who are constantly forgetting that they are not the hottest thing God ever created.

Quite the opposite of the people who get carried away with themselves are the people who belittle themselves. These people are equally irritating if they complain. Even if they don't complain, it doesn't seem that they are being of much help to God sitting around feeling sorry for themselves. They are usually too busy worrying about themselves to notice the other people around them. I guess this goes hand in hand with conceit because both kinds of people are giving more thought to themselves, without a backwards glance to the others in this world. It looks as though it's hard to keep yourself in proper perspective to the rest of the world.

In Ephesians we are told that women must love their husbands, husbands must love their parents, parents must love their children, and children must love their parents. And so it is that love begins with Christ, spreads within families, overflows to friends and enemies, and comes back to ourselves, "for it is in giving that we receive." I firmly believe that that statement is referring to love.

"Love in all sincerity" (Rom. 12:9). Perfect love is hard to achieve, but when any love you offer someone is sincere, it is not as difficult as it might be. I believe that love can be painful, but I believe that the beauty received from being able to give of yourself, brings far more joy than sadness.

Letters

Be vital and faithful

Dear Editor: I deeply appreciated the June 22 issue with its poignant articles and issues. The concern for a good nation—with liberty and justice—and for loyalty first to God is timely, and was well expressed.

I'm also glad for Bernie Wiebe's appointment as editor, and look forward to a continually vital and faithful magazine. *Eldon Epp, Swan Lake Christian Camp, Viborg, S.D. 57070* July 5

The tower of Olympia-Babel

Dear Editor: Once upon a time in Canada, here developed a fine nationalistic spirit. The two founding peoples of this big country had eventually learned to tolerate each other, and now they were ready to attempt a number of unifying projects 'lest our two languages be forever a barrier between us." The two peoples worked together.

They said, "Let us adopt a policy of bilingualism," and so they spent millions of dollars. As they moved on to new vistas of progress and exploration, they said to one another, "Come, let us build computers and satellites and airports." So they built computers and the Aniks and the Mirabels.

Encouraged by their efforts, they then said, "Come, let us host the Olympic Games. We will build a stadium with ts tower in the heavens. We will invite he athletes of the world. We will make a name for ourselves." (All the while hey talked only of "modest," "simple" games.)

Meanwhile in the ghettos of Montreal, housing for the poor was not built, taxes doubled, and sanitation systems were deferred.

The Lord noticed that something was going on in Montreal. It looked insignificant from where he stood, so he went down for a closer look. And the Lord said, "Behold, they are one people, united in their common causes, and this is only the beginning of their madness. There will be no limit to their glory-seeking. We will confuse their loyalties and disrupt their unity."

So the Lord threw them into confusion. The workers went on strike. Blackmail and graft and corruption were everywhere. Costs could not be controlled. There were boycotts and threats. National governments of the world states feuded over a handful of athletes from the East.

And so it was that the twenty-first Olympiad came to be known for its bankruptcy, its corruption, its politicking, and its glory-seeking, and no one remembered the Olympic ideal or the athletes for whom the games were held. And that ended the building of the empire of Olympia in Montreal. *Gary Harder, First Mennonite Church, Edmonton, Alta.* July 19

Executive director MCC (Manitoba)

MCC (Manitoba) invites applications or inquiries for the position of executive director to commence duties in 1977. Salary to be negotiated.

Please forward resume with application or inquiry to:

Peter Peters
Chairman, MCC (Manitoba)
196 Glenwood Crescent
Winnipeg R2L 1J9

Contents

The myth of the peaceful atom 493
News 497
Record 504
The excellence of love 506
Letters 507
Elegy 508

CONTRIBUTORS

David E. Ortman, a member of the General Conference's VS unit in Seattle, serves as a research associate with Friends of the Earth, 4512 University Way NE, Seattle, Wash. 98105. The VS unit's address is 615 17th Ave. East, Seattle, Wash. 98112.

James Robbins, an agriculture graduate, and Jacob Buhler, principal of the Martensville school, live in the area around Warman, Sask., where a nuclear plant is proposed. Mr. Buhler's address is 504 5th Ave. North, Saskatoon.

Murray and Linda Hiebert, MCC workers in Laos, were part of MCC's most recent delegation to Vietnam. Linda is a nurse.

Kiki Klassen, 59451 Route 4, CR 9-S, Elkhart, Ind. 46514, is a student at Goshen College. Her article on Christian love was written for a Bible literature class.

Duane Schrag's address is Box 55, Tripp, S.D. 57376.

CREDITS

496, RNS; 498, Murray and Linda Hiebert, MCC; 500, Dale Schumm, AMBS; 501, MCC; 504, Lydia Penner, MCC (Canada); 508, John Durbin Yoder, Cedar Rapids, Iowa 52402.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Elegy

Duane Schrag

Broken concrete and twisted steel jut into the sky.
Moonlike craters cradle debris.
Rusted cars hang precariously from a contorted bridge.

A gentle breeze wafts through leafless trees.
And a windmill creaks slowly, pumping water into an overflowing stave tank.

Armageddon! Where were you when we needed you?

Empty beer cans lie strewn in bare ditches,
A legacy of the motorist.
A channelized river carries silt endlessly,
A monument to the Army Corps of Engineers.

Sand-polished bones decorate the beaches.
Once they were covered with the festered flesh of radiation.
A final tribute to the last mighty orgasm.

Two hundred thousand horsemen have been denied!

A statue of David in its timeless dominion surveys a silent city.
The holes at prairie dog village are empty.
A cave oozes atomic waste.

FBI, KGB, triple A, and AA, now only letters of a lost alphabet.
Alpha. Omega.

Love. Hate. Hail Mary! *Sieg Heil!*
Words shattered by the explosion of a million aerosol cans.

O, the torment of a scorpion when he striketh a man.
They wished to die, but death eluded them.
A gargoyle grins mockingly.

Goetterdaemmerung, even you have been cheated.

A few hardy plants grow in a swamp.
Beetles feed on them.

ELKHART LIBRARY
ASSOCIATED MENNONITE BIBLICAL SEMINARIES

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:31 SEPTEMBER 7, 1976

Crushing the creative spirit:

Education and a place to stand

Loren J. Lind

"Give me a lever long enough, and a fulcrum strong enough, and single-handed I can move the world."

The one thing Archimedes left out—or maybe he took it for granted—was a place to stand. I would like to revise Archimedes just enough to say:

"Give me a lever long enough, and a fulcrum strong enough, and a place to stand, and I will move the world."

I don't think there is any question in our time that the lever is long enough. The lever is an extension of the human mind and muscles through science and technology. We've encircled the globe with the inventions of communication and power, so that today nothing that is dreamed about goes undone.

But we've not found ourselves a place to stand.

EDUCATION 1
the first of two issues on our learning institutions

The technologies we live in mesh so beautifully, they are so finely tooled, that any basic challenge poses the frightful risk of chaos. So we tend to stay in our places.

Our western society has become a gigantic mechanism that spins away like a gyroscope on a thread, all its parts essential to its balance and smooth performance.

Let a circuit collapse at Niagara Falls, and the whole Eastern Seaboard goes dark. Give the Arab nations a taste of autonomy, and the cars line up at our gas stations, the speed limits fall, the traffic death toll decreases, and the air clears over Los Angeles. Spread DDT over the backwaters of Southeast Asia to kill mosquitoes, and the bald eagle nears extinction. Let the Pentagon add cruise missiles to its nuclear arsenal, the arms industry gets a $5 billion bonanza, the Soviet Union adds Backfire bombers to its stockpiles, and the so-called nuclear shield thickens yet again.

We no longer live in a balance of nature. We live in a balance of technology. Every tiny ingredient, every little push, has its repercussions.

But we are so used to living in this kind of a world now that we hardly know it exists. It was Marshall McLuhan, back in the 1960s, who described the world as a small village. But that's old hat already. The media treats Mr. McLuhan himself as a cast aside, used up and obsolete. But it were a pity if we forgot so soon what he said.

One of the metaphors he used was fish in water. The last one to discover water, he said, would obviously be the fish, who swims in it all the time. The fish takes it all for granted, totally oblivious to it. And we swim in our institutions like that—shaped and molded by them, oblivious to them.

Mr. McLuhan saw this inability to see our environment as our having been struck dumb in the trauma of our passage from the old-fashioned print media to the electronic media. "Our conventional response to all media . . ." he said, "is the dumb stance of the technological idiot."

But I think we are struck dumb, not so much by future shock, as by the fine technological balance we've allowed to accumulate about our heads. The technologies we live in mesh so beautifully, they are so finely tooled, that any basic challenge poses the frightful risk of chaos. So we tend to stay in our places. There is comfort in staying put. In our time, technology, as much as religion, is the opiate of the masses.

An old man at Toronto City Hall told me recently that his wife was struck down by an awful disease. He said she worried about it a lot until the medical doctor told her the facts. The pain didn't go away, her trouble was just as bad as before, but she was able to rest more easily. The facts themselves seemed to have a mystical, curative value.

Just so, the quantifiable evidence, the statistical fix—it comforts us on the eleven o'clock news. The news is awful, but it feels good to get it straight.

But I think we cling to the facts as a defense against the larger reality that we swim in but do not let ourselves see or feel.

In this setting, we rarely ask disturbing questions. George Grant, in his book, *Technology and empire*, says: "All political arguments within the system, the squalls on the surface of the ocean . . . take place within the common framework that the highest good is North America moving forward in expansionist practicality. To think outside this faith is to make oneself a stranger to the public realm."

When Mr. Grant uses the word *think* he is not talking about idle speculation, but the passion for truth that starts at the core of the soul and moves out. It is thinking with moral impact. And it is that kind of thought that lies outside the technological temple.

Let me give an example. The Toronto Board of Health is setting up what it calls a "child assessment program." Each child in the city at age four will be given a battery of tests. The aim is to find the problem children before they become problems. The tests will pick out bedwetters, tantrum throwers, picky eaters—any children with an unusual number of "abnormal" traits. They will be given further diagnostic testing and "remedial" care. Eventually, the data will be coded for computer handling.

As the health officials see it, this is a great step forward. Every problem child will get the attention it needs in time. Nobody will be neglected.

But the hard questions were not asked. Who has a right to declare another person "abnormal"? Why should there be any such concept as "abnormal"? Can a large system avoid labeling children by their learning disabilities? What is to prevent the school system from inventing diseases to suit its cures, rather than vice versa?

None of these questions were asked when the program came before the Board of Health for approval. I am trying to write an article about this program for my newspaper, and I am having a lot of trouble finding anybody in the city—in the health or education professions—who understands those questions.

It is not so much that we cannot ask radical questions. Sure, we have the freedom to do that. The trouble is we cannot *think* radical questions. We simply haven't a place to stand outside the overwhelming reality of technological society. Our questions don't make sense.

The questions we do think up are so tenuous, and so weakly put, that they are swallowed up in the media. Devoured and spat out, like Mr. McLuhan. I suppose we could go on like this indefinitely if it weren't for the damage we inflict on the innocent by these extensions of human power. I don't need to catalog here the impact of our long-distance devices on the northern Indians, on the poor, on the inhabitants of Southeast Asia. I am more interested now in tracing these extensions back to the seeming mindlessness of our technological prowess.

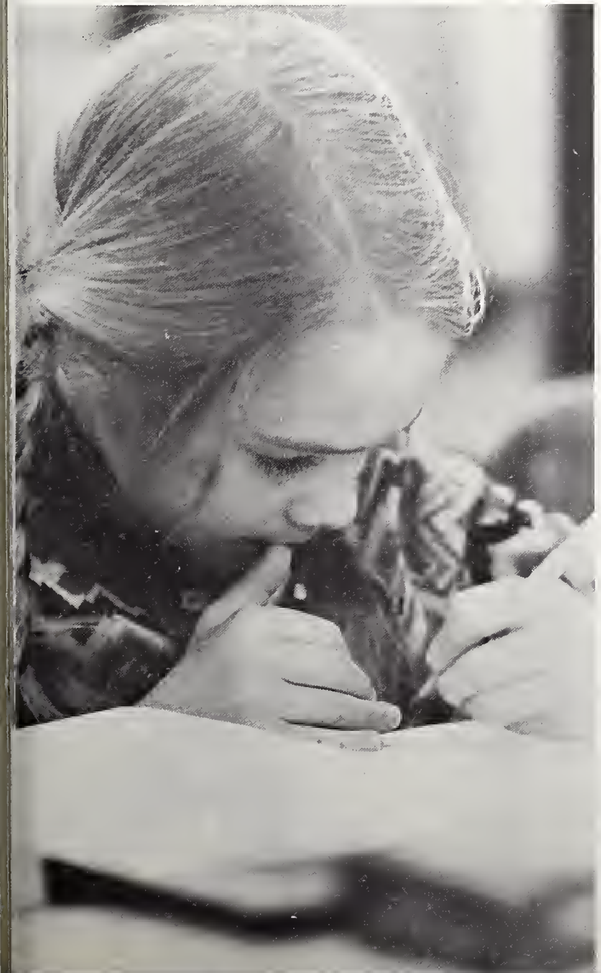
There is a kind of disownment, a shrinking back in fear, from the awesome inventions of the human intelligence, so that in a happy schizoid fashion, we know not what we do. And yet the damage is not all that distant. Domination always hurts both the exploited and the exploiter, and the price we pay to sustain this aloofness is to subject our own children to the inventions of learning at school that crush the creative spirit.

Let me take you back to the Archimedes image. I want to take Archimedes statement as mythology—interpret it like a dream. You would have to admit,

The trouble is we cannot think radical questions. We simply haven't a place to stand outside the overwhelming reality of technological society. Our questions don't make sense.

SCHOOL BUS
EMERGENCY DOOR
STOP
ON SIGNAL
275
ward

The educational system makes conformity a prerequisite to learning. It does not perceive the irony in the fact that children then have to be coerced to learn.



"There is a kind of disownment, a shrinking back in fear, from the awesome inventions of the human intelligence," writes Mr. Lind. "In schizoid fashion, we know not what we do. . . . The price we pay to sustain this aloofness is to subject our own children to the inventions of learning at school that crush the creative spirit."

I think, that the lever is a masculine image, if ever there was one—a phallic symbol of brute power exerted by the application of science to the raw back of Mother Nature.

Archimedes spoke out of a Greek culture that was sweeping itself free of mythological thought, objectifying nature and turning the light of reason onto natural phenomenon.

At the same time, it rejected its Mother Goddess images for the male gods of Zeus, and especially Apollo, the masculine deity of self-control and limitation. Women came to be spurned as mere child-bearers, and driven from their place of honor. Homosexuality came in vogue, and with it, infanticide.

It is a history brilliantly displayed in Amaury de Riencourt's book, *Sex and power in history*. The same Greek culture which invested the canons of science also turned its back on its womenfolk, and perhaps the two trends are not wholly coincidental. It is a tradition that was not remedied by the emergence of Christianity and was only more grievously aggravated by the Reformation.

I am not a student of Greek history, and I'm not too well versed in mythology. You will pardon my selective reference to them here. But it somehow rings true as I view the modern technologies, that scientific man split off from his matrix—personified in women—in achieving his scientific breakthrough. In doing so he left much of himself behind, and now I think we have come to a time of reckoning.

I am not the only one saying things like this. But I am saying it in terms of the very practical job of reporting on current affairs in a large city, and trying to think about it while I do it. There is no place to stand anymore in a society that spurns women, that brutalizes children, and that therefore turns its finest inventions against itself.

The image seems inappropriate for the task at hand. The lever that would move the world simply goes limp before the challenge of making love. That is, it does not know how to respect the earth that gave it birth. It goes impotent when confronted with the tender throes

The points at which we have come unhinged, quite simply, are revealed in our contempt for women and in our disrespect for children.

of growth and learning. It quakes before the simple question: Why? What is the purpose of moving the world?

Russell Baker says the beauty of the new Concord supersonic jet is that you can have breakfast in London, take off at 8:00 a.m., and arrive in New York at 6:00 a.m. in time for another breakfast. We have done really well in hurrying things up, but why are we going so fast?

It seems to me, in our society, we have come unhinged at two elemental points. As de Riencourt points out in his book, we have exalted the creations of the mind over the creation of life. And now we find ourselves spinning in midair, wildly out of touch with our elemental life forces. And the points at which we have come unhinged, quite simply, are revealed in our contempt for women, and in our disrespect for children. It is simple to say; it is a hard thing to realize.

As a man, I cannot prescribe anything with regard to women, and I am not speaking about women's liberation. I am speaking about western man's attitude toward sexuality, which is male-dominated and male-oriented. It has become superficial and shallow, just another technique for getting off. Meanwhile, a great hiatus separates man from woman, and it denudes our society of a vast richness that could be ours if we truly respected one another as male and female.

And secondly, as with the Greek civilization, there is a close connection in our culture between blocked sexuality and infanticide. Both are expressions of a death wish in us. Infanticide, the slaughter of infants, has many forms. We profess to be free of it. We no longer take our children out to die on the mountains. We do not crush their skulls as a form of population control.

And yet at school our children die a thousand deaths that we know little about, because we have deadened the place in ourselves where it hurts.

When I wrote my book about the Toronto school system, I tried to view the schools with this in mind. I began in the classroom. I tried to see what it was like for a child to learn inside one of the most elaborate technologies of the twentieth century and the bureaucracy of public schooling.

What I saw was a system that made conformity a prerequisite to learning and perceived no irony in the fact that children then had to be coerced to learn. The main thing the children seemed to learn in school was school, and the most successful learned it well. Child control had to be the first concern because of the inordinate size of schools and classes, and teachers found themselves thrown to the service of an institutional game they saw no way of changing. And all of this was destined to be that way by the bureaucratic structure established for the purpose of schooling.

But of course schooling is only one part of a larger pattern of child abuse. Despite our enlightened consciences, we still subject our newborn to violent births. We indulge in corporal punishment, we manipulate and placate with rewards, we use harsh classroom disciplines, or else we set them free to impose their own savage disciplines on each other out of the fear of chaos.

We assume, somehow, that children are not human, that living under the curse of original sin, they have to be brought up harshly, to be *made* human.

We have not yet broken free of the plague that visits its unresolved conflicts on each new generation, passing on the burden that we ourselves have not been able to contain.

So what can we do about it?

I believe we have some strands of genius within the Anabaptist tradition that we can apply. We come from a tradition of *localism*, in which our congregations have been self-governing, and this gives us a base outside the long arms of the technocracy. We come from a *believers' church*, which posits the onus of responsibility in the adult individual. We come from a *pacifist tradition*, which spurns violence at least on an international scale. These are essential attitudes, but I see them as means to an end, as history pushes us to redeem our own creations.

We have to admit that we stand in the thick of society, not to one side of it, and everything depends on our grappling with the network of collapse we find ourselves caught up in.

I insist on the primacy of these relationships—to respect women, to cherish children—because it is elemental to our rediscovery of ourselves. We know this intuitively, though we have many thinkers such as Carl Jung and Erick Erickson to remind us. We ignore what Jung calls *anima* at our peril, for there resides the other part of our full humanity.

And in cherishing our children, we also recapture those true responses that we denied and lost in coming of age. In this struggle we will find the whys of life, and the use to which the extensions of mankind ought to be intended.

If we grapple with technology in this way, Archimedes' invention becomes not so much a lever as it does a bridge. Technology itself offers us a way back to the earth, if we care to use it for that. A bridge is not so much a place to stand as a place to move, and it is not an image of power so much as one of intercourse and flow. We need not displace technology if we can wrest it from the mindless orbit in which we've launched it and make it serve the purposes of life.

As we move toward that lost source within us we will move through the despair of our own neediness to something beyond us that we can barely see, even dimly. But as we heal this rift, we will also regain the faculty to dream and imagine beyond our machines and to feel the sources of growth that move beneath the surface of our lives.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

The new schizophrenia on campus

Tom Malcolm

Today's college students work hard to be assimilated into the American system, but they don't expect to find meaning in it or in the faded revolutionary visions of the past decade. For many, fantasy appears to hold better possibilities.

Student can mean just about anything. In freshman orientation literature it means "one who stands on the threshold of a bright new future." For the sixth-year BA student, it means "prolonged adolescence." On occasion it may mean "one who is in pursuit of learning." *Student* is also a sociological category about which much ado is made by national magazines, the clothing industry, news media, and anyone else who can exploit the "student mood," "student attitude," "student mind" for a hot story, news flash, or 110 percent increase in blue jeans sales over last quarter. So who needs another article on students? Aren't we fed up to here with all the press lavished on a bunch of long-haired, dope-smoking, destructive freaks with their big ideas about . . . .

Come to think of it, though, times have changed; it used to be that if you launched into a "long-haired, dope-smoking" diatribe you could get all kinds of people riled up. Straight folks would yell, "Hear, hear!" and the freaks would shout back obscenities. But now a tirade like that generates as much excitement as yesterday's lunch warmed over. And when indeed was the last time your 11:00 p.m. newscaster led into a story with the words *riot, sit-in, boycott classes, student demonstration, list of demands, occupied the administration building?*

Death by violence at Kent State and Jackson State brought the campus revolutionary movement to a screeching halt. Never since have students forced a major confrontation on a campus or with government officials (though anti-war demonstrations did continue for a time). Thinking back, it does seem that the last front-page story on students was the one featuring those instant replays of organized bloodshed on the KSU campus. Remember that weak-in-the-knees, pit-of-your-stomach feeling that we all got while sitting glued to the TV—that the foundations of our society had cracked?

Well, that first "emotional" reaction has passed away, with the aid of five years of relative calm on the campuses. The establishment's road to recovery began with the let's-be-realistic assessment: it's too bad that a few kids had to die, but things were getting out of hand. The word *few* had a nice ring to it, and so recovery was made complete by pinning the blame on a "few" radicals and a "few" overzealous members of the constabulary. Having thus identified and purged ourselves of the source of this evil, we could proceed as people with a good spirit and strong heart to bringing a peace-with-honor end to the war in Vietman (cf. *Vanguard* May-June 1975, pp. 28-29).

The "kids," too, have moved on from that first shocking revelation that, in a life and death struggle, the "establishment" would kill to maintain itself. The more hard-core political radicals, convinced that guns can only be countered with guns, not flowers and love beads, have gone underground. They comprise the thousands of pocket-sized symbionese liberation armies holed up in inner-city basements, desert communes, and

Throw Tolkien, Hesse, and Mother Goose into the hopper, and you know it isn't a political perspective that makes students tick today.

isolated subdivisions across the continent. They are armed to the teeth, but paralyzed by a million ideological squabbles and especially lack of support. Gone are the days when a few radicals could mobilize thousands of students to levitate the Pentagon.

Most students retreated from Kent State via another route. Where have they gone? Where are "the students" today? The answer you get to that question depends upon whether you listen to the radio or the sociologist.

"Come to Fantasy Park for the rock concert experience of a lifetime," the voice murmurs from a dark corner booth in a smoke-filled basement cafe. This is FM stereo—underground radio. For more than a decade underground has taken to the FM airwaves, once exclusive territory of Muzak and classical stations, with an alternative to the scrubbed-behind-the-ears, slick salable pop rock of big-time AM radio. This is where the cutting edge of rock music happens. One time explosive protest, one time acid rock, now it's fantasy.

"Where is Fantasy Park?" comes the whispered inquiry.

"It's a state of mind, it's in your head," the deejay announces on his 8:00 p.m. show.

Fantasy rock fills your mind with images: humanoid creatures with grotesque beastlike heads, rivers flowing in midair, people floating by in bubbles, trees with serpents instead of leaves. Fantasy rock is one entry to a world of fantasy. In this world, water is a mist, not a mist but a fog, not a fog but an atmosphere of a million tiny bubbles, not tiny bubbles but large bubbles, not large but huge enough to mount and ride.

In the world of fantasy you can clearly see a man standing on a mountain ten miles away. How can that be? Is the man so huge that he can be seen ten miles away? Are the mountains so small as to make the appearance of a ten-mile distance an illusion? In the world of fantasy, this question is out of bounds. The visual measuring sticks by which we judge size and distance in our ordinary experience have no place in this world. In an instant the man moves to your side. He does not "disappear" from the mountain and reappear at your side; he moves with incredible speed toward you covering ten miles in an instant. Our ordinary standards for judging speed mean nothing. As he approaches he appears smaller. Ordinary visual perspective means nothing.

In the world of fantasy you follow a man for hours trekking across the desert only to realize that he was behind you the whole time. Ordinary orientation to position means nothing.

If you have not been touched by the wave of fantasy moving over campuses today, then you are by now properly bewildered over what on earth the last few paragraphs are talking about. Hang on to that sense of bewilderment—it is the key to understanding.

If you are a true believer in fantasy, you are no doubt appalled by everything I have said about it and especially my attempt to describe some fantasy in ordinary language, using conventional concepts. Hang on to your appallment—it's the key to understanding everyone else's bewilderment.

In the politically sensitized 1960s, Walt Disney, Mr. Spock, and the Beatles had nothing to do with one another. Mr. Disney was offering establishment palliatives, Mr. Spock was on TV and therefore automatically bad news, meanwhile the Beatles were exerting such formative influence on the "counterculture" that they found no particular place within it.

Today, however, Disney's *Fantasia*, *Star trek*, and the Beatles' *Yellow submarine* find themselves together along with such strange bedfellows as *The Wizard of Oz* and *2001: A space odyssey* in a body of fantasy literature, films, and serials that are becoming standard fare among students. Throw Tolkien, Hesse, and Mother Goose into the hopper, and you know that it isn't a political perspective that makes students tick today.

Of course, it is dangerous to say that fantasy is what makes students tick, but when you survey box office receipts taken by the repertory theaters showing, *2001*, *Yellow submarine*, *El Topo*, *Fantastic planet*, and see how Tolkien, Hesse, *The little prince*, and *Watership down* move off bookshop shelves along with annotated editions of *Mother Goose* and *Alice in wonderland* you know something is up.

Why are students latching on to fantasy?

Lawrence O'Toole made a superficial stab at accounting for the "trend" (his word) in the January 18, 1975, edition of Toronto's *Globe and mail.* (The fact that his article appeared in the "entertainment" section is telling in itself.) His potpourri survey of films, books, and attitudes toward fantasy included this quote from a (then) third-year student at the University of Toronto:

"They were rough years back there with Kent State and Vietnam and all the rest of it. Everybody's tired and fantasy is very secure. It's a way to escape and leave the problems and discomfort of those times behind you."

You could write these words off as coming from a soft, self-indulgent kid who couldn't hack the hard realities of life and now wants escape. But the meaning of these words runs much deeper. To understand how deep we must listen to the sociologists rap on where students are today. Hang onto your bewilderment as we shift gears completely.

The "self-centered generation" is now a well-documented phenomenon among campus watchdogs with a pop-sociology bent. The mad race toward the moneyed professions, abandonment of liberal arts and theoretical science courses, fighting in lineups to sign up for overcrowded preprofessional courses, and the economic mind-set of today's student were observed by *Time* (September 23, 1974).

More than a year before *Time* made it official, however, *Fortune* (always the first magazine to cheer those who step into line) was announcing the advent of a postrevolutionary youth which "appear(s) to accept the essentials of a traditional system. . . ." The story line of this (March 1973) article aims to challenge comparisons made between today's youth and the youth scene of the 1950s. Young people today, argued author Edmund Faltermayer, do not ignorance-is-bliss(fully) accept the system as did the bobby-soxers, but do so "partly because of large concessions won in recent years."

The "system" is pronounced livable, or at least tolerable, because it has yielded to pressure for more tolerance toward different standards of personal morality (especially regarding drugs and sex), a dismantling of the money, beauty, athletic pecking order, "openness and frankness" as norms for relating to one another (rather than traditional social roles), equal opportunities for women and removal of male stereotypes, more flexibility in programs and courses of study, freedom to take time off from formal studies without penalty, study courses for minority groups, open dormitories. In return for such concessions, students are apparently content to hit the books, compete for grades, and get on with furthering the goals of the "traditional system."

By tone and tenor the *Fortune* article democratically embraces such compromise as the stuff of life. But Mr. Faltermayer prophetically (in spite of himself) pinpoints the tragedy of this compromise in the closing section:

"A distinctive youth culture has spread from a trend-setting minority to the majority, but in the process of *assimilation* has lost most of its *ideological content*" (emphasis mine). In support of this statement he quotes an official of New Trier East (Chicago) High School: "It is no longer as fashionable to be alienated or to appear to be."

Overlooking the stereotype "youth culture" label and the myopia of calling alienation "fashionable," what we hear Mr. Faltermayer and his source saying is that students have given up on the fundamental critique leveled against the "traditional system" during the last decade and are indeed being assimilated. They are endorsing the essentials of an occupation-oriented educational system designed to produce specialized professionals to operate stations in the technologically administered production-consumption cycle that is the American way of life. They have abdicated in the struggle with the basic problems of the technocracy, its reduction of human life to material wants and the satisfaction thereof, the one-dimensional person, the loss of meaning and purpose in life to the mindlessness of the assembly line, the alienation of person from person.

To the Christian, this abdication should come as no surprise. The total alternative advocated by revolutionaries of the last decade failed to be total because it sprang from the same secular humanist taproot as the system against which it struggled so hard. If the two-headed humanist beast was not to devour itself, some kind of compromise was necessary. What is emerging out of this failure to pull off a radical alternative, however, is a new world view wherein the basic dualisms inherent in humanism are further aggravated and polarized.

It may be the case, as *Time* summarizes, that "the overwhelming majority of students today are far more intent on using their college education as a means of entering the American system than as preparation for reforming it." But it is also the case that students do not expect to find meaning and fulfillment by walking the pathways of Americanism. Our way of life supplies no answers to the basic questions. Nor does anyone on campus expect it to.

Time quotes a Boston university student who concludes, "(Students) are seeking tangible not spiritual returns for their investment in a university." In conversations I had with students on twenty college and university campuses last winter it became clear that the prevalent educational goal is "gettin' through, gettin' out, gettin' a job." Time spent in study is denied any intrinsic connection to the fundamental issues surrounding humanity's nature, place, and task in the world, and questions of knowledge and truth. Meaning must be dealt with elsewhere than in the classroom.

"It (fantasy) provides an escape that is meaningful."

This *Globe and mail* quotation from a third-year science student at York University in Toronto brings us full circle and provides a connection between students who are "so pragmatic in their outlook, so highly orientated toward careers and financial security" and the world of fantasy. One message of the 1960s has stuck: the world of money, cars, dream houses, and gadgets may supply material wants, but it's a mindless 9 to 5 rat race, a beer after work, and an ulcerating Friday afternoon dash to the cottage for a restless weekend. Don't look for more—there isn't any.

Yet today's students, like those of every other generation, have that built-in need to know who they are and what they are rooted in. And so we see emerging the humanist counterpart to the most severe nature-grace Christianity. There is no alternative but to search beyond the world of our ordinary experience—for one in which the meaning of life is revealed.

To you and me fantasy may be fun and frivolity, a nice diversion on a Saturday night out, or by the fireside, but to the serious devotee fantasy is a bridge to the world of "nonordinary reality." This phrase is borrowed from Carlos Castaneda, anthropologist and former apprentice to a Yaqui Indian sorcerer. In three of his books, *The teachings of Don Juan*, *A separate reality*, and *Journey to Ixtlan*, Mr. Castaneda records his experiences as apprentice to the sorcerer Don Juan, an Indian "man of knowledge." Under Don Juan's guidance and with the use of peyote, jimsonweed, and other hallucinogenic plants, Mr. Castaneda learned to "see" into a reality like the one described above, wherein our normal perceptions of space, motion, position, time, and our logical categories have no validity.

Throughout the account recorded in the three books, Don Juan is meticulous in contrasting this true "seeing" to the mere understanding with which Mr. Castaneda's training in science has equipped him. One only learns to "see" and only attains true knowledge by abandoning the understanding which scientific concepts bring.

Herein lies the attraction for those to whom our "ordinary world," ordered and dominated by science and technology, has no meaning. The world alluded to in more popular forms of fantasy and "opened" by occult and mystical experiences is one which escapes western concepts and categories. The "guardian" of this world, for example, is described by Mr. Castaneda as a gnat which appears to be a hundred feet tall, stands erect, has a body covered with tufts of black hair, and has a long muzzle from which it drools constantly and eyes which bulge like two enormous white balls. It moves by the flickering motion of two stubby wings at astounding speeds, "skidding" just a few inches above the ground—all of which defies conceptualization according to the laws of gravity, motion, and the categories of biological taxonomy.

A man truly "seen" is a luminous egg with tentacles emanating from his navel. With these tentacles a man of knowledge can perform astounding feats which defy mere understanding.

You and I stand in openmouthed bewilderment at such descriptions because, according to one who "sees," we are trapped in the world of concepts and mere understanding and we are unable to penetrate the realm of true reality. Even attempts to describe "nonordinary reality" by one who has really seen it are doomed to failure because they come via ordinary language and concepts.

I would not attempt any explanation of what is really seen by people during occult or mystical experiences or alluded to in popular fantasy. My purpose has been to emphasize the polar opposition functioning within the lives of people who are at one and the same time thoroughly materialistic in life perspective and completely spiritualistic in their search for meaning. The religious schizophrenia which characterizes our western way of life is crossing a new horizon. The implications are frightening, but are for another day.

He raised nine children—and a credit union

Ed McKenzie

The eighty-one-year-old Russian immigrant's full name is Abraham Peter Regier.

But most people call him by his nickname—Ed.

You could refer to this tall, gentle, thoughtful man by another name. He's Mr. Niagara Credit Union.

Ed Regier, more than anyone else, is responsible for the founding and development of what has become Ontario's biggest community credit union.

"I guess you could say I raised nine children and a credit union," he said with a grin at his home in Virgil, Ontario.

Mr. Regier and his family moved to the small Niagara community in 1943 from the Peace River district of Alberta, where he had been a farmer and laborer for twenty years.

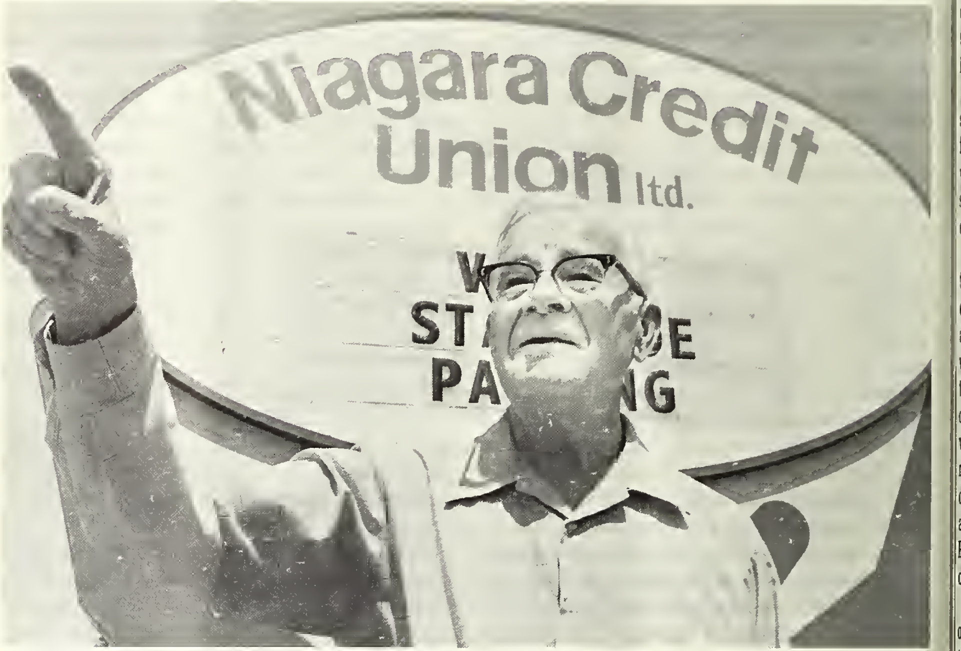
He settled in the Canadian West after leaving Russia with a group of fellow Mennonites. When he arrived, Ed signed two papers. One was a pledge to the government that he would work in agriculture and help develop the country. The other was an IOU to the Canadian Pacific Railway for $700—the cost of his passage.

He paid off the railroad in two years, built a home out of logs, and stuck to his promise that he would remain in agriculture.

But as the years went by, and the family grew, Ed and his wife, Margaretha, became increasingly concerned over the future of their children. The high school was fifteen miles from their home, and they couldn't afford to pay room and board. They also sought a fuller church life.

"We knew of two families living in the Niagara district, and from their letters we hoped to find there what we lacked in northern Alberta—a larger church and better schools."

They moved to Virgil thirty-three years ago, and Ed got a job as a laborer with the Niagara Fruit Farmers Cooperative. In 1944, Mr. Regier and about two dozen other coop workers and farmers applied for a credit union charter, after efforts to interest two chartered banks in opening branches in Virgil failed.



Ed Regier stands in front of his "financial child."

Ed knew quite a bit about credit unions because both his grandfather and father had been active in credit society work in Russia.

He became secretary-treasurer of the newborn Niagara Township Credit Union and worked at it as a sideline for seven years, after which it became a full-time occupation.

"The banks have changed a lot since then," he observed, "largely because of the pressure of credit unions. They used to look just at your security. We looked at a man's character."

Mr. Regier served as secretary-treasurer for the first five years for no pay, and that tells a lot about his character.

At the 1950 annual meeting of the credit union, Max Boese, who was president then, said Ed should receive something for his work for the organization.

"He said it should be $25 a year, and they passed a motion awarding me $100. After the meeting I kidded him about it. I said I had worked for five years, and at $25 a year, they had cheated me out of $25."

Over the years, as the credit union grew slowly and steadily, Ed Regier told every borrower the same thing.

"This is not my money. It belongs to your neighbors, and they're counting on you to pay it back."

The credit union's assets have grown from $24 to about $56 million and 18,500 members. But despite the astounding growth, the credit union's purpose and philosophy are the same as they were in the old days, said Bill Goertz, the credit union's general manager.

The credit union not only loans money, but offers savings accounts, checking accounts, and virtually all the services of a bank—except selling of stocks, international transactions, or large loans (the mortgage limit is $50,000).

Any surplus money is returned to the members as dividends, and the shots are called by a local board of directors. Only people who live or work in St. Catharines, Lincoln, or Niagara-on-the-Lake can join the credit union.

Ed Regier retired as manager in 1965, but still remains interested in his "financial child." He gets a statistical statement each month and studies it closely.

"I like to keep my finger on the pulse."

MCC will set up new administrative structure

A new administrative structure for Mennonite Central Committee has been approved by the MCC executive committee and will be taking shape in the coming months.

Goals of restructuring are to reduce the number of departments reporting directly to the executive secretary and to involve MCC (Canada) more closely in planning for overseas programs.

The base for the restructuring was a study commissioned from the consulting firm of Cresap, McCormick, and Paget, which was done during the one-year sabbatical recently completed by MCC executive secretary William T. Snyder.

A major step in restructuring will be the creation of two posts for associate executive secretaries, who would divide administrative responsibility for the various MCC departments between them. Previously the administration was carried out by the executive secretary with one assistant. The new arrangement will relieve the executive secretary of day-to-day responsibilities for internal administration. MCC staff in Akron, Pennsylvania, has grown from a handful of people to about seventy.

The other major step is the creation of an "executive council" composed of the MCC executive secretary, the MCC (Canada) executive secretary, and the two associate executive secretaries. The four persons would have frequent meetings, although the MCC (Canada) executive secretary is located in Winnipeg. The formation of the executive council is intended to facilitate more MCC (Canada) involvement in MCC planning and evaluation.

The MCC executive committee also approved the formation of a task group of staff people to work together in overseas planning and evaluation and provided for participation of MCC (Canada) in this group as well.

These committee decisions provide a broad basis on which a revised structure will be built. A committee of staff and executive committee members will work out details under the guidance of MCC chairman H. Ernest Bennett. A subcommittee of MCC executive committee members will work with the executive secretary to fill the two positions of associate executive secretaries.

Now that Mr. Snyder has returned, Paul Longacre, who served as MCC acting executive secretary during Mr. Snyder's absence, has left MCC temporarily to pursue graduate study in international development and administration at Kansas State University. His wife, Doris, who was food production and rural development staff person, plans extended study in nutrition.

Poverty grants made; November meeting planned

The newly reorganized poverty-affluence council of the General Conference Mennonite Church has awarded $17,725 to church- and community-related projects.

Additional grants to projects in Indian ministries, voluntary service, community ministries, and education will be made at the November meeting of the reference council. The newly named reference council is now related to the General Conference's commissions on Home Ministries and Education.

Indian ministries projects receiving grants totaling $4,965 were a hog-raising project in Hammon, Oklahoma; minorities scholarship at Freeman (South Dakota) Junior College; the Indian Spirit-Life Center in Colorado; Indian handicraft production in Winnipeg; and the collection of native stories, songs, and crafts under the auspices of Native Ministries of the Canadian Conference.

Mennonite Voluntary Service-related projects, which received a total of $4,850, were home repair and summer projects in Philadelphia, the Jeffco Action Center near Denver, and community services in Portland, Oregon.

Community ministries projects receiving $5,410 were the Consumer Center in Fort Wayne, Indiana; the House Ministry in Reno, Nevada; Rosedale Team Ministry, Kansas City, Kansas; and the family ministry of the Crossroads Community Center in Philadelphia.

A study of peace efforts among the Cheyenne received $2,500.

In addition to allocating funds, the reference council discussed the possibility of publishing a series of pamphlets on topics relating to poverty and affluence.

Members of the newly named poverty-affluence reference council are Elsa Baerg, Winnipeg, Manitoba; Allan Classen, Fort Wayne, Indiana; Liz Yoder, Markham, Illinois, chairperson; H. A. Fast, North Newton, Kansas; and Walter Paetkau, Abbotsford, British Columbia.

Besides dispersing some of its own funds for poverty-related projects, the Commission on Home Ministries also wants to help churches and community ministry projects to find other sources of funding.

Don Schierling of Denver, Colorado, serves part time as poverty consultant for CHM and is available to help groups think through their programs and alternative methods of funding.

Mr. Schierling, who began his assignment at the end of last year, has already visited Philadelphia, Fort Wayne, and Kansas City. He also planned visits to Wichita, Kansas; Hamilton, Ontario; British Columbia; and western Oklahoma.

Other groups may contact him through the Mennonite Voluntary Service office, Box 347, Newton, Kansas 67114, or directly at 2883 South Otis, Denver, Colorado 80227.

The poverty-affluence reference council will distribute additional monies at its November 26-27 meeting. Grant proposals to be considered at that meeting may be sent by November 1 to Poverty Projects, Box 347, Newton, Kansas 67114.

Words & deeds

The general assembly of the Mennonite Community of Zaire has affirmed the spirit of its general council meeting at Kandala. The general council meeting streamlined the church's administrative structure, updated the bylaws, and dealt with several thorny discipline problems. This resulted in defrocking several pastors "whose lives and service no longer merited the status of ordained ministers of the church."

The Tunica Indians, a small tribe in Marksville, Louisiana, will soon receive help in reading and writing from MCC volunteers Steve and Anne Egli, beginning October 1. The Eglis come to Marksville at the request of the Tunicas. Because the Tunicas did not fit into either black or white schools when racial segregation was widely practiced, they are largely illiterate. Only one member of the tribe can read.

Economic assistance for projects in Uruguay, Bolivia, and Taiwan, was approved by the Mennonite Economic Development Associates (MEDA) board of trustees recently. In Uruguay a MEDA loan of $15,000 will help the Mennonite colony of El Ombu purchase over 200 acres of land for dairying. In Bolivia, MEDA plans to channel $10,000 through MCC to Progreso Ltda., a savings and loan cooperative, for use in a revolving loan fund. The board also granted $5,000 to expand the Bethel Bookroom, a Christian bookstore operated by the Fellowship of Mennonite Churches in Taiwan.

Varieties of Christian pacifism

An interpretive report by Lois Barrett

Religious pacifists came in many varieties at the Fellowship of Reconciliation (FOR) national conference in July.

High in the Rocky Mountains near Granby, Colorado, about 250 people gathered to talk about saving the "endangered human species" through disarmament.

Methodists, Disciples, Catholics, Lutherans, Jews, humanists, Quakers, Brethren, and a few Mennonites were among those pacifists at the conference who, now that peace has come to Vietnam, have turned their concern again to reducing military expenditures in general and stopping the nuclear arms race in particular.

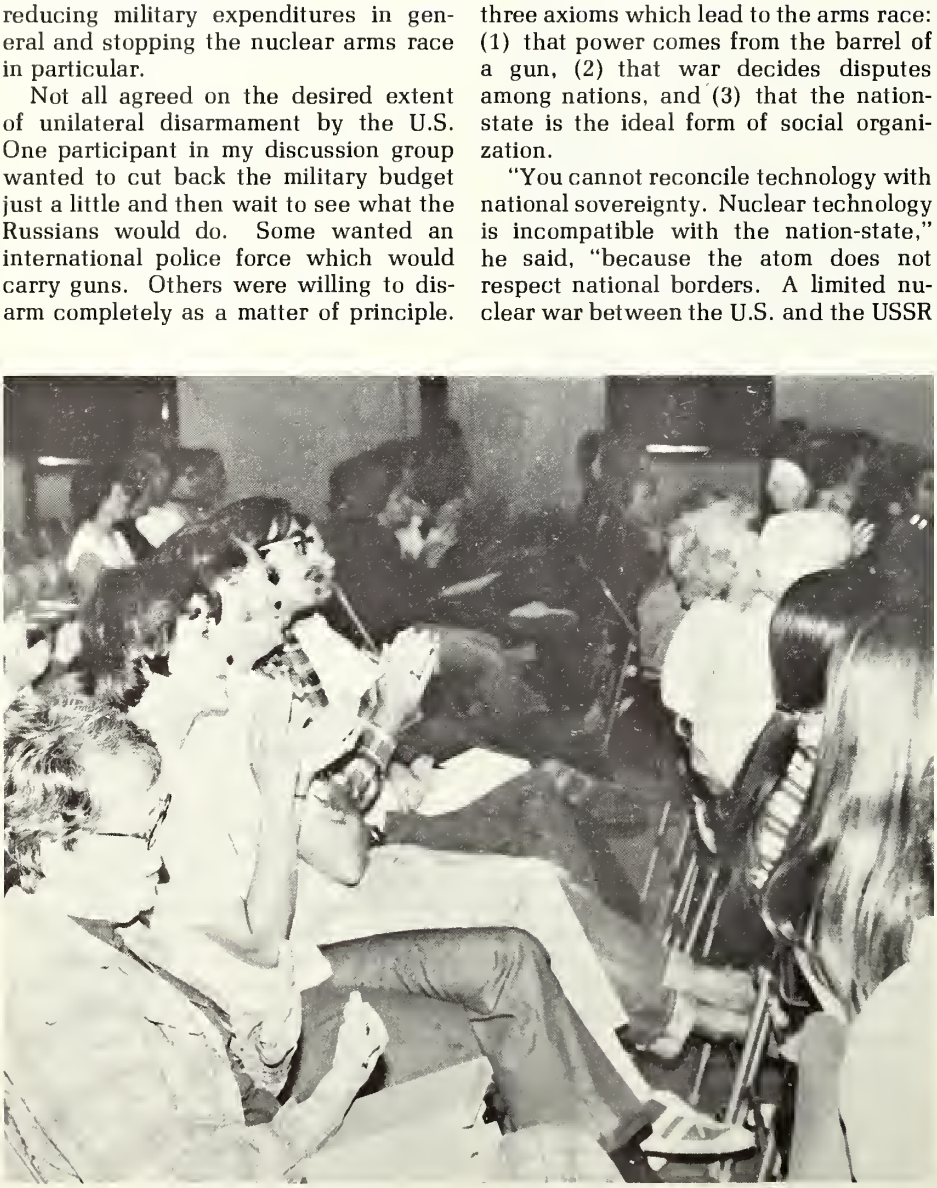
Not all agreed on the desired extent of unilateral disarmament by the U.S. One participant in my discussion group wanted to cut back the military budget just a little and then wait to see what the Russians would do. Some wanted an international police force which would carry guns. Others were willing to disarm completely as a matter of principle.

Byron Johnson, economist from the University of Colorado, suggested to a workshop the combining of the Army, Navy, Air Force, and Marine Corps under the Coast Guard. His reasons? The Coast Guard already has land, sea, and air under one uniform. It is used to doing something useful in peacetime. And it is under the Secretary of the Treasury, so the Pentagon could be abolished.

The nuclear age, most speakers agreed, has squelched the utopianism of the first half of this century and has heightened the urgency for disarmament.

Sidney Lens, Chicago labor activist, said the nuclear age has made invalid three axioms which lead to the arms race: (1) that power comes from the barrel of a gun, (2) that war decides disputes among nations, and (3) that the nation-state is the ideal form of social organization.

"You cannot reconcile technology with national sovereignty. Nuclear technology is incompatible with the nation-state," he said, "because the atom does not respect national borders. A limited nuclear war between the U.S. and the USSR would leave 800,000 dead in Canada."



Participants at the FOR conference sing along with Frederick Douglass Kirkpatrick.

John Howard Yoder, Mennonite theologian, in his workshop on "Radical Christian pacifism," explored questions about the importance of pacifism in the New Testament. "In many places we are told to imitate Jesus, or even Paul. But we are rarely told to imitate God, except in loving our enemies," he said.

He left open, however, the question of whether a Christian can participate in the political system. The question, he said, is not one of participation in the state, but a question of whether one is lording it over others. The New Testament word on servanthood is clear.

Simplicity of life-style was touched on at various points in the conference, but there was no consensus on the relationship of life-style to disarmament. Some speakers saw the reduction of the U.S. military budget as the opportunity for all Americans to buy whatever they had always wanted and augment the consumer economy. Others saw a connection between American affluence and the need for a military to protect it.

A second, related question, never dealt with directly, was the degree of hope pacifists should place in government's willingness to change. The Fellowship of Reconciliation national staff is promoting a nationwide petition-signing campaign for unilateral disarmament. A study booklet is to come off the press this fall.

But will petitions and study groups alone produce the desired change? Where does our hope lie? What faith sustains us when our attempts at governmental change fail?

Although the path to disarmament and peacemaking seems difficult, some signs of hope were given.

Elise Boulding, peace researcher at the University of Colorado, told of a recent study by a military sociologist on "peace soldiers," the United Nations peacekeeping forces. Such soldiers are taken out of their home armies, given a blue beret, and told, "No use of force except when personally and directly attacked." The study found that they become excellent, disciplined nonviolent soldiers instantaneously. And the longer they stay in the field, the more committed they become to nonviolence.

In the midst of nuclear arms escalation and new U.S. civil defense plans to evacuate whole cities in preparation for nuclear attack, there is hope.

CIDA approves food bank

All people need handles to live out their Christianity. A food bank may be such a handle for Christian farmers.

After many months of discussions and planning, approval has been given by he Canadian International Development Agency (CIDA) to a Mennonite Central Committee-sponsored food bank which will allow Canadian farmers to designate wheat to create a reserve for emergency and development needs elsewhere in he world.

Food bank chairman Art DeFehr of Winnipeg said that churches have made many people sensitive to the human needs in some parts of the world, and even generated guilt. "Many are anxious o respond but haven't known how."

The food bank is a plan to allow farmers to respond as farmers. In fact, the plan is as old as the biblical Joseph of Egypt. Its concept is to store up grain n the good years for use during lean imes.

The program will work simply. Farmers will haul their grain to local elevators as they always do, but then have their nitial grain tickets (payments) made out o the Food Bank, or else simply endorse heir tickets and send them to the Food Bank. After-payments will go to the armers.

The Canadian International Development Agency will more than match farmer grain tickets so that the full amount of grain represented by the tickets can be bought from the Wheat Board and hipped overseas.

The Canadian Wheat Board, in turn, has promised to instruct all elevators o accept grain on the Food Bank's name and has given guarantees that this grain will in fact be available when required or emergency or development needs.

Thus, in effect, the Food Bank will lways have grain in the pipeline for mmediate use to meet an emergency. The Wheat Board will provide both storge and transportation for wheat put in reserve by the Food Bank.

Mr. DeFehr said that the Food Bank hopes to get many farmers across the Prairies involved in the program. "We don't want five hundred rich farmers; we'd rather get ten thousand 100 bushel ivers."

The bank hopes to gather half a million bushels in the first year and bring that to 4½ million bushels during the first ive years.

"We feel it is likely that during the ive-year period there will be periods f time when supplies will be tight, which will justify the bank," said Mr. DeFehr.

A significant portion of the reserve (perhaps two to three hundred thousand bushels) may be used annually for food-for-work programs, but the larger amount will be saved for genuine emergencies.

The need for such a program should be obvious. There are no reserves anywhere in the world set aside for emergency aid distribution. All the reserves are for commercial purposes. As a result, when disaster strikes, it may be twelve to eighteen months for food reserves to be set free or generated to meet the need. The Food Bank could provide food aid in as much time as it takes to ship it.

An added strength of the Food Bank is that it will eventually provide a corps of people with the expertise to guide food through to places of genuine need. Their work in making lesser amounts of food available for development programs will give them that experience.

The Food Bank has been organized by MCC with its own chairman and board of directors. A Rosthern, Saskatchewan, farmer, John R. Dyck, has been named its first general manager. Among the directors are four farmers, John Neufeld of Herbert and Lyle Schantz of Guernsey, both in Saskatchewan; Lloyd Good of Acadia Valley, Alberta; and Ervin Friesen of Rosser, Manitoba. In addition, the board contains two agricultural scientists and grain industry leaders, Leonard Siemens and David Durksen. Another representative of the grain trade is Bruno Friesen of Calgary, Alberta, secretary of the Alberta Wheat Pool.

Mr. DeFehr said that MCC will take the initiative in setting up the Food Bank, but eventually it hopes that other churches and agencies who would like to make food contributions will join. Groups such as Lutherans and Catholics have already expressed interest in participating.

Farmer response will be the whole key to the project's success. If it catches on, it will generate enthusiasm and additional support as farmers see it working. Future involvement of CIDA will depend largely on how farmers support it. CIDA has given its commitment to provide up to $1 million during the first year of the Food Bank, and unspecified amounts for the next four years. The later amounts will hinge on farmer support.

Additional information about the Food Bank is available through MCC (Canada) Food Bank, 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8. *Harold Jantz*

Record

Ministers

Roland R. Goering has accepted a full-time position at Bethel College as director of church and alumni relations, effective Aug. 15 to June 15, 1977. He previously served as pastor of the First Mennonite Church, Hillsboro, Kans. Mr. Goering has accepted a position next fall at the Salem Church, Freeman, S.D.

John Neufeld has begun service as assistant to the pastor at the Zion Church, Swift Current, Sask., effective Sept. 1. He is a graduate of Columbia Bible Institute.

Fred Obold, Martha Smith, and *Dan Steiner* began service Sept. 1 as interim leaders of the Hively Ave. Church, Elkhart, Ind. They will be serving there until a replacement for former pastor David Habegger is installed a year from now.

Steve Strunk, East Swamp Church, Quakertown, Pa., has been installed as minister of First Church, Clinton, Okla. He has attended Grace Seminary in Dallas, Tex.

Calendar

Oct. 8-11—National workshop on racism, sponsored by Evangelicals for Social Action, Gateway Downtowner Motor Inn, Newark, N.J.; for further information contact John Alexander, PO Box 12236, Philadelphia, Pa. 19144, phone (215) 849-2178

Canadian

Oct. 1-2—Saskatchewan women's fall retreat, Camp Rayner on Lake Diefenbaker; Gladys Goering, speaker

Central

Sept. 17-19—Women's retreat, Camp Friedenswald, Cassopolis, Mich.; Herta Funk, speaker

Eastern

Oct. 10-15—Bible conference, East Swamp Church, Quakertown, Pa.; Harold Burkholder, speaker

Northern

Sept. 25-26—Women's retreat, Swan Lake, Viborg, S.D.; Naomi Lederach, speaker

Western

Sept. 10-11—Swiss drama, "Our town—our country," high school auditorium, Moundridge, Kans.

Sept. 11-12—Women's retreat, Camp

Mennoscah, Murdock, Kans.; Elizabeth Yoder, Elaine Rich, guest speakers

Sept. 17-19—Oklahoma Convention, New Hopedale Church, Meno, Okla.; Hector Valencia, speaker

Oct. 1-3—Fall Festival, Bethel College, North Newton, Kans.

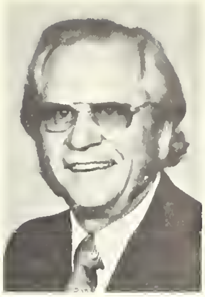
Workers

Darvin Barnes, Columbia, Miss., has been named acting chairman of the Department of Health, Physical Education, and Recreation at Bethel College, North Newton, Kans.

Willis R. Esau, First Church, Hutchinson, Kans., was elected to the Bethel College board of directors as a representative of the alumni association.

A fraternal visit to Mennonite churches in Japan and Taiwan is planned Sept. 1-30 by *Howard Habegger* and *Verney Unruh*, staff members for the Commission on Overseas Mission of the General Conference. The two will also visit Korea and Hong Kong to talk to other church leaders there.

Eloise Harder, Garden Mennonite Church, Hesston, Kans., has completed her three-year assignment as an elementary teacher of missionary children in Hwalien, Taiwan. She will return to Taiwan to teach at Bethany Christian School in Taipei, a school operated by several missions.


Esau

Reimer

Henry and Betty Loewen, Olivet Church, Clearbrook, B.C., have ended a year of furlough following three years of service in Zaire under Africa Inter-Mennonite Mission. Henry, who served as a bookkeeper for the Protestant literature distribution center in Kananga, Zaire, is now employed in radio and television sales and service in Clearbrook. Betty had taught kindergarten and helped with sewing classes in Kananga.

Kathy Martens, Chortitzer Mennonite Church, Steinbach, Man., is serving three months as a licensed practical nurse at the Mennonite clinic in Nuevo Namiquipa, Mexico. She is a mission volunteer under the General Conference's Commission on Overseas Mission.

Peter and Leona Penner have been appointed coordinators of the voluntary service program of MCC (Manitoba). They replace *Campbell and Christine Nisbet* who have served with MCC in Manitoba since 1972. The Penners have recently completed two terms of three years each in Zambia. Mr. Penner served as a mathematics teacher and Mrs. Penner's duties included bookkeeping and leprosy work.

Raymond H. Reimer, Lorraine Ave. Church, Wichita, Kans., has begun a thirty-months term with MCC teaching in an elementary school in a rural community near Santa Cruz, Bolivia. He is a graduate of Bethel College, North Newton, Kans., with a bachelor's degree in peace studies, social science, and religion.

Ruth C. Roth, Benson, Ill., was presented the "Outstanding contribution to church or synagogue librarianship award" at the Church and Synagogue Library Association's annual awards banquet in Philadelphia, Pa. Ms. Roth is currently secretary of the association and is librarian at the Eureka (Ill.) Public Library. A graduate of Goshen (Ind.) College and Indiana University, she pioneered church library work in the Illinois (OM) Conference under the auspices of the Christian education cabinet.

John Wieler, associate executive secretary for Mennonite Central Committee (Canada), has received a research associate award to study for a year at the University of East Anglia School of Development Studies in Norwich, England.

Record

Escape from childhood: Rights for the young

Escape from childhood: The needs and rights of children, *by John Holt (New York, E. P. Dutton, 1974, 286 pp., $7.95) is reviewed by Dorothy Nickel Friesen, 1610 Lake Ave., Kansas City, Kansas 66103.*

John Holt is widely acclaimed as a competent, though somewhat ahead-of-his-time author who has again stretched the horizons of those who deal with younger people. His newest book, *Escape from childhood*, presents a sequel to his primarily education-oriented books of the past: *How children learn*, *How children fail*, *What do I do Monday*, and *Freedom and beyond*. This book has a wider scope. It hits on just about every aspect of life.

Mr. Holt's theory is that the rights, privileges, duties, and responsibilities of adult citizens should be made available to any young person, of whatever age, who wants to make use of them. He does *not* say that these rights must be exercised by every young person, but that they be made available to all children.

Mr. Holt begins his book with a perspective on the history and institution of "childhood." His analysis suggests that life is a trauma for a child and not at all as idyllic as adults think it to be. He contradicts the common notion that childhood is all bliss, sweetness, cuteness, happiness, and security. There are tremendous learning skills that have to be accomplished in a relatively short period of time. There are bigger, stronger, older, and louder people around (adults) who control, punish, teach, love, accuse, and demand responses from the child. The child is constantly tossed about by the demands of others who have power over his life. "Eat your dinner or go to your room." "Don't eat dirt—you'll get sick." "You go to bed or I'm going to spank you."

The child learns early, according to Mr. Holt, that the only way to survive is to conform and deny any tendencies toward independent decision making. If the child does not obey or perform, he or she may be subjected to punishment (spanking, no dessert), torture (burned or beaten), abuse (verbal, mental), or other forms of coercion.

Mr. Holt then moves on to consider the possibilities of childhood. Our society has not allowed children free rein over their potential, so his examples of he capabilities of children are few. If children are never given the opportunity o discover, to learn, and to explore on heir own, they naturally will not do hose things as adults. It becomes a self-fulfilling maxim. However, there are glimpses that a child, even very young, can learn to play the violin, speak as many as two or three languages, and find his or her way back home from some distance away. Mr. Holt argues that, if only given a chance to use their competence and skill, they would become independent and responsible much earlier. His contention is that all opportunities hat allow for the development of these potentials should be given full rein.

Another area that Mr. Holt discusses s that of loving children. Seeing a child as an object of love may be damaging o that particular child. It may smother hat child and not allow her or him to breathe the sweet air of freedom. It may interrupt the important task of learning (playing) which is going on. It may satisfy the adult need for love but give nothing to the youngster in return. Forcing affection from a child ("How about a big kiss for Grandma?") is an affront to a child. But when the needs of a sixty-year-old and a six-year-old come into conflict, the younger rarely wins. Using children as love objects, as playthings o be cuddled and adored, may have its place but only minimally and discreetly.

Having presented the "problem" of childhood, Mr. Holt proceeds to explain he rights of children as he sees them. He defines the word *rights* as: "the law granting and guaranteeing to the young he freedom that it now grants to adults o make certain kinds of choices, do certain kinds of things, and accept certain kinds of responsibilities. This means, n turn, that the law will take action against anyone who interferes with young people's rights to do such things" (pp. 49-50).

These rights would include the right o vote, the right to work for money, he right to leave home, to travel, to make one's own home, the right to drive, he right to use drugs, the right to own property, and more.

Without going into detail, for this would destroy any reason for others o read the book, Mr. Holt outlines mosty the whys of these rights rather than he hows. He attempts to justify these ights in the light of society's being better or it. Children will become more responible adults, and childhood will no longer be the unhappy state that it now is. He dmits many times that the accomplishment of these goals and rights will take a long time. They cannot happen overnight. He urges, though, that we begin (with the right to vote extended to all ages) and that discussion, no matter how heated or reactionary, is better than no debate at all. His vision is for a safer, more peaceful, more cooperative and productive society. The beginning steps can happen right now, anywhere. Be courteous to children. Respect and protect the child's right to privacy. Let the child see how family finances work. Allow the child to have adult friends. Work in state and provincial legislatures to correct some of the grossest abuses of the civil liberties of young people.

Mr. Holt closes with these statements: "I know very well that modern childhood is hard on adults as well as children, that it is as hard to raise a child as to be a child, and is getting harder all the time. I hope that what I propose may soon make it easier for both of them" (p. 286).

Some conclusions and observations: I enjoyed reading this book, although I was as disturbed as I was excited by its possibilities. I don't know if the author's suggestions frighten me, or if what he asks just seems impossible, or if the pragmatist in me says, "But how are you going to do all this?"

It is frightening because many of his observations are correct. The statistics on child abuse alone stagger the mind and prove his point. It is also frightening that the usual response to problems in society, especially concerning young people, is to crack down harder: more rules and regulations, and little love. It is encouraging to see someone dare to suggest some new options. It is exciting to see a young person as one who has untapped resources. But I am haunted by the hows.

How can children have rights when a vast number of adults don't have them (blacks, women, homosexuals, retarded individuals, etc.)? How will we deal with discrimination against adults? How can a massive, industrialized society take a long look at people resources and use them instead of being geared to a production- and product-oriented society?

And where does the church fit in? He makes no mention of the role of the church or the impact of faith on the decisions that involve children. Do we assume that humanitarian good intentions will suffice? Does the Anabaptist tenet of believers' baptism, implying adults, say that certain decisions are not capable of being made at a young age? How does that speak to Mr. Holt's thesis?

While stimulating and worth reading, the book does not speak to a vision of Jesus as a model of loving and giving which transcends all rights and privileges. Perhaps the criticism that Mr. Holt brings is that the church has ignored and abused children just as others have. Maybe he has already given up on the church as an institution to deal with this issue. Can we, as people who are committed to the Word, add to Mr. Holt's analysis and solution? Can we live a new life which radiates love to all, including children?

Published

Release, a bimonthly newsletter on offender ministries, is available to persons involved with offenders or interested in working with them. The first issue was printed Aug. 9. The newsletter is published jointly by MCC U.S. Ministries and MCC (Canada) and is edited by Edgar and Leola Epp. Edgar Epp is offender ministries consultant for MCC. Persons interested in receiving this newsletter may contact MCC, 21 South 12th St., Akron, Pa. 17501.

Reprints of the *Mennonite-your-way travel directory* are available from Mennonite-Your-Way, Box 1525, Salunga, Pa. 17538. Single copy price is $2.00 with reduced prices for twelve or more copies. The directory lists more than 1,700 households who asked to host other traveling Mennonites and Brethren in 1976-78. Initial circulation of the directory was 30,000.

One earth—two worlds, five educational packets on food issues, have been developed by MCC volunteer Paul Harnish. The packets relate food to population, development, alternatives, production and consumption patterns, and corporate structures. The complete set of packets is available for $2.50 from the Intercultural Development Education Association Center, 418 Wardlaw Ave., Winnipeg, Man.

Doctor wanted

Mennonite Christian Hospital in Taiwan needs someone trained and experienced in internal medicine and capable of conducting a training program. Term of service is one to two years, beginning in spring or summer of 1977.

Please write or call:
Overseas Personnel Secretary
Box 347, Newton, Kansas 67114
(316) 283-5100

THE HOPE OF THE KINGDOM

Levi Keidel

Ten years ago young people on our college and university campuses were activists for change; they were struggling to resolve the overwhelming and universal problems of our age. But no longer. If the backdrop of the 1960s was the hot-orange of zeal for change, now it is the flat gray of despair. What are they saying today? "Nothing can be changed. We are speeding down a one-way road to self-annihilation with no hope of turning back, and until that day, I'll do whatever makes me feel good."

Authors like Alvin Toffler (*Future shock*) and Paul R. Erlich (*The end of affluence*) add their prophecies of gloom and doom. Economist Robert Heilbroner (*An inquiry into the human prospect*) writes that humankind must now face up to the ultimate question: How are we to summon up the will to survive? The history of humankind is said to be like a set of tracks made by a drunken fly, its feet wet with ink, staggering across a piece of white paper; they have no meaning and lead nowhere.

Today humanity's supreme and ultimate need is hope. Carl F. Henry recently wrote in *World vision*, "Christianity faces its greatest opportunity since apostolic times to bring scriptural significance and hope in the face of nihilism and despair. . . ." Such hope is founded upon the affirmation of divine purpose in history and focuses upon the doctrine of the kingdom of God.

Such hope was affirmed by the apostles and was echoed by our Reformation forebears. (Historian Robert Friedman writes that the concept of the kingdom of God versus the kingdom of Satan was a mainstay of practically all shades of sixteenth-century Anabaptists.) What is the essence of that doctrine?

When man and woman fell into sin, Satan usurped the authority of God, became lord of the temporal kingdoms of earth, and made them part of his domain of darkness. From his power center has flown an unbroken stream of sin, alienation, sickness, rebellion, and death. Christ came to put it all back together again. "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). It is God's purpose that through Christ, all things be reconciled to himself (Col. 1:19-20). "He has cherished in his own mind the restoring of the whole creation to find its one head in Christ" (Eph. 1:10 Weymouth).

When Christ came, he reinaugurated the rule of his Father over the created universe and thereby introduced among people the kingdom of God. That kingdom in its nascent form is among us today. It is currently at work, dethroning Satan, freeing people from their bondage to sin, and enabling them to live in happy communion with one another and with their God. Its presence today is a down payment, an earnest, a proof of that coming day when sin will be obliterated, death will be destroyed, righteousness will cover the earth as waters cover the sea, and God will again take the throne as Lord of his universal kingdom.

The kingdom of God is a paramount hope. John the Baptist came to proclaim its arrival (Mt. 3:2). It was Jesus' major theme (Mt. 4:17; 9:35). Of his thirty-one recorded parables, eighteen were designed to teach truth about the kingdom of God. When Jesus sent forth the twelve, their sermon topic was to be "the kingdom of God" (Mt. 10:7); the same was true when he later sent forth the seventy (Lk. 10:9). It was the central theme of the teaching of Paul (Acts 14:22; 19:8; 28:30-31), of Philip (Acts 8:12), and of Peter (Acts 3:19-20; 1 Pet. 1:11). Why doesn't the subject hold a comparable place in our preaching today?

The kingdom of God is a present hope. The full manifestation of the kingdom of God is future. Yet, fifteen of Jesus' eighteen "kingdom parables" teach us that he kingdom of God is a force presently t work in this world. For example, when s the devil sowing tares among the wheat Mt. 13:36-43)? When is the mustard eed growing (Mt. 13:31-32)? When are eople discovering the priceless treasure f Christ (Mt. 13:44)? When is the kinglom-net drawing into its influence a haul f diverse peoples (Mt. 13:47-48)? All ow, in the present age.

Jesus preached his first public sermon n his home synagogue. In it he affirmed hat he was the Anointed One whom saiah had prophesied would come. His nission was to liberate people from all orms of bondage (Lk. 4:16-21). He proeeded to demonstrate it by driving out lemons and healing every form of sickess (Mt. 4:23). When the Pharisees ttributed his power to collaboration vith Satan, Jesus said in effect, "I'm ot casting them out in the power of atan, and if I'm casting them out by the pirit of God, you'd better recognize that he kingdom of God has come upon you" Mt. 12:26-28). Elsewhere he told them lainly, "The Law and Prophets were roclaimed until John the Baptist; since hen the gospel of the kingdom of God s preached; and everyone is forcing his vay into it" (Lk. 16:16 NASB). "The kinglom of God is in your midst" (Lk. 17:20-21).

Jesus taught by his words and demontrated by his miracles that the almighty ower of that future glorious kingdom has enetrated back into the present now Heb. 6:5), has upset Satan off the pinacle of his authority (Lk. 10:18), has egun to deliver people from the domain f darkness (Acts 26:18), and to liberate hem from their bondage to any kind of in (Rom. 6:14). Wherever the rule of od has been reinstated, there the kinglom has already begun!

The kingdom is a progressive hope. uman history is not progressing aimessly and meaninglessly like the footrints of a drunken fly. Its prime mover s God. It is progressing steadily toward climactic endpoint. It will culminate n the return of Jesus Christ. It will lead nto the final judgment of humankind nd the reinstitution of the universal rule r kingdom of God.

The Prophet Daniel affirmed the truth f it (Dan. 2). Nebuchadnezzar had a ision of a great image. Its head was of ne gold, its breast and arms silver, its highs bronze, its legs of iron, its feet f iron mixed with clay. Then a stone, ut out not with hands, struck the feet f the statue and crumbled it into dust vhich the wind carried away, and the tone became a mountain filling the vhole earth.

Daniel declared the image to be a picture of succeeding empires which would rise and fall. These are generally understood to be Babylon, Mede-Persia, Greece, and finally Rome. Its strength would be mixed with clay, and its power would be dissipated by division. Its history would end in the coming of One whose kingdom would eventually supercede all earthly kingdoms and fill the universe.

About 500 years later the Apostle John reaffirmed the same truth. Jesus had come and gone, and Rome was persecuting the church. John, exiled on the Isle of Patmos, saw a different set of symbols, but the same truth. A great harlot, drunk with the blood of the saints, rode on a beast with ten horns and waged war against the Lamb. But the Lamb was destined to overcome, because "He is Lord of lords, and King of kings . . ." (Rev. 17).

"In the fullness of time," the Stone was cut out of the mountain; the Lamb broke into earth's history. He inaugurated the kingdom of God. It began its work of usurping the authority of Satan over the temporal kingdoms of earth. It began fulfilling the visions. At the end of the second century, Tertullian wrote, "We came only yesterday, and already we fill all your institutions, your towns and walled cities, your senate and forum." With the passing of another 100 years, weakness and division disintegrated the Roman Empire, and Christianity replaced emperor worship as the official religion.

The kingdom of God is a progressive hope. From its inauguration when Christ came, it continues unbroken right up to our present and continues through our present into the age to come. All people who have repented of their sin and are seeking to live under the lordship of Christ are members of that kingdom. It is extending its tentacles to bring under its dominion people of every tongue and tribe and nation. It is moving toward that epochal day which John saw, when myriads of myriads and thousands of thousands will sing, "Worthy is the Lamb that was slain to receive power, and riches, and glory, and wisdom, and might, and honor, and dominion forever and ever" (Rev. 5:11-13).

World groping in the gray dusk of despair, here is your beacon light: the kingdom of God.

First in a series of six articles. Next week: The nature of the kingdom.

Contents

Crushing the creative spirit 509
The new schizophrenia on campus 513
News 516
Record 519
Escape from childhood: Rights for the young 520
The hope of the kingdom 522
On leaving a daughter at college 524

CONTRIBUTORS

Loren J. Lind, 19A Kindal Ave., Toronto, Ont., covers the education beat for the Toronto Globe and Mail. His comments were prepared for a convocation address at Goshen College in February.

Tom Malcolm, also of Toronto, is director of educational services for the Association for the Advancement of Christian Scholarship.

Ed McKenzie is a reporter for the St. Catharines (Ont.) Standard.

Levi Keidel, 1104 West Wildwood, Fort Wayne, Ind. 46807, begins a series of six articles on the kingdom in this issue. Mr. Keidel is a missionary on leave from Zaire and the author of several books.

CREDITS

Cover, 511, David Hiebert, Goshen, Ind.; 511, RNS; 513, Vanguard magazine, Toronto; 516, Mike Conley, St. Catharines Standard; 518, Lois Barrett. The article "The new schizophrenia on campus" appeared first in the September-October 1975 issue of Vanguard magazine, 229 College St., Toronto, Ont. M5T 1R4. It is reprinted by permission. The article "He raised nine children—and a credit union" was first used in the June 4 issue of the St. Catharines Standard, St. Catharines, Ont., with whose permission it is used.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

On leaving a daughter at college

Evelyn Nunemaker Krehbiel

Farewell, our firstborn, our precious daughter, now a thousand miles from home.

So many thoughts tumble about in my mind as you stand there, waving. There is our daughter, so dear to us, so fragile, still half-formed, although she appraises herself an adult. Can it be as long as eighteen years since first we held closely with a new kind of joy this tiny new person? Now I, too, know this time compression every mother feels when the oldest one leaves.

How we shall miss you! And how often in the coming months we shall pause to think a prayer of blessing, as we hope your student days are satisfying, yet exploding with challenges; victorious, yet abraded with the sand of unsolved dilemmas; filled with caring friends, yet holding a sprinkling of those troubled ones for whom it is a discipline to care. Already we anticipate the rush of ideas and experiences we can share when you return home for a holiday.

I wonder if you feel this almost physical thread of awareness stretch thinner and thinner as the miles accumulate between us. Perhaps it will seem to snag and break as we return home and all of us take up our activities of living—yours so new and ours the familiar ones, but without the delight (and the sometimes condescending impatience) of your presence. But this thread between us can never truly break: this reaching out is something we will feel all our lives. We hope that you, too, feel this tie of love to us, a tie not merely of duty, though there is something of that in all human relationships, but one of deep affection, of liking, of trust, of mutual interest in problems and in pleasures.

Sometimes we have expressed this love so awkwardly. The habit of parent-child is sometimes difficult to translate into adult-adult.

My recurring protest is, "Lord, the days were too swift; I am not finished with her. Give me more time, God, for I am not yet done." We have tried to express the values we feel important. But so often we have failed—because of our lack of empathy, our self-centeredness, our tiredness, our unloving humanness. I hope we have given more of good than we know.

When I feel this sense of mother-failure, I must remind myself that God can and will help you where I cannot follow. He can help you into ways far better than our ways. He can help us to accept the good in you that is foreign to us.

And so one fledgling has left. Our family must adjust to the smaller group beside the hearth and the wider scope of love and interest. May God bless you, my child and friend, and us remaining at home, in our new relationships.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:32 SEPTEMBER 14, 1976

BIBLICAL SE
ELKHART
LIBRARY

EDUCATION 2

he second of a pair of
ssues on our learning
nstitutions

Why I support public education

The public school system in the United States has been the primary catalyst in the comparative success of a great American experiment—the peaceful coexistence of members of a society comprised of an unprecedented ethnic mix.

Dean Stucky

The American public school system has made innumerable positive contributions in our social order. One could refer to the nurturing of individual potential, the discovery and development of new knowledge and skills needed by each new generation, training for vocational and economic competence, individual responsibility in a pluralistic society, the transmission of common ethical values, and many other functions delegated to public elementary and secondary schools. I will limit my comments to the effectiveness of public and parochial schools in reaching two objectives of Christians everywhere: (1) perpetuating uniquely Christian ideals and values and (2) establishing the brotherhood of humanity.

Mennonites have been acutely aware of the traditions and values which have shaped their basic beliefs since the early sixteenth century. They have been primarily dependent upon two social institutions, the family and the church, for the perpetuation of these values and traditions through the centuries. Education is another social institution which has played a supportive role, and the survival of the Mennonite church is dependent upon the survival of its institutions, particularly its colleges and seminaries. Perhaps one could also make a case for parochial elementary and secondary schools, as opposed to public schools, on this premise. The preservation of values is important, and efforts of the home and church can be reinforced by private and parochial schools.

Ironically, a major problem in the establishment and maintenance of parochial elementary and secondary schools stems from the wide divergence in theological views and biblical interpretations among Christians, even among those who identify with a specific sect. As a result, many parochial schools have been plagued with factionalism; a steady turnover of administrators, teachers, and policymaking bodies; and continuous anxiety on the part of parents regarding the moral and religious views being taught their children. This is particularly true of elementary and secondary school children whose parents feel far more protective than for those in higher education. Consequently, many parents prefer nonreligious elementary and secondary education, leaving to the home and church the responsibility for indoctrination of religious values.

A more crucial concern of contemporary Christians, however, relates to the survival of humankind itself through the elimination of the myths, prejudices, and stereotypes which have long alienated people from their brothers and sisters, and consequently from a clearer vision of God. The public school system in the United States has been the primary catalyst in the comparative success of a great American experiment—the peaceful coexistence of members of a society comprised of an unprecedented ethnic mix. In nations which do not operate public schools by enrolling all racial, ethnic, religious, and social strata, those myths and prejudices which ominously threaten to bring about humanity's self-destruction continue to be reinforced. One needs only to look at Northern Ireland, Cyprus, Lebanon, and South Africa to see the deadly consequences of apartheid. In the U.S., a vestige of such segregation exists among racial groups, and racists, using the "inconvenience of busing" as a guise, continue to struggle against school integration. It is disappointing to see the president and others courting support during an election year from bigots and racists.

I am aware that most parochial and private schools espouse the teaching of understanding, tolerance, and the brotherhood of humanity. However, children learn many things more readily through experience and example than through theory and abstractions. The practice of segregation for any purpose is an effective practical lesson in itself.

Public schools in America cannot boast of an unblemished record in demonstrating tolerance and eliminating prejudice. Until recently, members of minority groups were frequently made to feel inferior by those who espoused the "melting pot" theory, which implied that the quest for national harmony required each individual to divest himself or herself of language, customs, and other unique ethnic characteristics in exchange for some indefinable, amalgamated, homogenized common culture. The current enlightened approach views American culture as a "salad bowl," enriched and flavored through contributions by all ethnic groups.

One commendable bicentennial emphasis in many elementary and secondary school classrooms has been the encouragement of members of ethnic groups to study their heritage and share their findings with the total class. This effort has helped many individuals to understand more clearly who they are, critical knowledge which is often lost in a mobile and pluralistic society. Many have developed a healthier self-image, a prerequisite for respecting others.

It is difficult to inculcate prejudice and distrust regarding other ethnic or religious groups among individuals who as children interacted daily with blacks, Jews, Mexican-Americans, Roman Catholics, and representatives of other religious and racial backgrounds. Respect and tolerance are far more difficult to teach in a segregated setting, even those organized with the highest of goals and motives. A sad indictment of the American education scene today is the presence of thousands of sectarian elementary and secondary schools which sprang up for the poorly concealed purpose of perpetuating segregation and bigotry. This reality should in no way condemn all parochial school efforts, but it should give pause to those who feel that parochial education is a panacea or that public schools cannot further God's purpose.

A Meetinghouse *article*

Some went to private school, some didn't

Robert J. Baker

There is a fine public high school just a quarter of a mile north of our home. There is a fine Christian high school thirty-two times that distance to the south of us. I am a public school teacher. Where should the five offspring go? And why? Before answering, one needs background.

One must be honest and admit that the public school image has grown a bit tarnished through recent years. There has been a softening of the educational product, quality control not being in 1976 what it was when I began teaching nearly thirty years ago. I do not believe that my entering the teaching field initiated the decline.

During that time private schools (and church schools are basically such) have had their ups and downs. The Catholic schools have declined in number; the Protestant schools have increased. True, some of the latter are struggling, but they exist. Within ten miles of my home there are four Protestant schools, two operated by the Mennonites, one each by Brethren and Baptist denominations. What is happening around us is happening other places. Why? The reasons are obvious, divergent, good, bad, sound, questionable. In days of declining pupil enrollment, the competition is noticeable.

While the public schools are more likely to have a wider variety of courses and educational experiences available than private chools, the student's opportunity to have a caring, Christian eacher is sharply increased in a church school.

idualized Math
work - 11:00

Undoubtedly part of the fault should be lodged with the public schools. When we were small, we were governable, and the staff as a whole was dedicated, called. Today, especially in the sprawling metropolitan school systems, a variety of sins and sinners can hide, not all of them among the student body.

The professionalization of teachers has not all been for the good. Quality education does not always rise because there are more teachers with master's degrees, more audiovisual aids and library volumes within the ivy covered walls. We may be doing more things, but with quantity the quality often suffers. The bakery doesn't put out a pie like mother did. Students are more likely to be turned out today on an assembly-line basis with a few bolts and nuts missing, some not even provided with a transmission so they can shift gears.

Parents have objected to the neutrality of many public schools, their failure to take a position on moral issues. Frequently such schools are too wishywashy to satisfy conservative, middle-class, God-fearing, nation-loving, Republican parents. Mennonites, with the exception of the patriotism aspect, are fairly well described in the previous statement. No wonder two Mennonite schools lie at my doorstep.

Or parents object to the liberality of a system. The public's cry against questionable textbooks supplied for English-reading classes is only one example.

Christian parents feel that the church school can both instill and foster biblical standards. They see their own church-private schools as bastions against immorality, drugs, worldliness, as well as agencies that will promote denominational loyalty. It is an extension of the family, the church, a force that is definitely for good, not questionable like the public school. It is easier to keep tabs on the curriculum.

Regretfully some see the church-private school as a refuge against rising minority influxes into the public school system. Shame on the some.

But many parents simply want a quality education, favor a return to the basics, crave more discipline for their children. They are anxious for the spiritual welfare of their child. One cannot condemn them for such. The odds for realization of such goals tilt toward the church school. To deny that there has been an erosion of educational quality in the public school

Once and future windows

Ruth Naylor

A laser sun quietly slashes
Through glasses

In the institution
Unfinished—nearly blind

Upturned faces
Pivot and stare

At destruction or hope
For healing repair

system is to stick one's beak in the sand and say glibly to everyone, "I'm OK, you're OK." However, to feel that the church school has all the answers seems equally foolish.

Now, have I given you the reasons why I as a public school teacher sent my children to Bethany Christian High School? Not exactly. In fact, they did not all go. And to know more about the real reason why those attending did so, you should ask them. Some parents lay down the law, there are no options, you go to the church school. We did not.

Sixty percent of our children attended Bethany Christian High School just south of Goshen, Indiana, about eight miles from home. The first and the last have been always in the public school system. As a parent, a public school teacher, my wife and I have left the choice pretty much up to each child. When the middle three said they wanted to go to Bethany, we found the tuition monies, the transportation, we became PTO members all over the place.

The first son, Douglas, was involved in athletics in the Concord Metropolitan School system, and perhaps playing defensive halfback on the football team kept him from Bethany. The youngest daughter, Rebecca, has a strong interest in music—and some talent there also. She thrills to the chance for accompanying four different music groups, frequently on a grand piano. There are 1,100 in her high school, allowing her many musical opportunities in a school four times the size of Bethany.

It is interesting to note, however, that those who went to Bethany also found opportunities there. The two boys were successful at soccer, and the girl played in every girls' sport available plus editing the school paper. Perhaps the three needed Bethany. I like to think that they did. Their loyalty to Bethany seemed solid.

It was obvious, however, that their choice of educational subjects was more limited than in the public school. I felt that their opportunity to have caring, Christian teachers sharply increased in a church school. Nor did I feel that the academic quality of those instructors at Bethany was inferior.

So I taught in a public school in order to pay for three of our children to attend a church school. I am not sure if that is what they mean when they talk about robbing Peter to pay Paul. I have not felt guilty in the process. I have not felt that it was saying the public school was second-rate, good enough for providing my bread and butter, but not good enough to provide an education for my children.

I feel innocent of any such charge because I as a parent never pressured my children to go to Bethany. I have seen enough students in the public school who found every day in attendance a painful experience, every hour a bore, every teacher their enemy, every classroom a cell. In choosing Bethany I thought my children were saying, "Dad, I believe I'll enjoy my educational experience more at Bethany than at Concord." I groaned at the expense, but still was happy that funds were available.

And for those who went to Concord High School, I blessed them also. They seemed happy there. Selah.

So for us it was the child's choice. And I am glad. I definitely do not see the church school as either a reformatory or a nursery. A church school should not be expected to serve as surrogate parents, providing for what has obviously been omitted at home, correcting in four years all the quirks and faults that a child-student has been accumulating during the past fourteen years at home, in the community, in the public school, and perhaps even in the church. The parental duties that come with raising children cannot be so easily parceled out to the church school.

My prayer has always been that wherever they are, our children help, not hurt; they lift up, not pull down; they grow, not stagnate. I suppose only their classmates and teachers can tell if my prayers were answered.

I do not feel that either the public school or the church school shortchanged our children. It is a personal feeling, but reasonable. They knew right from wrong; they could have learned in spite of people, difficulties. Wherever they were, the choice was theirs, to do right, to learn. To blame a school or to credit a school would be unwise. God is at Concord; God is at Bethany. Praise him.

A Meetinghouse article

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Value schools: A challenge to the system

David Virtue

Canada's public education system is in trouble.

In British Columbia, there has been for some time a growing dissatisfaction with public schools and the quality of education being taught.

Semiliterate students are being dumped on universities and employers, and parents want to know why. Statistics reveal that 37 percent of first-year University of British Columbia students failed their exams this year, while 40 percent failed a simple grade-nine-level English test. The reasons, some parents say, have to do with the present style of eaching, which has moved away from he traditional emphasis on basic skills and discipline.

The answer they add, is to admit the system has failed and to encourage school boards to set up alternative schools which would stress the three Rs, discipline, the removal of sex education rom the schools, the funding of independent schools, and bringing entrance exams back to the universities.

These schools have accepted different descriptions—value schools, more structured schools, with some including udeo-Christian as a term to describe what they seek.

All of them, however, have one thing n common: the rejection of the current British Columbia standard.

In most cases they are the result of he concerns, and actions of parents and eachers.

The controversy, which had been building for two years, came to public ttention when the school board in Surey, British Columbia, voted to turn George Vanier elementary into a value chool, underpinned with the Judeo-Christian heritage.

Schools declared hot. Some parents bjected at first, simply because the chool had gone through many changes, nd, as one parent said, "Our kids have een experimented on enough."

Comments pro and con came following speeches by Ted Hewlett of the British Columbia Value School Association and John Thielman of the Langley Central Fundamental School who both argued that value schools throughout British Columbia would offer an alternative to parents who want their children taught traditional Judeo-Christian values.

However, some parents feared that the value school philosophy of playing up the two-parent family—in an area with a high proportion of one-parent families—might make one-parent children insecure in the face of the "propaganda" of value school teachings.

They were supported by the British Columbia Teachers' Federation, which placed the school in dispute. The BCTF, a closed shop union for teachers, declared the value schools "hot," effectively excluding any British Columbia teachers from teaching at them.

The board remained firm in its intention to turn Vanier into a value school, but withdrew its use of the term "Judeo-

Parents in British Columbia are voicing the following criticisms of the public school system: the three Rs have been downplayed too much, discipline is being neglected, sex education has no place in that setting, and entrance exams to the universities should be reinstated. They are unhappy with the liberal trend of the past decade and the deemphasis on Judeo-Christian values. Alternatives both inside and outside the public education system are being sought.

Christian heritage" in describing the philosophy behind Surrey's value schools at the behest of the British Columbia Human Rights Code.

The board subsequently replaced that phrase with traditional, moral, ethical core values. These were defined as "loving, caring, helping, harmony, purposefulness, respect for the truth, respect for others, patience, appreciation of beauty, and respect for positive creativity."

An impasse was reached.

It was broken when deputy education minister, Walter Hardwick, the chief servant in the Education Department, came out with a ruling halting the spread of alternative schools of any type, whether more or less structured.

Swinging pendulum. As Ron Sawatsky, principal of the Langley Central Fundamental (value) School, said, "There's a swinging pendulum in education. We've seen it happening in history before and it's happening now. The 1960s were labeled the progressive education era, with the theory that you let your children move around freely and only water them occasionally and they'd grow like plants. That filtered into the public education system. And now a more disciplined theory is filtering through."

With Mr. Hardwick's ruling, the issue of value schools in Surrey died. As a result, the value schools movement suffered two more defeats in Vancouver and Shuswap, British Columbia, where a proposed "more structured school" was yawned off the drawing boards.

However, the legacy left by parents calling for a return to the basics led Jock Smith, Surrey school board chairman, to say that the new emphasis for the fall of 1976 was going to be academic excellence and core curriculum, a cessation of experimentation and development of electives and concentration on reading, writing, and arithmetic.

While value schools have suffered a temporary setback, the issues and what they represent are far from dead.

Education cannot be neutral. Church-related schools are opening at a brisk rate in British Columbia, many of which follow the Accelerated Christian Education (ACE) core curriculum courses. A recent evaluation of them by Kenneth Davis, professor of history at the University of Waterloo, revealed that students educated under this system were a year in advance of those going through the public schools system.

The most recently opened school in the Lower Mainland is in the Richmond Bethel Mennonite Brethren Church (in Richmond), under the principalship of Barry Ashton. It opened last September with sixty-four students and anticipates 120 students for the fall 1976 term.

Three other church-related schools already in existence using the ACE teaching method are full and turning away students. Several other Mennonite churches and one Baptist church are seriously considering opening church-related schools in the near future.

Gerry Ensing, executive director of the Federation of Independent Schools Association (FISA), an umbrella organization drawing together all independent schools in British Columbia, including Roman Catholic schools, said his organization does not basically approve of the value schools, as they will, in his words, cause havoc among the public schools and demoralization among teachers.

"We are not against independent schools' offering an alternative education for parents dissatisfied with the public school system; we recognize that all schools, public and independent, have a philosophy of education, that no school is neutral, and therefore all schools impose some sort of values.

"The federation has generally taken the position that education cannot be neutral, and we offer a valid alternative," he said.

Observing this, the minister of education, Pat McGeer, promised funding for independent schools, which he said, would provide a measure of competition for the public schools.

"There's no desire to make education uniform across the province," he said. "The Department of Education encourages school districts to enrich their programs as much as they care to. If independent schools do better than public schools, that sets a challenge for excellence."

To date Mr. McGeer has not kept his promise of funding.

But the issue of value education is not merely how or what students should be taught. The real question at stake, said Angus Gunn, a professor of education at the University of British Columbia and a committed Christian, is that our whole system of law is founded on western values. "Unless schools—which are value-laden at every point—espouse these biblical values (human universals that happen to be contained in the Bible), there can be no respect for our law, or no adequate respect, since every value position needs some sanction to back it up."

Mr. Gunn said the outcome of traditional values may seem to be the same whether or not the basic source of values is the same. Communist countries often espouse outcomes that are clearly rooted in Christianity. The quality of the outcome, however, will be greatest where the sanction is closest to its Judeo-Christian source of authority.

"The proliferation of value schools (schools that emphasize specific values on a uniform basis rather than on a variable basis from teacher to teacher) will provide a stabilizing influence in a society that is rapidly drifting toward anarchy in values and morals. Just as a society can only stand a certain rate of inflation before basic law and order breaks down, so in morals and values dictatorship must replace 'freedom' when the drift passes a certain point."

Clearly some feel this point has been passed already.

The new president of the Evangelical Fellowship of Canada said recently in Vancouver that the "secularized" education system in Canada is not acceptable to some three million evangelicals who are committed to biblical Christianity.

Charles Seidenspinner claimed the problem had reached such an impasse that the only option left for committed Christians was to establish alternate schools based on the Judeo-Christian tradition. He told a seminar on Christian education that the liberal, progressivist, secular, and humanist values that pervade our entire educational structure are antithetical to traditional values based on Christianity.

"Parents can no longer stand by and watch their children being roasted alive; they have no option but to put their money where their mouths are and create an alternate school system."

While it is argued that we live in a pluralistic society and values based on Christianity are no longer acceptable, western values have received worldwide acceptance. If they are to be tossed out and the notion adopted that every group has equal validity for the guidance of society accepted, such values will have to be justified before others, especially Christians, can be expected to "buy" them.

Whether or not this comes to pass, a groundswell of public opinion in British Columbia, and across Canada, is demanding fundamental changes in the educational system. These people will not rest until the changes have, to some degree, been achieved.

A Meetinghouse article

An alternative within the public school system

Jan Lugibihl

"Once you see your kids in a classroom with a lot of happy, smiling faces and see them come home happy and exhausted, not angry, you realize what a significant contribution an Open Living type of school makes to family life."

"Kids are not forced. Instead teachers at Open Living watch who the kids are and let that develop."

"We are all part of the community. It's not just parents, kids, and staff, but community."

Open Living School, located in Jefferson County, a suburb of Denver, was first an idea of a group of Jefferson County people in 1969. These people met and began to envision a school setting where, as it is put in a book about the school called simply *Open Living School*, each child can "become aware that what he wonders about—what others wonder about, what he thinks is important—others (including adults) think is important . . . that living and school can sort of be the same thing."

In 1970 they took this idea, in the form of a proposal, to the Jefferson County school board. The school board, at that point, OK'd Open Living School as a pilot project. Now, six years later, Open Living School is a permanent part of the Jefferson County school system and operates on two sites—one in Evergreen and one in Edgewater. Enrollment is voluntary and is now up to about 325 students, ages three through eighteen.

The Open Living Schools employ approximately forty staff members but, as noted in the book, "to place full responsibility for the schools' direction on the hired staff is contrary to the schools' history and concept."

Aggie Polak, a parent at the school and one of the authors of *Open Living School*, observes, "At Open Living School everyone is committed to learning and growing. If that were not the case, it would be a shortcoming for the children."

Parents are very much a part of the learning process at Open Living School, as are children teaching other children. Parent groups meet regularly at both schools, and parents, staff, and students meet periodically to redefine goals or when new staff members are being hired.

Students come to Open Living School for any number of reasons. Some come because they and their parents are committed to the type of education they see Open Living School providing. Others come because they are having problems in more conventional school settings. Enrollment at Open Living School is voluntary; no students are sent there by the system because they are not performing well at some other school.

At Open Living School students are offered options not available at other schools in the county. One of these is an apprenticeship program where students are placed with a member of the community who has a proven ability in the area in which the student is interested.

Open Living School students, through this program, have been able to gain knowledge by working alongside zoo keepers, veterinarians, people building playgrounds, and many others. Not only does this provide invaluable experience for the student, but it gives many people in the community a chance to pass along their knowledge and get acquainted with young people.

When parents talk of their children in Open Living School, it is clear that they feel something special is happening there.

Dorsy Hill, an Open Living School parent, says, "We wanted to see our child in a place where she would be taken more seriously as a person."

Along with Aggie Polak, Dorsy is one of several people at the Arvada Mennonite Church involved with Open Living School.

Aggie sees another benefit for herself. "One of the important things is being with a group of parents with a similar orientation about parenting—an orientation that needs affirmation or it can get pretty lonely."

In the Jefferson County (Colorado) Open Living School, each child can "become aware that what he wonders about—what others wonder about, what he thinks is important—others (including adults) think is important."

Perhaps one of the things that comes through most clearly when people who are involved with Open Living School talk about it, is the sense that nothing at the school is stagnant. Every summer, groups meet to rethink and redefine, if necessary, the goals and purposes of Open Living School. At these meetings people who have been with Open Living School from its beginning meet with those who are new to the idea to clarify and chart where they are going together.

The philosophy of Open Living School is stated in this paragraph from *Open Living School*: "In the school there are certified teachers, lay teachers, parents, student teachers, secretaries, custodians, volunteers. They all teach and the children themselves teach. They all share a learning experience. A distinguishable difference is that some are taller people and some are shorter people. The taller people are often called adults."

Those at Open Living School are an interdependent, learning community, each receiving and giving to make the community work, to allow the learning to take place.

A Meetinghouse *article*

News

Women will sew puppets for new curriculum

With his balding head and full white beard, Oliver looks like a kindly grandfather, in spite of his olive green felt skin.

"Oliver" is a puppet who will be duplicated 3,000 times for use by three- and four-year-olds and their teachers in the new Foundation Series curriculum being developed by four church groups.

Making all those puppets for inclusion in lesson kits will be women's groups in the General Conference Mennonite Church, Mennonite Church, and Brethren in Christ Church, the three groups which are fully participating publishers of the curriculum. The Church of the Brethren is a cooperating user.

Material and patterns for the puppets were recently mailed to representatives of the women's organizations, who will be dividing them among local women's groups for sewing. During the next six months, the General Conference's Women in Mission will sew 1,000 (700 in the United States and 300 in Canada); the Mennonite Church's Women's Missionary and Service Commission, 1,500; and the Brethren in Christ women, 500.

"Oliver is the grandfather puppet that the children will visit with each Sunday," said Cornelia Lehn of Newton, Kansas, editor of the preschool material for the Foundation Series.

The purpose of the puppet is to help the children communicate with the teacher and the teacher with the children, she said. Sometimes children will use Oliver to communicate feelings they might feel too shy to talk about otherwise.

Oliver will be part of the teaching kit for the fourth quarter of the first year in the curriculum for three- and four-year-olds and may also be used in the following quarter.

Both quarters are being written by Vel Shearer of Elkhart, Indiana, who suggested the use of Oliver.

"When Vel first suggested she wanted a puppet, I wondered if the women would want to sew them," said Ms. Lehn. Commercial puppets seemed prohibitively expensive.

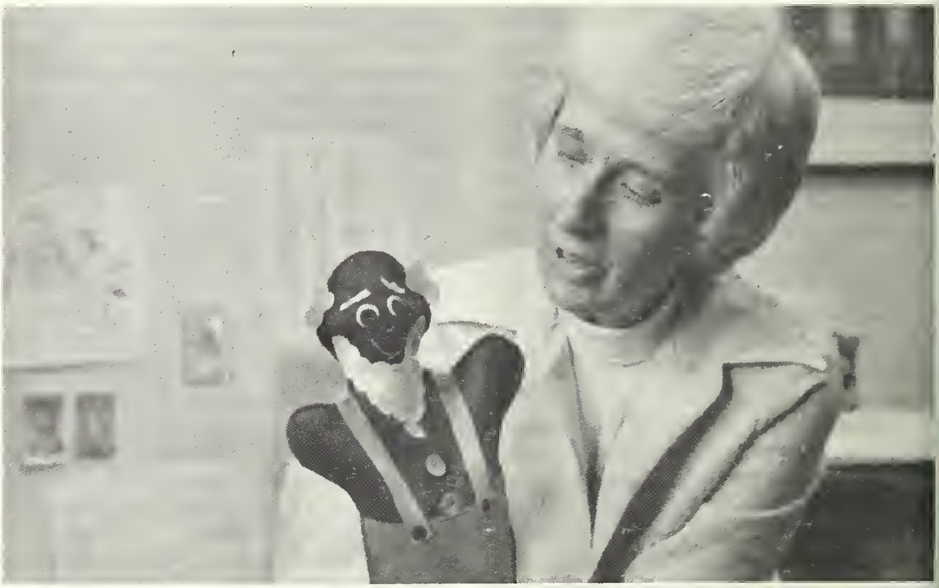
Then several staff people and artists began designing an Oliver and modifying him to create a puppet that would be simple to sew, fit the friendly image of Oliver, and not be racially identifiable.

The result was a felt puppet to fit over a person's hand. Oliver is dark olive green with lighter green trousers and suspenders, salmon-colored buttons, white hair and beard, and an embroidered mouth.

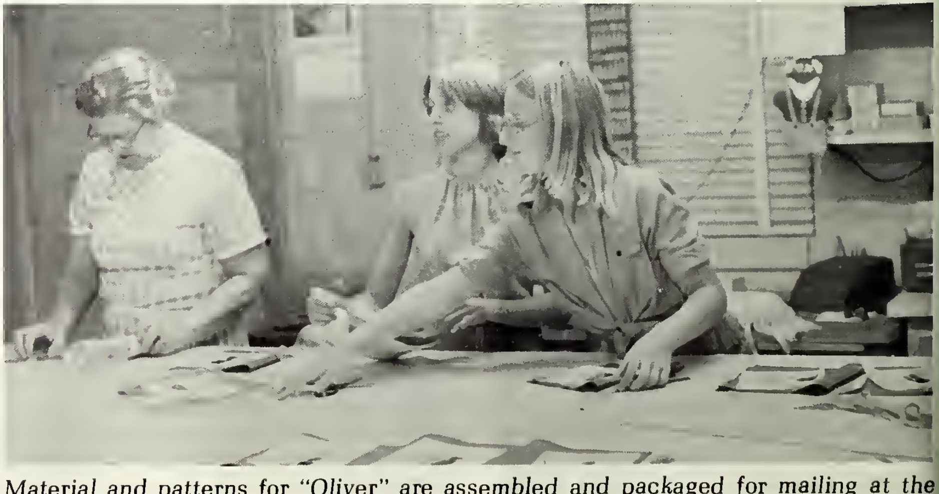
During late August, felt pieces for Oliver were cut at the Mennonite Central Committee center in North Newton, and volunteers from Newton area churches, including a number of high school students, stuffed the felt, embroidery thread, and instructions into plastic bags to be sent to the women's groups.

The completed puppets will be returned to Newton by March 1, 1977, since that quarter of the curriculum is being printed and assembled in Newton by Faith and Life Press.

Other portions of the Foundation Series are being printed by the publishing houses of the other cooperating denominations.



Commission on Education staff person Cornelia Lehn talks to Oliver, the grandfather puppet that will be part of the new Foundation Series curriculum.



Material and patterns for "Oliver" are assembled and packaged for mailing at the MCC cutting room in North Newton, Kansas.

The
Mennonite
Overseas Mission
Edition

encompass

SEPTEMBER 14, 1976

On the twenty-fifth anniversary of the General Conference Mennonite Church's presence in Japan, church leader Takashi Yamada reflects on the question

How Do Thought and Culture Patterns Affect the Theology of the Japanese Church?

With this topic, we are challenged on the following points: 1. The Japanese church is expected to develop its own theology. 2. The Japanese church is also expected to examine critically the western theology which was first accepted as well as that which has been imported since. The cream of western theology must be digested and appreciated, and something unique and significant should be produced. 3. Continuing this effort, the church, together with other churches in the third world, may contribute in a wide ecumenical perspective.

The study gives us an opportunity to reflect on the interactions between the Anabaptist heritage (theology) of the ethnic Mennonites in the West and the thought and culture patterns which are a part of nonethnic third world Mennonites.

Brief General View on the Development of Theology in Japan

1. The period of receiving Christianity from the West—the first fifty years, including the latter part of the nineteenth century to the beginning of the twentieth century.

The young Japanese church was eager to digest its newly accepted faith, and busied itself spreading the gospel and establishing its foundation. Theology proper was not really developed yet. Some appealing apologetical efforts on Christian faith were made by outstanding leaders. Their literature contains deep theological concepts in embryo form and has lasting value and influence both within and outside the church.

2. The quickening period and the cradle for the development of Christian theology—from the beginning of the twentieth century to the end of World War II.

Western Christian thoughts and theologies were being introduced one after another. The church was influenced by them, and faith and theological thinking were confused and weakened. These imported theologies, however, were not yet

(Continued on page 2)

deeply rooted in the soil of Christianity in this land.

3. The period of developing and deepening theology—from the end of World War II to the present.

This period may be characterized by Japan's making a fresh start toward advanced secularization, highly developed technology, and rapid economical growth, followed by a setback in the last years. In quick succession Bonhoeffer's idea of the world coming of age and his challenging theological thoughts, existential theology, theology of the death of God, theology of hope, liberation theology, theology of the secularized age by Harvey Cox, and the idea of situational ethics were brought into Japan. Each has played a role among the Japanese churches found in a secularized and urbanized society.

During this period, some meaningful efforts on developing an original theology have begun to appear. One of the results of such efforts is *Theology of the Pain of God* by Kazo Kitamori.[1] He penetrates below the surface of both Greek and German theology found in the mainstream of Christianity. Finding some problematic points in the theologies, he attempts to offer a unique way to solve and correct the problems. His effort has been evaluated highly by some western theologians as a unique Japanese understanding of the gospel and a significant contribution to Christian theology.

The Encounter of Western Christianity with Japanese Thought and Culture, with Its Ensuing Problems and Possibilities

Kiyoko Takeda categorizes the ways Japanese people accepted and tried to indigenize Christianity into the following types: 1. "Getting buried"—Christianity compromises with the native culture and gets buried in it. 2. "Being isolated"—by nonconformity. 3. "Confronting." 4. "Being engrafted"—tries to take root in native cultural soil without losing its confronting position. 5. "Apostasy"—seeks to take root by apostasy in a paradoxical way.[2]

As we examine aspects of the positive and negative results of the encounter of Western Christianity with Japanese thought and culture, we may notice some of the five types in them.

Takashi Yamada was one of the first four persons to be baptized as a result of our church's witness in Japan. From 1952 to 1956, he served the Kobe "garage" church as a lay worker until he was asked to become pastor of the Nichinan church in Kyushu. From here he transferred to the Kobayashi church in 1959, after having been ordained as the first elder of the Mennonite church in Japan. In 1962, he visited churches in Taiwan for two months of spiritual ministry. He was invited as a resource leader for the 1969 Institute on World Evangelism at Associated Mennonite Biblical Seminaries in Elkhart, Indiana, and stayed on as "churchman in residence" for several weeks. He has served on the governing board of the Kyushu Mennonite Church Conference, has been instrumental in starting the Asia Mennonite Conference and is a member of the Mennonite World Conference presidium.

1. The attitude and effort of establishing identity on the part of Japanese Christians were clearly recognized when they formed the first Protestant Japanese church without any denominational colors and attachment to Western denominations.

This initial indigenous church organization didn't last long, however, and the denominationalism, with its merits and demerits, brought in by foreign missions has permeated the later history of the church. This has definitely influenced the development of Christian theology in Japan.

2. The rise and development of the so-called "Nonchurch Movement"—an indigenous sectarian movement—has been a strong challenge to the churches.

Started by one of the most influential early leaders, Kanzo Uchimura, this group is characterized by a strong emphasis on Bible study, an idea of true koinonia, and an indigenous spirit. Its members reject denominationalism, formalism, and institutionalism.

3. Baptized "Bushido"[3]—In the early history of Christianity in Japan most of the church leaders and leading Christians were from the "Samurai" class (traditional warriors).

They had inherited the noble spirit of "Bushido" from their ancestors, a spirit characterized by a strong sense of allegiance to one's master, strict morality, and rigid ethics. This spirit harmonized with the strong Puritan nature of the faith and the noble personality of early missionaries. Many of the people in the Bushido class were attracted to Christianity, and some became outstanding leaders of the church in those days.

4. Christianity encounters secular political powers.

Generally speaking, Buddhism in Japan has had cohesive tendencies with political powers since its beginning in the sixth century, with some exceptions, like the "Kamakura Buddhist Reformation" in the twelfth century.

After a brief initial period of radical spread and growth, the Catholic Church in Japan suffered severe suppression and persecution by contemporary regimes for about 250 years, and, as far as the visible expressions of its faith and life were concerned, it had almost been wiped out by the end of the period.

The first Protestant conversion in Japan occurred when Christianity was still a prohibited religion, and the first Protestant church was organized when prohibition was in effect. After a brief period of freedom, the church began to face and struggle with the nationalistic state power structure based on the "Emperor system." This struggle continued until the end of World War II. Even after the war, resurgence of the old idea underlying the Emperor system has been variously noted. One of these is the continual attempt to nationalize "Yasukuni Shrine" where the war dead are enshrined.

This encounter with secular political powers has constituted one of the greatest challenges to Japanese Christianity, and has been the test of Christian theology here. Many early church leaders and lay Christians stood bravely against state power. Although they had not established a firm theological foundation to support their position, they had a living evangelical faith and a great zeal for Christ.

When liberal theology from Germany came into Japan later, it seemed to play a reactionary role by detaching many Christians from their evangelical position. This resulted in opening the way for them to be affected by and tied up with "Japanism." Later this new theology caused the churches to lean heavily toward socialism-oriented thought and movement.[4] The introduction of Carl Barth's theology has, to a great extent, played a corrective role to this.

As the government continued to consolidate the nationalistic and militaristic state power into a huge nationwide pyramidal form, placing the deified Emperor at its top, Shintoism, the traditional Japanese religion, was included as the state religion and used to give strong spiritual support to the structure. Meanwhile, the traditional confucianistic feudalism (which was to have been overcome by modernization) and traditional feudal ethics, with its vertical human relation and family system, were completely reorganized so that they might fit into the total framework.

During World War II all religions were forced to serve the national cause. Christian churches were required by the government to be organizationally unified under one body (the United Church of Christ in Japan) so that they might be easily controlled. Though some denominations and individuals strongly resisted, all churches had to follow this policy in order to survive the tragically dark period.

Emperor worship was actually a challenging issue thrown at the church by the government, and some Christians fought it courageously. At least a few conscientious objectors willingly suffered persecution.

5. A syncretistic tendency and an all-embracing thought pattern (which may be a Buddhist influence, having a tolerant attitude toward any thoughts and ideas) have affected the Christian faith.

"Hideout Catholic Christians" and so-called "Japanese Christianity" may be the results. The former had survived persecution but had finally fused into one with Buddhism, and in the latter Christianity combined with Shintoism.

6. "The dependent-mentality" or "the structure of dependence," which might have been nurtured in the close-knit ties in the family system, still exists among the average Japanese.

Vertical human relations continue to be observed among many older people. This, together with the above-mentioned syncretistic tendency, can hinder the establishment of true personal faith and Christian fellowship.

7. In the writings of Shūsako Endo, a popular Catholic writer in Japan, we find the concept of God expressed in the "mother" image, and a representation of Jesus as an incompetent, ever-suffering figure, completely identifying with the weak and outcast.

Endo's writing has been widely read and appreciated. This may be a reaction to the stern "father" image of the God of Western monotheism. It can be categorized as the "being buried" or "apostasy" type, combined with an element of "being engrafted."

8. In the post-war period, we perceive a combination of the American efficiency-centered idea of growth and the modern Japanese mentality of "striving for something" or "achieving goals," which must have developed since the coming of Western modernization into Japan.

This has affected Christianity both positively and negatively.

Aesthetic Consciousness and Practical Theology

If we really want to discover how thought and culture patterns affect the theology of the Japanese church, we need to ask: What kind of thought and culture patterns and theology have been brought into Japan from the West? We may also ask: How can the thought and culture patterns of Japan, and the theology developed in Japan affect the life and theology of the Western church? Interaction involves both sides.

I believe that one of the basic features of Japanese *culture* can be expressed as "a unique aesthetic consciousness" or "a unique aesthetic sense and recognition." It contains magnanimous affirmation of man's real "being" in harmony with his fellowmen and nature. It expresses itself in profound inner aesthetic sentiment and tranquility, but at the same time it has a dynamic spirit of festive celebration which brings about creative and adventurous living.

I also believe that one of the expressions of Japanese *thought* is an intuitive and practical way of thinking which tries to grasp an object in a synthetic (coherently whole) way.

These two features, seemingly in contrast with the aggressive nature of Western culture and the rational and logical thought patterns of the West, have some universal validity in their depth. It is regrettable that they have been forgotten and disregarded to a great extent since the advent of Japan's modernization and rapid growth.

What interests me very much is that this unique consciousness and these non-theoretical practical thought patterns may have something in common with Hebrew culture and thought patterns. If so, they may be interpreted in a Christian sense, and play a unique role in our efforts to gain a deeper understanding of biblical truth.

Asahi Shimbun feels that C. Lévi-Strauss's efforts to find concrete logic at the bottom of abstract thought marked a great turning point in the history of European reason.[5] Juergen Moltmann, a contemporary German theologian, seems to have a deeper appreciation of the biblical aesthetic viewpoint when he emphasizes man's beauty, freedom, and joy, his being released from strained efforts to achieve goals, corresponding to the Creator's infinite joy and freedom in his creation.[6] Interestingly, it is this Moltmann who has appreciated Kitamori's "theology of the pain of God." He might even have been influenced by it. Further, Kitamori himself commented on one of Moltmann's recent writings, "The Crucified God," regarding it as a challenge to Western theology which has been deeply affected by the Platonic concept of God.[7]

No doubt the biblical revelation has such depth that neither theoretical systematization nor philosophical speculation can grasp its message fully in a dynamic way. On the practical level of the Christian life and witness, our ordinary

With a Survey, a Decision, and a Volunteer Our Church Enters Japan

On his way home from China in 1950 after serving there as a missionary for many years, William C. Voth stopped in Japan to make a brief survey of mission opportunities. He had been authorized by the Mission Board to make tentative arrangements for housing on the assumption that suitable candidates would be found, and that the General Conference would authorize the move at its triennial meeting. At this session in Freeman, South Dakota, Voth gave his report, and an official decision was made to begin work in Japan.

Leonore Friesen, who was attending the conference, volunteered to go immediately and was accepted as the first missionary. She arrived in Osaka in January 1951. In July, William and Matilda Voth and Verney and Belva Unruh arrived, and they all moved to Kobe where a house had been purchased for the use of those engaged in language study. Before the year was over Esther Patkau, Peter and Lois Voran, and Paul and Laverne Boschman had joined the group.

William C. and Mathilda Voth

Voth and Unruh investigated Miyazaki Prefecture, and in January 1952, the Voths opened the first "station" in Miyazaki City, emphasizing rural work, especially among children and young people.

Meanwhile the witness of missionaries in language study in Kobe resulted in the formation of a small group of believers who met regularly in a garage. From this group have come lay workers, pastors, and church conference leaders.

THOUGHT AND CULTURE PATTERNS

Continued from page 3

thought patterns, "from theory to its application" or "from theology to applied theology," must be reexamined. Practical theology should have its rightful place in the field of theological study, and give feedback to theology proper. This is the point at which Japanese practical thought patterns and Anabaptist practical theology should come in and exercise their checking function.

1. Kazo Kitamori, *Kami no Itami no Shingaku*, Shinkyo-Shuppansha, Tokyo, 1958.
2. Kiyoko Takeda, *Dochaku to Haikyo*, Shinkyo-Shuppansha, Tokyo, 1976, p. 5.
3. Ken Ishihara, *Nihon Kirisuto Kyoh-shi*, Shinkyo-Shuppansha, Tokyo, 1967, p. 121.
4. Yasushi Kuyama (editor), *Kindai-Nippon to Kirisuto-Kyo*, Sohbunsha, 1956, p. 352.
5. Asahi Shimbun, Book review, June 23, 1976, p. 18.
6. Juergen Moltmann, *Die ersten Freigelassenen der Schoepfung,* Chr. Kaiser Verlag, Muenchen, 1971, Japanese translation by Shin Kitagawa, Shinkyo-Shuppansha, Tokyo, 1973.
7. Tokyo Shingaku Daigaku (editor), *Journal of Theology*, Kyohbunkan, Tokyo, 1973, XXXIV, XXXV, p. 116.

Japanese floral arrangements often include a marred leaf. Imperfection reduces the desire to possess. Where there is no desire for possession, there is peace.

Workers In Japan

NAME	*HOME COMMUNITY*	*SERVICE*
Leonore G. Friesen	North Newton, KS	1951-1968
W. C. Voth	Newton, KS	1951-1955
Matilda Voth	Whitewater, KS	1951-1955
Verney Unruh	Bloomfield, MT	1951-1966
Belva Unruh	Freeman, SD	1951-1966
Esther Patkau	Hanley, Sask.	1951-
Peter Voran	Pretty Prairie, KS	1951-1971
Lois Voran	Pandora, OH	1951-1971
Paul W. Boschman	Petaigan, Sask.	1951-1971
LaVerne Boschman	Aberdeen, ID	1951-1971
Bernard Thiessen	Whitewater, KS	1952-
Ruby Thiessen	Whitewater, KS	1952-
Ferdinand Ediger	Drake, Sask.	1953-
Viola Ediger	Inman, KS	1953-
Martha Giesbrecht Janzen	Waldheim, Sask.	1953-
Anna Dyck	Drake, Sask.	1953-
Robert Ramseyer	Bluffton, OH	1954-1972
Alice Ruth Ramseyer	Bluffton, OH	1954-1972
Peter Derksen	Abbotsford, B. C.	1954-
Mary Derksen	Virgil, Ont.	1954-
Raymond Reimer	Steinbach, Man.	1957-1969
Phyllis Reimer	Freeman, SD	1957-1969
Dennis Epp	Rosthern, Sask.	(PAX) 1958-1961
Virginia Claassen	Whitewater, KS	1959-
George E. Janzen	Mission City, B. C.	1959-
Franzie Loepp	Turpin, OK	1961-1964
Dorothy Loepp	Whitewater, KS	1961-1964
Ivan Regier	Madrid, NE	1962-1964
Anne Regier	Freeman, SD	1963-1966
Carl Liechty	Berne, IN	1963-1966 1969-
Sandra Liechty	Lakeview, OH	1964-1967 1969-
Fritz Sprunger	Kidron, OH	1964-
Ellen Sprunger	Smithville, OH	1965-
Agnes Dueck	Clearbrook, B. C.	1965-1968
Arlin Janzen	Redlands, CA	1965-1970
Ruth Janzen	Redlands, CA	1966-1970
Doyle Preheim	Marion, SD	1966-1970
LaDona Preheim	Marion, SD	1967-1970
Ray Kliewer	Fresno, CA	1967-1970
Lora Lee Kliewer	Fresno, CA	1967-1970
Terry Lehman	Berne, IN	1968-1971
Louise Lehman	Sellersville, PA	1968-1971
Frank Becker	Wayne, NJ	1968-1971
Rachel Becker	Buhler, KS	1969-1971
Marvin Linscheid	Aberdeen, ID	1969-1972
Elma Linscheid	Aberdeen, ID	1969-1972
Robert Loewen	Grande Prairie, Alta.	1969-1972
Anne Loewen	Manitou, Man.	1969-1972
Allen Teichroew	Mountain Lake, MN	1969-1971
Kathryn Teichroew	Geneva, NE	1969-1971
Ethel Kambs	Elkhart, IN	1970-1971
John Sommer	Garden Grove, CA	1970-1973
Sharon Sommer	Orosi, CA	1970-1973
Henry Kliewer	Winnipeg, Man.	1976-
Nellie Kliewer	Winnipeg, Man.	1976-

Mission Strategy: Cooperative Evangelism

Singing at railroad station

Congregational worship

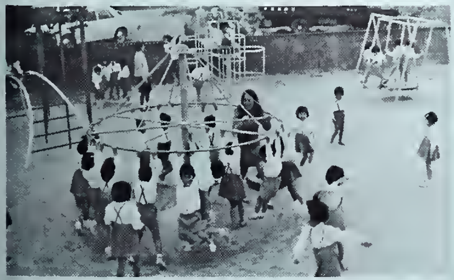
The strategy of missionary effort in Japan has been to avoid "mission compounds." A very efficient educational system gives Japan the highest literacy rate on earth. This eliminates the need for mission educational institutions. Japan also has adequate health protection and hospital facilities, more or less eliminating the need for this type of service. For these reasons, the work which is carried on by the General Conference mission has been primarily of an evangelistic nature.

From the beginning, the goal of mission work in Japan has been an indigenous church: self-supporting, self-governing, and self-propagating. The history of the Mennonite church in Japan reveals that a close cooperation between missionaries and Japanese Christians has existed from the outset.

Women's Bible study group

Bus evangelism

Radio evangelism

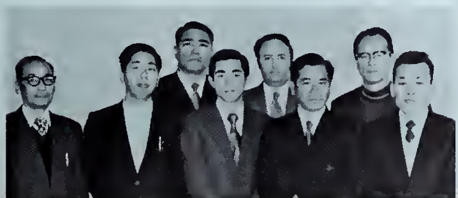

Kindergarten

Missionary Derksen transfers property deeds to Taheji Nomura, church chairman

Future conference leaders

Pastor's fellowship

Executive committee of Kyushu Mennonite Church Conference



Hospital visitation

Retreats

Virginia Claassen with students of Mennonite Christian School

Christian Book Center

The Hovel Becomes Hallowed

Tap, tap, tap came the sound of the tambourine. I listened, and the sound had its desired effect. I followed the tapping and came upon a group of strange people. I had never heard of the Salvation Army or about a man called Jesus of whom they were talking to a group of children.

My father belonged to a clan of the *Samurai* (warrior) class where the ancient gods of Japan were worshiped. My mother was the daughter of wealthy parents who followed one of the Buddhist sects. Father was gentle with me, but Mother was strict, punishing me by hitting my forehead with her tobacco pipe or tying me in the bamboo bush near our home.

As I grew older I began thinking about the meaning of life, wondering why I was studying or helping at home. My existence seemed to have little meaning. Yet I was eager to enter the girls' high school. But then my father's business failed and there was no money for entrance exams. I was apprenticed to a dressmaker. It was hard getting up at five in the morning and working until eleven at night, and my life was made more miserable by having to see my former classmates in their school uniforms. Lonely days followed.

One day an old woman, Mrs. Matsuura, came into the shop with Christian tracts. I listened as she talked to my mistress, and again I heard about Jesus. My mistress attended church several times and then said to me, "You go, I'm too busy."

"That's it!" I thought, and with real joy I went to church with Mrs. Matsuura. What I heard wasn't new to me and soon I was baptized.

Believing in Jesus gave me new hope but didn't solve all my problems. Because my skills were limited, I couldn't find a job that suited me, and I knew this worried my mother.

One Sunday a new lady came to church. We became good friends as we shared our experiences. She told me about a young Christian man living far back in the mountains. He had been ill with tuberculosis for many years. I became interested and somehow felt a responsibility for him.

My parents and brothers were healthy and handsome, but I did not resemble them. I am very short, and for me this was almost as serious as a physical deformity. In spite of this, there was a man who wanted to marry me. I refused him and for four years argued with my mother and pled for permission to marry the sick man. Finally, when I was twenty-six, we were married and I went to live in his home in the mountains.

But that house! It was a hovel! My husband had been in bed for nearly ten years. Since tuberculosis was then a dreaded disease, his four brothers and sisters were discriminated against by other children. Furthermore, one of the sisters had mental problems. Another sister suffered from child TB. One of his uncles required absolute rest because of a heart condition. The parents had to work very hard. In the traditional villages of Japan, group unity is of great importance. Often my husband's parents were excluded from normal village cooperation because of their son's faith. During the four years of our correspondence, my husband had never mentioned any of these problems.

Neither was I accustomed to the poverty of my new home. We had usually eaten rice in my home. Here we often had to eat the wheat produced in our fields. I found it very difficult to get used to this food. Another problem was water. The village got its water from a tank carved out of rock into which water was led from a spring far away. Carrying the water supply for our home from the tank was a difficult job for shoulders unaccustomed to this work. But more difficult to take were the stares of the villagers. City girls were an oddity here.

My spiritual and physical burdens seemed to increase daily. I became pregnant. The war started and my brothers-in-law went to fight. We could not afford to hire help. Worst of all, I had almost completely lost my vision for evangelism.

But not all was dark. The Lord showed himself alive! My mother-in-law, a faithful Christian, loved me like a real mother. Many times we laughed and cried together. After three years of marriage, X rays showed my husband to be completely healed. Even the doctor was surprised. Both of his sisters improved, and the uncle with the heart problem became strong enough to work in the fields.

Mrs. Jobi and daughter

But my patience had reached the breaking point. I could not attend Christian meetings regularly, and my husband's faith was weak. He attended a Tokyo Bible school for six months, and upon his return I hoped to see him engage in positive evangelism. But I was disappointed. I wanted a part in spreading the gospel and hoped that a church could be started. My husband thought someone else could do it.

The house on the mountain was disturbed. Finally, after having been there twenty years, I left my husband and daughters. But I could not leave my thoughts and memories. I realized that the good character I had tried to show was a pretense, and that I had been thinking that I alone was a saint.

One day I learned that Mrs. Matsuura had died, and I returned to the city to visit the church where I had been baptized. (Was it the Lord leading me?) There, Christian sisters told me that Mrs. Matsuura had been praying for me. Certainly that was true love.

I repented of my sins and realized that I would have to divorce my second husband. With him I had had my first experience of true human love and the struggle which I knew must end in divorce continued for two years. I told him, "I love you, but I love Jesus more, so I will obey Him." His response was, "I respect you for your faith." When we said good-bye, I gave him my beloved Bible as a remembrance.

Now I've made a second start. My youngest daughter and I work together in the wholesale business delivering confectionery and fruit with a two-ton truck. On Sundays we attend the Atago Christian Church where my daughter helps with the Sunday school. I hope to evangelize the people in my village by my words and my actions. Our prayer is that we will soon be able to start a church in our village. *Mrs. Matsu Jobi*

Evangelism-in-Depth Fulfills Deep Need

"Christian Church" A Problem

A group of young people, arms linked, sway and sing one of their lively unification songs in front of the big department store in Oita, Japan. Above them hangs a huge banner: "World Unification!" They are called "One World Crusade," better known in Japan as "Toitsu Kyokai." The young people? Mostly foreign—Canadian, Irish, Austrian, American, Korean, Australian—and, of course, Japanese. Their leader? A certain Rev. Moon of Korea, who lets his followers proclaim him as Christ himself! Their methods? Extremely aggressive, taking believers out of their homes into communes. This is causing widespread criticism in Japan. Results? A religion of mostly young people, fiercely loyal to their cause. Since they call themselves a "Christian church," Japanese society, which is not better informed, begins to look with suspicion and disdain on all Christian churches.

With problems such as this plaguing the Christian church, it is important that Christians be united in proclaiming Christ. Evangelism-in-Depth partially fulfills this need. *Mary Derksen*

"Gattchiri!"

Six years ago the Evangelism-in-Depth outreach was begun in Japan. Led by the Lord under local leadership, church planting under this ministry has been taking place first in Shikoku, then Kobe, Okinawa, western Japan, and now in Kyushu. Laymen have been taking active part in this outreach. With the slogan: "Kyushu for Christ," the effort to bring the gospel to the twelve million people on this island was begun in 1974. The threefold purpose of the program is to bring the gospel to every person in the area, to build the Lord's church, and to train every Christian to be a witness.

The Oita Mennonite Christian Church has also joined in this effort. The gospel in tract form has been brought to ten thousand homes in two years. Through four days of special evangelistic meetings, many persons made decisions, some were baptized, and new seekers have come into the church. The Lord has taught us that something impossible for one person can be accomplished when believers work together and cooperate.

The catchword for the third year, 1976, is "gattchiri!" or "solidify!" The motto for the Oita Church is: "Let us walk by the Spirit" (Gal. 5:16).

Even though the talents and abilities of this church may be small, surrendered to the Lord, we believe that God will use them richly. *Katsuhiko Kurimoto*

"Religion Is a Personal Matter"

Mrs. Shima and children

I was baptized three years ago at the Atago Christian Church in Nobeoka. As I look back over my life, I realize that God was working even though I did not recognize it.

When I was a child, there was a Buddhist altar in my home. Since my grandparents' death when my father was young, he had earnestly worshiped Buddha and the Buddhist mortuary tablets. A tablet containing the new name given at death is placed in the altar for each ancestor. Faithful Buddhists believe the spirits of the dead remain with the tablets and each day food offerings are placed in the altar. As my father worshiped, he prayed for his family's happiness, and it seemed that his heart was filled with peace.

Buddhism is an ancient religion that has changed to meet the needs of the passing age or surrounding culture. When Buddhism was introduced into Japan, the salvation of the individual soul was stressed. Respect for ancestors was incorporated into the religion. Priests would walk along the roads, talking with people they met, teaching them the precepts of Buddhism, many of which are not so different from Christian teachings. Today this zeal for teaching has faded, but Buddhist influence is still very evident in morals, art, literature, and handwriting. I recognize the beauty it has contributed to our lives and thinking. And so, although I was not aware of the Christian God, I believe He was working in my life.

During my school days, like other young people, I was interested mainly in studies, sports, and friendships, and spent little time thinking about the existence of God. After university graduation and a few years of work, it was time for marriage.

My husband is employed by a large chemical company, which, like other companies here, takes care of many of the employees' needs, such as housing, hospitals, stores, barber shops, beauty parlors, and sports facilities. My physical needs were well taken care of. Spiritually, I was strongly influenced by Buddhism, but something was missing.

It is common practice in large companies to transfer employees every two or three years, and so in the eight years of our marriage, we lived in the large cities of Tokyo, Nagoya, and Kawasaki. But it wasn't until we moved to Nobeoka that I was introduced to a Christian church. My daughters were invited to a Sunday school. Since they were small, it was natural for me to go with them and attend the worship service. Here I finally found what was missing in my life. I accepted Jesus as my Savior and made the decision to be baptized. Although it was a decision between myself and God, I needed to discuss it with my family members who are not Christian. My mother's advice was, "If your husband were a Christian, I would be happy to hear of your decision. Since he isn't, I'm afraid that in the future you will have many problems." On the contrary, my husband agreed to my decision, saying, "Religion is a personal matter." I am thankful for this attitude, for among my acquaintances is a woman whose husband will not permit her even to attend church.

The light of the Lord shines on our home each day. I am trying to share this light with others and have held a Wednesday meeting in my home. We sang hymns, studied the Bible and prayed. Besides the Christians who came, there was a new member, my next-door neighbor. I pray every day that the Lord will use me and my home according to His will. *Mrs. Etsuko Shima*

Printed in U.S.A.

The Good News Became Bad

In eight hundred years history of the city of Kobayashi, we were the first Western family to ever come to live in this city. Naturally our coming was of keen curiosity and interest to the community. Kobayashi was also the municipal headquarters of the police force.

The local chief took a keen interest in our welfare and came to call on us at regular intervals. This casual association resulted in my being invited to speak to his force of about ninety at one of their regular moral value sessions. The subject was of my own choosing.

Having recently arrived in the community as a missionary from the "Christian West," I, of course, was quite sure that I knew what these men of the law needed most. I chose to speak on "God, Sin, and Salvation." I knew that my language was as yet very imperfect, but, according to the police chief and others who had never heard of a foreigner that even tried to speak Japanese, I was already speaking "excellent" Japanese.

I worked hard for this unusual occasion and waxed hesitatingly eloquent. I even used the blackboard to illustrate my talk by writing hard-learned Japanese characters for God, sin, love, etc.. On my second point, I emphasized that all men were sinners, pointing to the common character for sin which I had written on the board. I noticed that there were some hard frowns on the faces of these men, but I simply thought they were just kind of stubborn to the gospel. The police chief politely thanked me for the nice talk, and dismissed his men.

Later I discovered that the word for sin only means disobedience to God to those initiated in the Christian faith, but to those men who knew nothing about its Christian meaning, this character was read as meaning criminal. To my chagrin I discovered that, on their invitation to a moral value session, I had spoken to these men of the law as criminals needing salvation. I do not hold it against them that they have never again invited me to speak to them. I had not been as wise as the Apostle Paul who carefully began with the familiar and then led them kindly to that which was new and unfamiliar and did then, in fact, become good news to them. What I had intended to be good news to the policemen became bad news or at best no news. *Paul W. Boschman*

Paul Boschman enjoys good rapport with Japanese family

Who Is a Seeker?

Masafumi Shibahara

I know a pastor with whom I have had close fellowship since soon after I was baptized. He has been a village pastor for ten years.

One day when I was going to Miyazaki City with him he said, "There is something which I do not understand concerning faith."

Very much surprised, I replied immediately, "I do not believe it. There isn't anything you don't understand concerning faith, is there?"

He continued, "I am still a seeker."

I had thought that a seeker was a person who was not saved, namely, an unbeliever. But from this conversation I learned something important, and the pastor's attitude as a Christian impressed me deeply.

I think it is time for us Christians to reflect deeply about not having meaningful contacts with non-Christians. I am glad to know that there are some people who are having fellowship with neighbors. Even though their work may seem insignificant, it is gradually influencing these people. *Masafumi Shibahara*

Mr. Shibahara, his wife, and two children are living in Takachiho, a mountain city where there is no established church.

John and Mary Pauls must leave India

John and Mary Pauls, General Conference Mennonite missionaries in Champa, India, have been asked by the Indian Government to leave the country.

A government courier came to their door August 22 with the message that their residence permit would not be extended past its expiration date September 20.

The Paulses are the second General Conference missionary couple to be expelled from India within two months. Harold and Ruth Ratzlaff, India missionaries for twenty-six years, were expelled from Korba, India, in July. No official reasons were given for the expulsion of either couple.

After the Paulses leave Champa, no General Conference missionaries will be left in the Bilaspur district of Madhya Pradesh, India. Korba is also in the Bilaspur district.

Six General Conference missionaries remain in the nearby Raipur district of the same state, in which Jagdeeshpur and Saraipali are located. All six recently received renewals of their residence permits until summer 1977. Five years ago more than twenty missionaries were working with Mennonite churches in Madhya Pradesh.

"We want to keep a missionary presence in Madhya Pradesh as long as possible, as long as the church requests it," said Verney Unruh, secretary for Asia for the General Conference's Commission on Overseas Mission.

COM workers have visas for Woodstock School in northern India and at Union Biblical Seminary in Yavatmal (Yeotmal) farther south. In both areas it has been easier to get visas for missionaries than in Madhya Pradesh, where the General Conference started its India mission work seventy-six years ago.

John Pauls, an engineer, had been involved in dam building and other economic development projects with The Economic Life And Relief Committee (TELARC) of the church. After his departure, his work will be terminated. He had been in India since 1958.

Mary had already turned over most of her mission committee responsibilities to national workers. She had been in India since 1952, part of that time as a nurse.

It is not known whether the Paulses' or the Ratzlaffs' expulsion had any connection with the controversy in the Champa church over the death of Irene Funk in 1975. Mary Pauls, who had been with Ms. Funk during her last days, had been one of those accused of poisoning her. Ms. Funk's body, which had been exhumed for autopsy by the government, was reburied May 15, after unofficial word that there had been no foul play involved in her death. No formal charges had ever been filed in the case against Ms. Pauls or anyone else.

J. Pauls

M. Pauls

The Indian Government policy of allowing input from local citizens on the renewal of residence permits of expatriates makes it possible for missionaries to be unwelcome in the Bilaspur district and welcome in other areas.

John Pauls is a member of the Bergthaler Mennonite Church, Morden, Manitoba. Mary Schrag Pauls is a member of the First Mennonite Church, Pretty Prairie, Kansas.

The Commission on Overseas Mission will be exploring with the Paulses the possibility of their reassignment.

The remaining General Conference missionaries in Madhya Pradesh are Jake and Dorothy Giesbrecht, Anne Penner, Helen Kornelson, and Ed and Ramoth Burkhalter.

Mr. Unruh said the Burkhalters, now in North America for a short furlough, have indicated their willingness to stay in the Raipur district as long as possible.

License received to ship Vietnam medical equipment

A license from the United States Office of Export Administration to ship $240,000 worth of medical equipment to Vietnam has been received by MCC. The first load of equipment, worth $14,500, is ready to be shipped to the Lang Giang district hospital in the Ha Bac Province.

Although in the past 2½ years MCC has received eight licenses from the United States Government for shipping material aid to Vietnam, discussion at the annual meeting in January centered on what to do if permission were refused. Action taken confirmed MCC's commitment to obedience to Christ regardless of political circumstances.

General Conference nominations solicited

The nominating committee for the 1977 General Conference sessions in Bluffton, Ohio, has been selected.

Members are Frank Keller, Inman, Kansas, Western District representative and chairman; Elmer Friesen, Henderson, Nebraska, Northern District; Lauren Friesen, Seattle, Washington, Pacific District; Horace Kratz, North Wales, Pennsylvania, Eastern District; Peter Retzlaff, Aldergrove, British Columbia, and Fred Unruh, St. Catharines, Ontario, Canadian Conference; and Lotus Troyer, Gridley, Illinois, Central District.

The members of the nominating committee are nominated by the district or area conferences, then ratified by the General Board, which chooses the chairperson.

The committee is accepting suggestions from individuals and congregations on persons to be nominated for president; vice-president; secretary; commission members for Home Ministries, Overseas Mission, and Education; seminary board members; and members of the Schowalter Foundation, Division of Administration, General Board, and program committee.

Record-setting MVS orientation group meets

The largest ever Mennonite Voluntary Service orientation program was conducted for forty-eight volunteers August 23-27 at Camp Mennoscah near Murdock, Kansas.

Included among the volunteers were personnel for five new units which are opening this year: Kansas City, Kansas; Westside of Denver, Colorado; *Sojourners* magazine in Washington, D.C.; and second units in Seattle, Washington, and Arvada, Colorado.

Dale Suderman, MVS staff person directing the orientation, said the group of volunteers was slightly older and more experienced than most recent orientation groups. Ages of volunteers ranged from two eighteen-year-olds to retirement age. About 50 percent were college graduates. About one-third of the volunteers were non-Mennonite.

Resource persons for the orientation included MVS staff, several current volunteers, and Perry and Liz Yoder, MVS workers serving as itinerant People's Teachers of the Word.

The daily Bible studies by Perry Yoder were listed by volunteers as a high point of the orientation week.

Land—not to be owned, but to be held in trust

The following interpretive report was written by Jon Jantzen, MCC staff person for food production and rural development.

One of the most disturbing trends in our society is the rate at which prime farmland is being paved over, built upon, subdivided, and developed. The conversion of farmland into suburbs, highways, parking lots, and airports is irreversible.

Mennonites are particularly concerned about proper stewardship of land, for we are a landed people. Our heritage is one of making a living off the land. Both inflated land prices, which create high property taxes and enormous estate and inheritance taxes, and the high cost of capital-intensive agriculture, however, are helping to drive small Mennonite farmers off the land and into the affluent suburbs. This trend has long-term implications both for our life-style as a people and for our responsibility in stewardship of food-producing resources.

For those concerned about land use, a new solution is emerging. Land trusts are one way of voluntarily keeping land in production in perpetuity while maintaining individual access to the land.

A land trust is a legal entity that holds title to the land and administers it in stewardship. Its main purpose is to take land off the market, to secure legitimate use rights, and to prevent speculation. Once land is in trust it cannot be sold, except under very specified and rigid conditions.

There are three parties to a land trust agreement—users, owners, and trustees. The use rights for individuals or other legal entities are defined by a lease. Ownership is vested in a nonprofit corporation, a private legal trust, or a governmental body. The trustees are individuals with no economic interest in the land of the trust, who as a group administer the lease agreements.

Recently a Land Trust Conference was held near York, Pennsylvania. On August 6 to 8 about forty participants, from legal specialists to uninformed initiates, converged on a thirty-five-acre intentional community called Deep Run Farm. A primary resource person was Bob Swann, founder of the International Independence Institute in Ashby, Massachusetts, and author of the land trust "bible," *The community land trust: A guide to a new model for land tenure in America.*

Attending the conference and representing MCC's office of food production and rural development was MCC staff member Jon Jantzen. MCC's interest in land trusts stems from a growing awareness of the land-use problem and a concern for good stewardship of the land.

The community land trust, around which discussion centered at the conference, is a quasi-public body which removes land from private ownership and places it in community ownership. The lessee leases only certain use rights; he cannot buy or sell the land. Depending on the type of lease agreement, land improvements such as buildings can either be owned by the individual or owned by another legal entity such as a community development corporation.

There are a variety of reasons for forming a land trust. One is ecological. The Nature Conservancy is one widespread ecological land trust that holds natural and scenic lands in trust. Another reason is social, giving access to the land to poor people or retaining land for communal living. The largest land trust in the United States, the New Communities Land Trust, was founded in 1969 on 5,700 acres in Georgia to provide farms and new towns for landless black people in the South. A third reason is both ecological and social: to retain prime farmland in production and to keep its control in the hands of family farmers.

The lease, often a ninety-nine-year renewable lease, can be inheritable. In that case whatever land-use rights are inherited can also be taxed by inheritance and estate taxes. But since the trust usually retains the development rights, and the lessee inherits only the agricultural-use rights, his inheritance and estate taxes will be greatly minimized.

Land is usually acquired by a trust by donation first and later by outright purchase. In the case of an agricultural trust, concerned farmers might band together, incorporate a trust, donate their land to the trust and lease back the agricultural rights. Those interested in passing the land on to their children could have inheritable leases. The trust organization would pay all property taxes, and lease rates would reflect this. The advantage to the farmer would be that his land would be off the speculative market, he would not be troubled by ownership problems, the use of the land would be permanently guaranteed to him, and his land concerns would be represented in national circles by a growing and powerful land trust organization.

The philosophy of land trusts is partly based on the ideas of Ralph Borsodi, founder of the School of Living, which sponsored the August Land Trust Conference. Mr. Borsodi distinguishes between "property" and "trusterty." Property is created by man through his labor. Trusterty includes the land, the atmosphere, rivers, lakes, seas, natural forests, and the mineral resources of the earth. Since these are not the result of human labor, they cannot be morally owned; they can only be held in trust.

Land trusts are still a relatively unknown concept. If they are ever to become a large-scale option in farming communities, small-scale experiments must take place. Lawyers need to be educated about community land trusts.

Mennonite farmers particularly should become informed and involved. Community ownership and protection of land, although radical ideas, are perfectly compatible with Anabaptist principles. Is there a role for Mennonite organizations such as MCC to play in preventing land abuse? Could we not be in the forefront of this movement just as we were in mental health, nonresistance, and conscientious objection to war?

The land trust concept cannot be viewed as a solution to all our current land use problems. A land trust is a tool, not a panacea. It alleviates certain problems, but has some problems of its own. To resolve our land-use problem a societal change is required. We must discard the concept of land as a commodity, to be bought and sold, and return to the idea that the land belongs to God. We are stewards, "strangers and sojourners in the land." Land is not something to make a killing from. Rather, it is something to make a living from.

Words & deeds

The first-priority method of supporting new churches should be the establishing of daughter churches by established churches. When more resources are needed, churches may approach district missions committees and the General Conference's Commission on Home Ministries. This was the feeling of the church planting reference council of CHM at its June meeting in suburban Kansas City, Kansas.

Record

Calendar

Western

Oct. 1-3—Fall Festival, Bethel College, North Newton, Kans.

Nov. 5-7—Lay witness retreat, Eden Church, Moundridge, Kans.

Nov. 14-17—Harvest Mission and fall meetings, Eden Church, Moundridge, Kans.; Palmer Becker, speaker

Ministers

Alvin Beachy, *William Keeney*, and *Ernst Harder*, all faculty members at Bethel College, Newton, Kans., will share the ministry of First Church, Hillsboro, Kans., on an interim basis until the church finds a regular pastor.

Deaths

Martin Miller, former voluntary service worker in Hutchinson, Kans., died July 9 in Hutchinson. He had served 1½ years at the Friendship Day Care Center after retiring.

Workers

Claassen

Dubs

Elkins

Ewert

Fehr

Goertz

Goertzen

Graber

Dianne Claassen, Beatrice (Nebr.) Church, is serving one year as a day-care teacher aide at Friendship Day Care Center, Hutchinson, Kans. Her assignment is with Mennonite Voluntary Service.

Lindsay Dubs, McLean, Va., has begun a two-year term of service with Mennonite Voluntary Service on the staff of *Sojourners* magazine in Washington, D.C. *Sojourners*, formerly the *Post-American*, is an evangelical Christian publication concerned with Christian community and social justice. Lindsay is a graduate of Beloit (Wisc.) College and has attended the Beloit College Christian Fellowship.

Betsy Elkins, Blacknall Presbyterian Church, Durham, N.C., has been assigned to the Mennonite Voluntary Service unit in Oklahoma City for a one-year term. She will teach art in the Celebrations Day Care Center and Innovative High School. She is a 1976 graduate of Duke University.

Mark Ewert, Community Mennonite Church, Markham, Ill., has begun nine months with Mennonite Voluntary Service in Wichita, Kans. He is working in housing rehabilitation with Midtown Construction Company, a nonprofit organization.

Susan Fehr, Mennonite Brethren Church, Winkler, Man., is serving one year with Mennonite Voluntary Service. Her assignment is in child care in Oklahoma City.

Emily Goertz, Tabor Church, Newton, Kans., is serving a two-year term of Mennonite Voluntary Service in Seattle, Wash., at Seattle Mental Health Institute. She has attended Bethel College and Wichita State University and recently worked for Prairie View Mental Health Center, Newton.

Donald Goertzen, Shafter (Calif.) Mennonite Brethren Church, has joined the Mennonite Voluntary Service program for two years to work on the staff of *Sojourners* magazine in Washington, D.C. He is a graduate of Pacific College, Fresno, Calif.

Charles Graber, Whitewater, Kans., is serving a one-year term with Mennonite Voluntary Service doing home repair work in Oklahoma City. He is a member of the Arvada, Colo., Church and has attended Bethel College, North Newton, Kans.

Paul H. Harder, a registered patent agent in Kansas City, has been appointed office manager-controller at Bethel College, North Newton, Kans., effective Sept. 15. He was associated with Hesston Corporation in 1959-71. *Garold Burkholder* will continue as business manager, with *Larry Voth* coordinating the two offices of business and development.

Bev and Charles Lord, Fresno, Calif., are beginning an assignment Oct. 1 working part time on a peace education project for the MCC Peace Section (U.S.) and part time on a social justice project for the Evangelicals for Social Action. They will be based in Philadelphia, where they are finishing a summer assignment with MCC working at the Mennonite Visitors Center. Under MCC the Lords will conduct workshops for Mennonite congregations, colleges, and summer camps on such themes as world hunger, war taxes, militarism, and social violence. Under ESA they will conduct "discipleship" workshops in evangelical churches on social justice and building Christian community and will be staff persons for a nonviolent direct action project. Bev was formerly coordinator of counseling and Charles was instructor in English at Pacific College, Fresno.

Katherine Sawatsky, Altona (Man.) Bergthaler Church, is serving nine months as a teacher aide in a day-care

Sawatsky

Schaller

Teichert

Wagler

E. Wiens

P. Wiens

center in Liberal, Kans. Her assignment is under Mennonite Voluntary Service.

Ronald Sawatzky, Bethlehem Church, Bloomfield, Mont., has been appointed to a three-year mission term in Botswana under Africa Inter-Mennonite Mission. Before beginning his work in Botswana, he will spend the next school year studying at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Ronald is a former MCC volunteer in Botswana, who spent 1972-75 training mathematics and industrial arts teachers in a government program and developing relationships with African independent churches in Francistown, Botswana. Ronald will return to Botswana under AIMM to teach Bible and vocational subjects in a school sponsored by an African independent church. He holds a bachelor's degree from Montana State University and a master's degree from Drake University, Des Moines, Iowa. He has taught in Miles City, Mont.

Rebecca Schaller, Chicago, Ill., is serving two years as a day-care teacher aide in Markham, Ill., under Mennonite Voluntary Service. She most recently attended the College of DuPage, Glen Ellyn, Ill.

Ray and Shirley Senner, Monroe (Wash.) Community Chapel, have terminated as COM missionaries following a year of furlough. They had served in Taiwan since 1966. Most recently they had taught missionary children at Bethany Christian School in Taipei. Ray now operates a shoe shop.

Marsha Sprunger, First Church, Berne, Ind., has begun a six-months term in Mexico as a mission volunteer with the General Conference's Commission on Overseas Mission. She is a registered nurse serving at the maternity clinic in Nuevo Namiquipa. She previously served 1½ years at the Mennonite hospital in Aibonito, Puerto Rico.

Nadine Teichert, Hauppauge, N.Y., has begun a two-year term of Mennonite Voluntary Service as a community health nurse in Wichita, Kans. She is a 1976 graduate of Georgetown University and a member of Smithtown (N.Y.) Presbyterian Church.

Marilyn Wagler, Auburn, Ont., is serving a one-year term in day care in Hutchinson, Kans. Her assignment is under Mennonite Voluntary Service. She is a member of the Dungannon (Ont.) Christian Fellowship and has attended Hesston (Kans.) College.

Evelyn Wiens, Domain, Man., is serving one year as a day-care teacher aide in Hutchinson, Kans., under the auspices of Mennonite Voluntary Service.

Pam Wiens, Hoffnungsau Church, Inman, Kans., will serve one to two years as a teacher in an alternative secondary school in Kansas City, Kans. Her assignment is under Mennonite Voluntary Service. She attended Bethel College and the University of Exeter.

"Does poor always have to be a life sentence?"

Compassionate poetry written by Don Bakely, a man who gained his understanding through a quarter of a century of ministry to the poor.

If...

Sensitive photography by Terry Evans... pictures of strong people she respects.

A vivid portrait of another America... the dreams, the hopes, the hurts of the poor.

100 pages, illustrated, hardback................$6.00

Faith and Life Bookstores
159 W. Main, Berne, IN 46711
Box 347, Newton, KS 67114

Fellowship Bookcenter
302 Kennedy
Winnipeg, Manitoba R3B 2M6

a big word with the poor

Donald C. Bakely

Photographs by Terry Evans

Doctor wanted

Mennonite Christian Hospital in Taiwan needs someone trained and experienced in internal medicine and capable of conducting a training program. Term of service is one to two years, beginning in spring or summer of 1977.

Please write or call:
Overseas Personnel Secretary
Box 347, Newton, Kansas 67114
(316) 283-5100

THE NATURE OF THE KINGDOM

Levi Keidel

Scripture teaches it, and the human situation increasingly confirms it: the kingdom of God offers the only hope to a world floundering in compounding crises and edging toward self-annihilation. Human history will terminate in an apocalyptic Day of the Lord when the ruling powers of evil will finally be destroyed, the created universe will find its complete restoration in Christ, and God will take his seat again as Lord of his universe.

The beginnings of that universal end-time kingdom are already present among us, wherever people have renounced the rule of sin and have bowed their knees to the lordship of Christ. We who have surrendered ourselves to him are trustees of the kingdom, indebted to extending it among our fellow men and women. These facts were so primary in the thinking of Jesus that he designed eighteen of his thirty-three recorded parables to teach us about the nature of the kingdom of God. In this article we deal with four predominant truths.

1. *Its separation (wheat and tares: Mt. 13:24-30; 36-43).* Jesus said that he would sow good seed in the field, but the devil would sow among it tares. Each would produce its progeny. They would exist side by side until "harvesttime" at the end of the age, when God would separate them, destroying the evil and rewarding the righteous.

Why must the progeny of God and the progeny of the devil stay separated to the end of time? Why can't they interbreed and produce a compromise hybrid? Why doesn't one gradually overcome the other? Because they are radically different and diametrically opposed. They can never mix. They can never strike a compromise.

This is strange language in our relativistic day when we seek to settle ourselves in a warm communal bosom of comfortable gray. Such was not the case with Jesus. He acknowledged that Satan has authority over earth's temporal kingdoms and refused to share in it (Mt. 4:8-10). When on trial, he told Pilate, "My kingdom is not of this world; if my kingdom were of this world, then my servants would fight" (Jn. 18:36). The sharp distinction between these two kingdoms is underlined in his words to Paul, "I've appeared to you to appoint you a witness to the Gentiles, to open their eyes so that they may turn from darkness to light, and from the dominion of Satan to God. . ." (Acts 26:16-18).

Our sixteenth-century forebears were mercilessly persecuted by "the dominion of Satan"; they had a sharp-honed perception of the separation of the two kingdoms. "All creatures are in but one of two classes," they wrote, "good and bad, believer and unbeliever, darkness and light, the world and those who have come out of the world, God's temple and idols, Christ and Belial, and none can have part with the other" (Schleitheim Confession).

Make no mistake about it. These two kingdoms are separate entities, and the conflict between them is sharp. I've seen it in Zaire—where a witch doctor used miraculous power to dupe a small boy into an effort to kill his Christian parents, where a maker of ancestral medicines exhausted his resources in an effort to kill an evangelist. With a bit of scrutiny, we can also find it close to home.

As the time of harvest approaches, the wheat and tares will harden more firmly in their separate identities. Increasingly, evil and good will become separately polarized. We may be seeing something of it today with, on the one hand, the growth of Satan worship, blackmail by international terrorism, and sexual libertinism and, on the other hand, spontaneous, exciting outbreaks of the Holy Spirit's power at separate points around the world. Polarization could create growing persecution.

2. *Its permeation (mustard seed, and leaven: Mt. 13:31-33).* The mustard tree starts as a tiny seed, but eventually birds

haphazardly build their nests in it. The leaven quietly transforms the entire structure of the loaf, which becomes "daily bread." Thus the kingdom of God is starting as a tiny insignificant thing, but will so extend its outreach and permeate society that humankind will rely upon it and benefit from it without even recognizing its presence.

Jesus Christ lived and died without a single Roman historian taking notice of his existence, an itinerant teacher in a tiny detested Roman colony who never wrote a book, who never traveled more than 160 miles from home, who ministered only three years and died as a criminal. Of the twelve he taught, one committed suicide, another swore he never knew him, and the rest deserted him. Thus was the inauspicious beginning of the kingdom of God.

But from the vantage point of today, who can estimate the benefits brought to humankind by that "itinerant teacher" and his followers? How many hospitals, schools, and institutions of benevolence have been built in his name? How many lives have they saved and blessed? How many persons have been rescued from the debauchery, impurity, and bondage to all kinds of sin? What have societies been spared by the moral and ethical influences of Christians living in them?

The effects of Christianity have permeated our culture. Many of our great literary classics rest on biblical foundations. "The Christian influence on the West is said to be so decisive that without it, western history could not be explained and the western world could not exist as a cultural bloc with common basic elements." Philosopher Karl Jaspers, responding to the question of whether Europe would be, without the Bible, wrote, "Without the Bible we fall into nothing."

To illustrate, from the maelstrom of political and religious currents swirling about them, the Anabaptists selected, defended, and died for such things as liberty of human conscience, freedom of religion, and separation of church and state, concepts which eventually were made foundation stones of western democracies (and of the American Constitution) . . . a debt to "Reformation heretics" which German scholar Lezius said has never been paid.

This permeating action of the kingdom is cosmic and perpetual. While its overall influence is on the decline in the "post-Christian" West, it is permeating third world societies with increasing momentum, so that their peoples, too, may benefit from it, acknowledge the goodness of God, and have opportunity to surrender to his lordship.

So the mustard tree continues to grow. Birds build their nests and enjoy them, oblivious to the origin of the limbs which support them. The leaven does its work; people eagerly consume the full-grown loaf, ignoring the important force which created its structure.

3. Its *realization* (*sower: Mt. 13:3-9; 18-23*). The Jews of Jesus' day longed for deliverance from the oppression of Rome. Their yearning was fired by the promise of their venerated prophets that one day the kingdom they had enjoyed under David and Solomon would be restored and extended. Their thinking was preoccupied with the realization of this dream. "Are *you* the Son of David?" they asked Jesus (Mt. 12:23). "What are the signs that the kingdom is near?" (Lk. 17: 20). "Is it going to happen now?" (Acts 1:6).

To correct the thinking of the Jews of his day, Jesus used the parable of the sower. The kingdom of God is not coming instantaneously and dramatically, either by violent insurrection against Rome (as the Zealots hoped), or by a supernatural appearance of the Son of Man in the clouds (as the Pharisees hoped). It will come unnoticed and begin its work quietly, as a sower sowing seed. People are not going to be immediately and universally swept under its power. They will react in different ways. Some, like stone, will ignore the word of the kingdom. Others, like shallow soil, won't be able to give it sufficient rootage. Others will acknowledge it with a flurry of enthusiasm, but when the going gets rough, their strength will wither and die. Others will grasp the truth and offer it rich soil, so that it can grow, and by means of their fruitfulness, greatly extend its influence.

Of all the random ground upon which the seed is sown, what part of it is rich and fertile so that the seed can take root, grow, and bear fruit? A relatively small part of it. Thus, while the sowing of the seed is universal in scope, positive lasting response to it will be limited. Jesus warned that "the gate is wide and the way is broad that leads to destruction, and many are those who enter by it. . . . The gate is small and the way is narrow that leads to life, and few are those who find it" (Mt. 7:13-14).

During this present age, those in the kingdom are going to be a minority; the kingdom of God, as it coexists in this world with the kingdom of darkness, is going to be small.

4. Its *culmination* (*pounds: Lk. 19:11-17; harvesttime: Mt. 13:40-43*). One of the most predominant themes in Jesus' teaching is that of eventual human accountability. Citizenship in the kingdom of God is a trust, he says. It is like a nobleman about to leave for a distant country to have bestowed upon him the power he needs to return and rule his kingdom with authority. There are two groups with which he must contend: those who have bowed to his authority and serve him, and those who reject his authority. His servants are entrusted with quantities of his wealth and commanded to do business with it until he returns. His rebel subjects are for the moment disregarded.

Upon the nobleman's return, he will separately examine the business his servants have done with his wealth; he will reward them and grant them a share in his rule accordingly. He will destroy those who still reject his rule. Or, in the graphic words of Jesus, "The Son of Man will send forth his angels, and they will gather out of his kingdom all stumbling blocks and those who commit lawlessness and will cast them into the furnace of fire. . . . Then the righteous will shine forth as the sun in the kingdom of their Father" (Mt. 13:41-43).

In a society so affluent that we can alleviate virtually any discomfort by spending money, we who have given our allegiance to Jesus must do our utmost to remember that the wealth we hold in our hands is his wealth. We must live each day in the prospect of eventual accountability. The time line of human history will terminate in his return. He will separate his servants from those who have refused to bow to his lordship. He will judge and sentence the rebels. He will reward his servants according to the faithfulness they have demonstrated in the use of his wealth and will then show them to their respective "thrones" from which they will share in his rule. Heaven's standards for measuring heroes are quite different from those of earth. Every servant of Christ is a candidate for heaven's coronation. It is quite possible that the brightest diadems will be given to those who never made an earthly headline, but were consistently faithful in their daily walks with Jesus and in the so-called mundane duties of prayer and service.

Thus is the nature of the kingdom of God. Its separation is distinct, its permeation is extensive, its realization is gradual, and its culmination will be triumphant.

Second in a series of six articles. Next week: The ethics of the kingdom

Letters

Good news and the poor

Dear editor: I wish to express my most sincere thanks for Hector Valencia's lucid and timely article (August 3 issue). "The good news and the poor" underscores some of the most critical issues faced by church agencies and individuals as they endeavor to make an adequate response to the needs of today's world. A truly holistic approach to telling the message of Christ leaves us all with a challenge and a desire to do better. *Gerald Shank, MCC director for Latin America, Akron, Pa. 17501* Aug. 17

Farming is very important

Dear editor: I just read the issue on farming, land use, and the soil (August 17). I appreciate the emphases of the several writers and the decision of you editorial people to devote an issue to these concerns.

I'd like to argue with Gordon Hunsberger about the call for government action on land use control, but I won't, because he's probably right. I'm afraid the ideal that "bigger is better" and that the profit motive is all there is, have taken over our farming industry along with our other important industries.

I'm a farm boy transplanted into the city out of the church's conviction that the good news is for all people, rural and urban. Now I think the time is ripe for us to cultivate the same depth of commitment about our land use as we cultivate about our peace witness and our larger gospel witness.

If I were back on the farm, I would be asking myself the question, How can I honor the land as a source for food (life) and continue to make a "living"?

You who are farmers among us are performing a *very important* function in our land. The difficulties you are facing are as vital to our survival as those of the petroleum and energy industries. I'm glad that the old idea that "you can farm if you can't do anything else" is again being replaced by putting the farmer in the place of honor and importance that he deserves. I look forward to further discussion of these matters in coming issues of *The Mennonite*. *Stan Smucker, 624 NE 16, Oklahoma City, Okla. 73104* Aug. 14

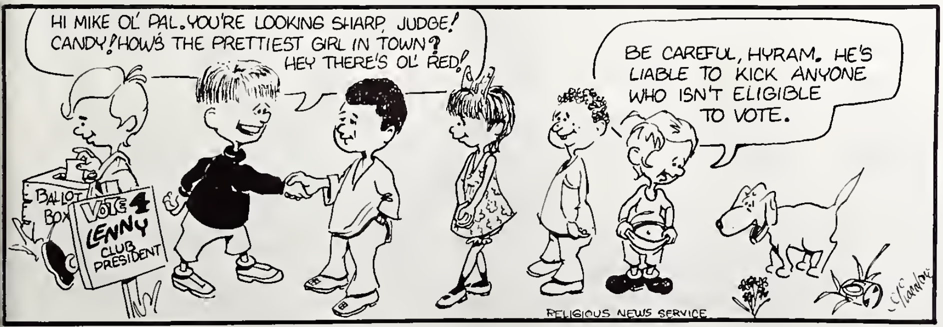
We have been deceived

Dear Larry: Just once I'd like to hear from some journal such as *The Mennonite*: "We have been deceived." One of the greatest prophecies was that all but the elite are to be deceived—yes, even the ones calling him by his name. It is strange that no man who says he is a Christian ever wonders about that passage: "Could I be deceived?" I admit I have been deceived, and will be led into deception, but I will try at all cost to fight my way out of it.

The whole Mennonite stand concerning war is false, since it links loving the enemy to actually aiding and abetting murderous factions. . . .

I would rather believe the piles of articles, such as the ones enclosed, to show that we are wrong in Southeast Asia. Those lone MCC workers mean well, but how big is the stage they are allowed to roam on? *Dennis L. Derksen, Apt. 20, 99 Rochester Road, Dover, N.H. 03820* Aug. 6

About Letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor


HI MIKE OL' PAL. YOU'RE LOOKING SHARP, JUDGE! CANDY! HOW'S THE PRETTIEST GIRL IN TOWN? HEY THERE'S OL' RED!
BALLOT BOX
VOTE 4 LENNY CLUB PRESIDENT
BE CAREFUL, HYRAM. HE'S LIABLE TO KICK ANYONE WHO ISN'T ELIGIBLE TO VOTE.
RELIGIOUS NEWS SERVICE

Contents

Why I support public education 526
Some went to private school, some didn't 527
Once and future windows 528
Value schools: A challenge to the system 529
An alternative within the public school system 531
News 532
Record 535
The nature of the kingdom 537
Letters 539
Tell me your dreams 540

CONTRIBUTORS

The four writers on education in this issue are Dean Stucky, the assistant superintendent of public schools in Wichita, Kans.; Robert J. Baker, a public school teacher in Elkhart, Ind.; David Virtue, the education reporter for the Vancouver Province in British Columbia; and Jan Lugibihl, a Mennonite Voluntary Service worker in the Denver area.

Ruth Naylor's address is Route 2, Box 151, Bluffton, Ohio 45817.

J. Marvin Nafziger's address is not known to us. We'd appreciate discovering his whereabouts so that we could tell you how to get in touch with him to talk to him about his dream.

CREDITS

Cover, 527, 529, and 531, Rohn Engh, Pine Lake Farm, Star Prairie, Wisc., 54026; 532, Lois Barrett, GCNS; 539, Joe Giacalone, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Tell me your dream

J. Marvin Nafziger

What is your life-style dream? You don't have one? I can't believe that. Everyone has a dream. If you tell me your dream, I'll tell you mine.

Especially if you're American, you know the ever present American dream. Two of this and two of that; a home in the suburbs, one on the lake; his and her autos—one sporty, one small and ecological; two kids—a boy for you and a girl for me; a two-color TV for the kids, a multi-living color TV for Mom's soaps and Dad's sports; two days off a week—one for the lawnmower and barbecue, the other for the house on the lake.

Sounds terrific, right? Except I'm not too sure the American dream is still in sharp focus. True, half of all Americans live on those suburban lots. But some surveys indicate that two-thirds of those living there would like to get out, or if not out at least do significant altering of their dream. That's a lot of dream-tinkering.

Perhaps Americans should tear it all down—or up—and begin again? Can we really afford that kind of dreaming? But of course, why not? It only depends on how radically you wish to change your dream. And change we should, for some of us apparently couldn't afford that first dream even with his and her incomes.

What are you hoping for now? What is your secret purpose in living? To be a self-sufficient American while building a new bigger-than-life-size dream?

Twenty acres in the country? Traveling to an exotic island? Joining the crowd seeking political influence? Studying psychology in order to understand your desire for dreaming? Becoming a nostalgia collector? Publishing your own diet cookbook? Exchanging "the standard package" for a "doing-your-own-thing" package? Searching for closer human relationships? Self-fulfillment? *Three* of everything?

So, what is your dream? You may sleep on it briefly, if you like. Mine? Well, I see a time, not too far in the future, when self-control will be the "in" thing for each American; when saving, sharing, and sacrifice will be exciting expectations; where ecology and theology provoke daily thought and walk; where happiness comes from doing rather than having.

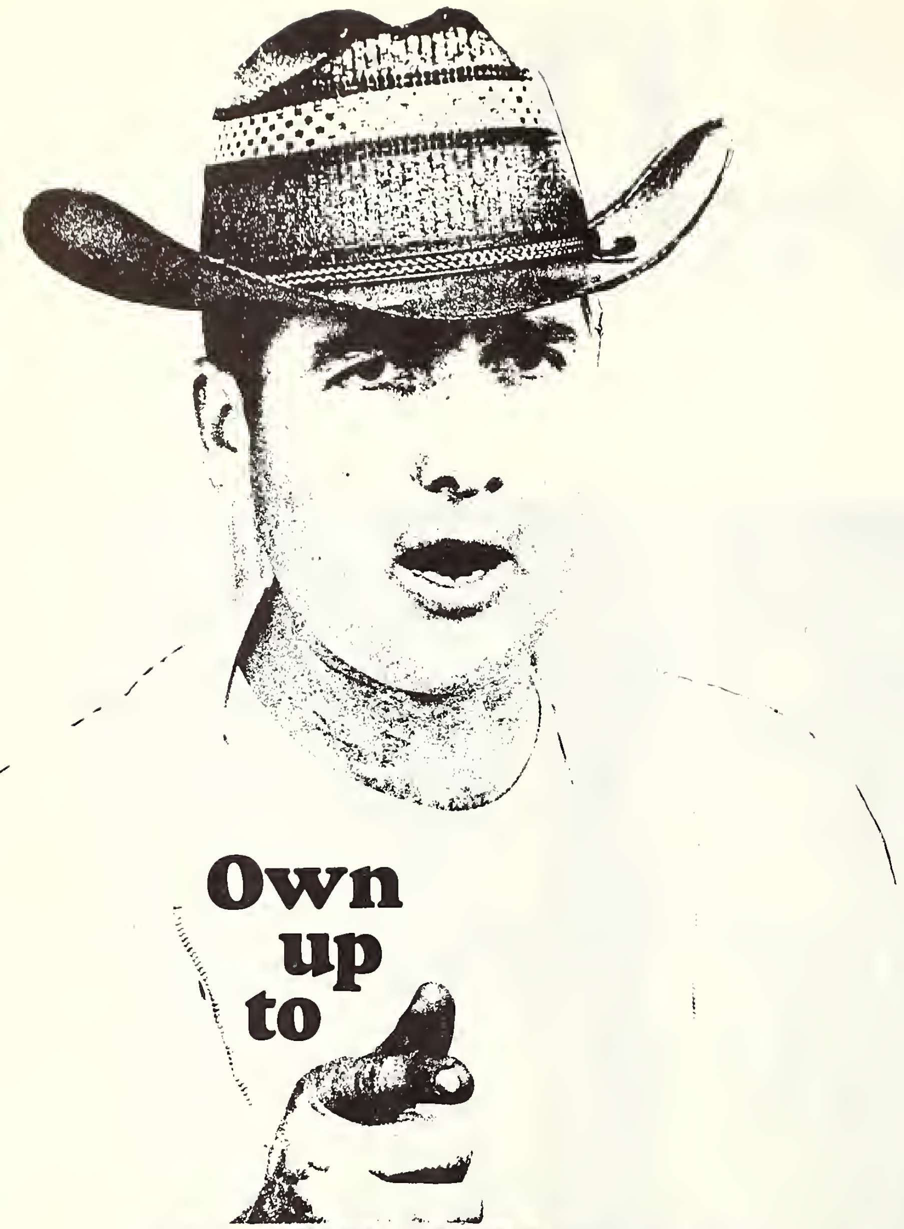
But my dream is not just for America. I dream for all peoples, in all places, covering all ages, including all races, that all may receive and share in a life-style that allows for all the time and desire to dream in the Spirit.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:33 SEPTEMBER 21, 1976



Own up to anger

Does anger build up within us in a continuous way which demands that it be drained off regularly and promptly if a disastrous explosion is not to result? Or does anger result from frustrations rather than from continuous drives? David Augsburger makes some interesting comments on this topic in the article on these pages.

David Augsburger

During my boyhood in an Ohio Mennonite congregation, I found that to own or even admit to anger was one of the chief of sins. "I am not angry," I would say. "I am not raising my voice." To admit to anger was to admit (a) defeat, (b) inferiority, (c) depravity, (d) sinfulness, and (e) that I was acting inappropriately for the standard of life within that congregation. For anger seemed more serious than lying, and it appeared more prudent to deny the anger or to distort it and project it in some other way.

I grew up knowing that gossiping was wrong, and if I was angry at someone else I had best not gossip, but to share it in a prayer request was an acceptable behavior. Thus I learned that it was possible to take care of anger feelings by distortion rather than by clear, candid expression of them.

Must we distort, deny, express, ventilate, and drain off our anger in some way? There are many theoreticians who suggest that anger, like hydraulic pressure, simply must be expressed. They suggest that anger accumulates within us as a continuous buildup of psychic energies which must be exhausted or expressed. If they are not drained off, they can explode with great impact and with disastrous results for ourselves and for others.

The hydraulic theory not supported. Believing the evidence supported such theories I, for a period, felt it extremely important to be able to freely express anger feelings, and I held that such expression in itself was useful, functional, and good for our emotional health. If anger and hostility, like hydraulic force, must be continuously drained, then the daily ventilation is crucial and is a skill to be learned by those who tend to deny or distort. But the evidence of research findings among "normal" populations do not support these assumptions. I now question whether the hydraulic theories provide any explanation that is useful for us in defining what goes on in the angry emotions that are present within us.

About two years ago I plunged into a research to discover how nonviolent, nonresistant people manage hostility. Randomly selected couples from ten different congregations picked by a pairing process across the state of Ohio were tested for the ways they manage anger and hostility.

I began by stating a hypothesis based on the hydraulic theories that people who

> *The weight of behavioral research supports Paul's directive for building openness, candor, trust, and the most functional management of anger and hostility.*

old nonresistant values as compared vith Mennonites who discarded such alues and participate in the military vould have a radically different way of xpressing hostility. That is, based on he hydraulic theory, I was assuming that f you do not express anger aggressively r if you refuse to express anger verbally n hostile, aggressive language, then robably the passive forms of displacenent, denial, and distortion would increase.

If the hydraulic theories are correct, hose who would never take a punch at nyone, either physically or verbally, hould presumably have higher amounts f negativism, suspicion, indirect hostility, irritability, or any of the rich variety f forms of passive aggression. The indings, to my surprise, did not support he hydraulic hypothesis; in fact, my ypothesis was essentially disproven.

Nonviolent, nonresistant Mennonite eople, as compared with those within he Mennonite communities who did not old nonresistant values and had participated in military service, were significantly lower in their aggressive hostilities. That is, if you scratch a nonresistant, nonviolent Mennonite you're ery likely to get away with it without punch. There is a high correlation etween having participated in the military and readiness to take a swing.

At the same time I discovered that onviolent, nonresistant Mennonites eldom are aggressive verbally. They ust refuse to chew people out. But the ntriguing thing was that in comparing onviolent, nonresistant Mennonites nd those that are more willing to be esistant, there was no significant variation in the way they manage suspicion, egativism, indirect hostilities, or any f the other forms of passive hostility.

This supports the theory which infers hat anger results from frustration, not rom continuous drives which must be xhausted like hydraulic steam and ressure. Where there is frustration n relationships, anger may occur, unless ve find productive, useful, and helpful vays of dealing with it.

In Paul's words to the Ephesian Christians, he begins, "Finish then with lying nd speak every man the truth with his eighbor. For we are members one of nother." He affirms candor and openness in expressing what is happening vithin ourselves because within the ontext of the intimacy of community ve cannot afford to lie. He proceeds mmediately to say, "Be angry, but sin ot."

He then defines *sin* as practicing the camouflage of denial or distortion (by sleeping on anger and maintaining it as a kind of long, slow-burning cyclical fire that we carry inside ourselves). Instead, he says, "Move immediately toward being tenderhearted, forgiving, and reestablishing community of relationships."

Surprise! The weight of behavioral research supports Paul's directives for building openness, candor, trust, and the most functional management of anger and hostility.

Own up to anger. First, we can own our anger. We can live within an atmosphere of candor where what one is experiencing can be expressed openly in clear confessional statements. To be angry, to be aware of my anger, to be candid in owning it, to be free to say, "I am angry, I am feeling a deep demand for this or that change," to be able to own my anger to other individuals in the community of faith means that we are living in intimacy and in integrity.

Second, we can turn whatever anger we are feeling toward creative, constructive ends rather than toward destructive and distancing ends so that our anger is not transformed into sin, that is, the violation of relationships. Sin is the violation of relationships. Sin is the choice to either live without you in withdrawal, against you in hostility, over you in superiority, under you in dependency, or in spite of you in rejection and indifference, rather than to live with you in relationship. To choose to live with you is to work toward integration of our thrusts so that you have the maximum power to be who you are in community and I experience simultaneously maximal power to be who I am in that relationship.

Anger rises above sin and is constructive when it seeks to break through the barriers that are between us and to level those barriers (at least to the extent that I level the portion of those barriers for which I have responsibility). Constructive aggression removes barriers by affirming clearly, "I'm frustrated with the distance between us." "I want to be close again." "I want to experience understanding and community."

Destructive aggression is saying, "I want no contact with you," and "I am putting the barriers back to separate us." Such anger divides us so that we are not able to perceive, hear, understand, and relate to each other with clarity.

Within feelings of anger there is a demand. The most rapid process of working through my anger is, one, to own the emotion, and two, to move immediately inside it and confess the demand. I may say, "I am aware that inside my feelings of anger toward you is the demand that you change." Or I may be demanding that you stop doing what you are doing, or do what I say. Toy with that as you think about your experiences with anger. My hunch is that you will discover inside your feelings of anger there are the rigid muscles or demands. The demand might be "that you hear me" or "that you give complete obedience to what I am demanding of you." Or my demand might be that you stop twisting my arm.

Some demands are appropriate, and I want to put them in words as I experience them. Others are not realistic or appropriate, and I want to cancel them as I become aware of them. Become aware of the demands that are within your anger emotions or feelings. Such awareness can be achieved and reached. When both the anger feeling and its demands are honestly confessed, the anger tends to differ and disappear.

I find, for example, when counseling husbands and wives, to simply encourage them to express anger to each other is a waste of their time as well as mine. But to encourage them to own the feelings of anger that move within them, to begin defining what they are demanding of each other so that the other person has the freedom to say yes or no to the demand provides a way to move through

"Constructive aggression," says *David Augsburger*, "*removes barriers by affirming* clearly, *'I want to be close again.' 'I want to experience understanding and community.'* "

the feelings and emotions that are in conflict.

An example is our Lord's experience with the Pharisees recorded in Mark 3. On the Sabbath he entered the synagogue and saw a man with a withered hand. "And he found himself surrounded by Pharisees who were looking to see whether he would again violate the Sabbath Day as in the preceding context where his disciples were assuaging their hunger pains plucking and eating the grain as they passed through the fields. Jesus, seeing their cold hard-heartedness, looked at them with anger."

He was aware of his anger and he was willing for them to see it. Then he spelled out his demands. "The central issues are, 'Is it right to save life or to destroy it on the Sabbath Day, to do good or evil?' " And having spelled out the demand that is in his anger, he turned to the man and said, "Stretch out your hand." The clarity of what Jesus had done is unforgettable, incisive, a surgical way to slice through the barriers with precision.

In living relationships, I want to be able to own the anger feelings that are present within me, but not to stop there. Productive management of conflict requires that I express the demands within my anger. As I own them, I want to be aware if the demands are unworthy and inappropriate. If this is the case, I want to say, "I'm aware in my anger that I am demanding that you do what I want rather than what you want, and I recognize that this is unfair because I am violating your freedom to choose; and so I here and now cancel that demand." Or if my demands are important to me, then I want to spell them out clearly and say, "That's where I stand in our relationship."

Take another look. In owning anger and either affirming or canceling demands, a deeper process is taking place. It is a process which behavioral psychologists refer to as "cognitive redefinition." For in owning the demand it is possible for me to redefine the situation, and as that takes place the anger goes away. To illustrate it, let's imagine you are walking down the street where many persons are pressing by in both directions. Suddenly someone trips you by thrusting a stick between your legs and you land on your face. You rise from the pavement, gather up your stuff, and swing to see who would have done such a diabolical act as to trip you. And as you turn you see a blind man holding his white cane, terribly disturbed by what he has done.

What happens to your anger? If, as the hydraulic theory maintains, you have anger steam which must be drained, then you may be nice to the gentleman because he is blind, but as you go on down the street you're going to kick the nearest garbage can, snap at your secretary if you have one, chew out your wife, or find some place to vent your anger, to get the steam out.

But the research indicates that what happens in those experiences where you can clearly redefine the situation is that the anger simply dissipates. You say to the man, "Hey, that's all right. You couldn't see it." You may have a demand to express like: "In the future pass the cane only at least a foot and a half in front of you instead of three." The odds are that by the time you have assuaged his feelings and wiped away the last of the red stuff, you'll walk down the street without anger. Research on students who are frustrated, infuriated, and then immediately have the situation clearly redefined has shown that most frequently the anger simply disappears.

What if the man were deliberately attempting to attack you? It is still possible to redefine the situation. It must be done by awareness rather than denial and distortion. Pacifists have a long history of aware redefinition. I find this in John Howard Yoder's statement, "No man for whom Christ died can be to me an enemy. He may define himself as my enemy. I choose not to allow him the prerogative to finally define the situation. I will define him as a potential friend."

There is a thrust for power in each of us. If, in Christian discipleship, we choose to live in loving relationships, we will choose not to violate one another's thrust, but to integrate my thrust and your thrust so that our power to be can reinforce one another in building trusting relationships and in creating Christian community.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Jimmy Carter and his religion: A campaign issue

Maynard Shelly

immy Carter has mixed religion into olitics. Risky? Yes. But by doing so, e's raised some old questions in a new vay.

The religion is his—a strong faith ased on a personal relationship with od growing out of the crisis of a conersion experience. "Jesus Christ comes rst in my life," he says, "even before olitics."

As governor of Georgia from 1971 to 975, he prayed long and hard. Though lifelong Southern Baptist, he spent iore time on his knees during those four ears in office than during all the rest f his previous life.

The politics into which this religion being mixed is American: a struggle r world power and for leadership of ie richest and most heavily armed naon in history. But it is also a country eeply troubled by poverty at home and broad, by military defeat, and by moral ilures in personal and public life.

"If there are those who don't want to ote for me because I'm a deeply comitted Christian," Carter told one group voters, "I believe they should vote r someone else."

Most political speeches end with an opeal to faith in God. For, Americans e a religious folk and becoming more . Even though they may attend church ss regularly and show less respect for ganized religion, they still feel that merica belongs to God and God belongs America. After all, has not God richly essed the United States with power and ches beyond that given to any other ation?

Yet Carter has done more than give service to the "God of the last paraaph." He takes his Christian faith riously. And he has grown spiritually the midst of his political trials.

Defeated by Lester Maddox in his st bid for the governorship of Georgia 1966, Carter was deeply troubled. His nbitions thwarted, he felt he had no rsonal relationship with God, even ough he had always thought of himlf as a Christian. The southern reious community in which he had grown had conditioned him to feel distress when a sense of right spiritual feeling was absent.

"If you were arrested for being a Christian," he heard his minister in Plains, Georgia, ask in a sermon, "would there be enough evidence to convict you?" Even as a deacon and Sunday school teacher, he felt his life hadn't produced that kind of convicting evidence.

"I never had really committed myself totally to God," he said. "My Christian beliefs were superficial. They were based primarily on pride. I never had done much for other people. I was always thinking about myself."

In his search for a new awareness of Christ, he turned to the Bible and to prayer, disciplines he still continues. He prays or thinks about God at least twenty-five times a day.

Called to spend a week in missionary service in Pennsylvania, he, at first, refused. Then, he saw how little he had done for God. During the three months

Presidential candidate Carter greets Sunday school children after attending services at his home church. A Southern Baptist deacon, Mr. Carter has often expressed his Christian convictions during the campaign.

of his first campaign for governor, he had contacted 300,000 people, but as a deacon he had visited only 140 for God in fourteen years.

He went on that mission trip and a year later worked for a second week in a poor community of Spanish-speaking people in Springfield, Massachusetts. He came back, he says, with "an inner peace and inner conviction and assurance that transformed my life for the better." It was an experience of being "born again." He had come to the place of total commitment and experienced its power.

Carter's evangelical way of speaking about his faith comes out of the old-time American religion supported by forty to fifty million people including Billy Graham and generations of evangelists and revivalists before him. It is a tradition with strong emphasis on religious experience and on feeling right with God.

Doing right consumes less attention. Many assume that, if a person feels right, that person will also do right. Will not people who have a right relationship with God help those in need and voluntarily share whatever is needed? And if they do, will this not eventually solve most of the world's problems?

The calm of this assurance is unsettled only by restless people who say they want freedom *now* plus justice and a larger share of the nation's wealth. Some of the poor and their supporters even propose that government be used to gain that freedom and wealth if religion will not.

How will Carter's religion mix with his possible future politics? Would he, as a deeply committed Christian who is also president, only talk about a religion of right feeling? Or would he act on convictions or a religion of right doing? Would he ask people to do the right they're not ready to do or that they might feel is not right?

Carter says, "I have never tried to impose my religious beliefs on others." The Baptists have a strong belief in the separation of church and state. This idea goes back to Europe's sixteenth century and the Protestant Reformation. It's a belief in a church free from government control and a state free from church control that is now widely held by most religious groups in North America. Yet controversies about prayer in public schools and tax support for church institutions show that practicing the principle comes hard.

Can a government official's religious convictions be separated from his official duties? Carter feels he can be a better president because of his faith. In speaking to the problems of the nation, he talks of compassion, love, strength, brotherhood, and decency. These words with religious overtones have become a part of his political creed and his plan of action. Besides the Bible, he has read from Reinhold Niebuhr. He agrees with this theologian that "the sad duty of politics is to establish justice in a sinful world."

So, where does religion end and politics begin? Carter, of course, has no corner on the expressed desire to promote justice, which is the professed aim of all political candidates. Yet, he has made the doing of justice a part of his religious confession. He prays to God not for success, he says, but that he "might do the right thing."

His first words as governor of Georgia were a plea for racial justice. "I say to you quite frankly that the time for racial discrimination is over," he said in 1971. "No poor, rural, weak, or black person should have to bear the additional burden of being deprived of the opportunity of an education, a job, or simple justice." He told the people of Georgia that "our religious beliefs will be taxed to the limit."

America has had its fill of politics mixed with the religion of right feeling. Remember those worship services in the White House during the days of Richard Nixon. The celebration of religious right feeling in the East Room presided over by Protestant, Catholic, and Jewish clergymen couldn't stem the corruption in Washington. Those good men of religion, unwittingly, became part of the cover-up.

Will the exercise of the religion of right doing (if that's what Carter's religious profession means) fare any better?

If the people of the United States pray that right will be done in the administration of whoever may be elected to be their president, they can be assured that faith will be taxed to the limit.

News

From war scraps to plowshares

Inscribed on a bomb casing fastened to a tree at a foundry just south of Vientiane, Laos, are the words, "War aid becomes agricultural tools." The foundry melts down expended bomb, mortar, and rocket casings as well as metal remnants of destroyed military vehicles to produce plowshares for water buffalo plows.

The foundry's furnace consists of two 45-gallon drums welded together and lined with asbestos. At frequent intervals workers pour metal scraps and charcoal into the top of the furnace. From the side the bellowing fire is fanned by a blower energized with an old automobile engine. As liquid collects at the bottom of the drums, the molten metal is poured into the handmade sand and wooden molds. Within minutes a worker kicks open the mold exposing a still-glowing plowshare. After cooling, the plowshares are transported to a workshop in Vientiane where they are assembled with a wood-and-metal frame.

This simple foundry is part of Lao Industries, a small, private agricultural equipment factory established three years ago. The workshop in Vientiane also utilizes flat metal ammunition boxes to press shovels, machetes, hoes, and other small gardening tools. Larger pieces are cut and welded to construct rice winnowers, seeders, foot-operated water pumps, and insecticide sprayers.

"We use primarily war scraps," Madame Sakhone, the plant's manager explains. "We buy it from farmers and people in the countryside who find war refuse everywhere. Even if we expand beyond our present usage of forty-five tons of metal per year, we should have enough scrap just in Vientiane Province for the next five to ten years."

But Vientiane Province was one of the areas least devastated by the last thirty years of war in Laos. Other areas long under the control of the Lao Patriotic Front were leveled by American firepower.

With the end of the war in Laos last year, the people are finding ways of "beating swords into plowshares." Despite the rigor with which the Laotians are tackling reconstruction, their task will be a long and often dangerous process. *Murray Hiebert, MCC Laos*

World Conference: We talk; they listen

n *interpretive report by Lawrence Yoder*

he North American members of the ennonite World Conference presidium eeting in Semarang, Indonesia, wanted emphasize the "kingdom of God." The uropeans wanted to emphasize "the hanging world." Meanwhile the nonestern members of the presidium sat uietly, some wondering what the MWC eme "The kingdom of God in a changing orld" would mean in their worlds.

According to the wording of the agreedpon list of subthemes for major daily resentations at the Wichita assembly 1978, the North Americans are getting eir way. Only once in the six subemes does the term *world* appear, and nly two other times is it implied. The ord *changing* appears nowhere at all.

When the issue was raised in the residium meeting, the North American rogram committee people said that the oncept of the changing world was imlied, even though it was nowhere stated. is hoped that the major speakers for e assembly will try to relate their topics the second half of the main theme.

That the idea of change appears nohere in the subtheme titles needs, hower, to be questioned, since change is ne of the most difficult realities that eople have to deal with in this generaon. Change is occurring so quickly in very area of life that we can hardly omprehend it, let alone deal with it eatively or redemptively.

Many issues related to change and e general theme should be dealt with: hether and how the kingdom changes e world and whether that's good, hether and how the changing world hanges the church and whether that's ood, whether the church changes the orld by trying to influence the powers the world or whether the church should hange the world only by converting nners who in turn influence the world, hether the church thinks the world ill always change for the evil and so e church only wastes its time in trying influence it, or whether the church ssumes that the world and its strongest owers are generally good and Goduided so the church need only concern self with spiritual matters.

Most Christians and churches are ntent to let themselves be acted upon the changing world with little concern d less feeling of responsibility for hat is happening to them and where e current of the world is taking them and the rest of humankind.

Numerous changes are taking place in our world which only sinners can ignore. An Armageddon over the world's food supplies because of the astronomical rate of population growth seems to be only a few short years away. While the superpowers approach a critical mass in the balance of nuclear terror, unprecedented amounts of money are being spent to arm dozens of other countries. The economic imperialism of the giant multinational corporations who are answerable to nobody is expanding rapidly. The chasm between the world's few rich and masses of poor is growing broader and deeper. The unprecedented rape of the earth and nature in our generation continues at an expanding rate. The fabric of society in many countries becomes weaker because of the fragmentation of life in the cities and because of the increasing instability of family life. The list goes on and on.

One Asian, in response to my queries after the close of the presidium meeting, expressed concern that the theme is too static and that the treatment of the theme suggested in the subthemes was too analytical (and therefore western, he thought). He said he uses the analytic method to approach problems sometimes, but it is foreign to Asia and to his people. He wondered why we don't use a positive and dynamic statement like "God is moving in this changing world" for our theme, instead of a static phrase which affirms nothing.

The ninth assembly in Curitiba had a positive theme: "Jesus Christ reconciles." So did the WCC Assembly at Nairobi: "Jesus Christ frees and unites."

If the planned theme for the Wichita assembly, "The kingdom of God in a changing world" will say little to some of our nonwestern Mennonites, it will say nothing at all to a world full of unbelievers. Its language is strictly for the in-group.

The Mennonite World Conference is earnestly seeking ways to involve a more balanced representation of nonwestern Mennonites in its activities and decisions. The progress reflected in the new constitution and language policy is commendable.

But from observing the Semarang presidium meeting, having nonwesterners present as members of the presidium (or the new general council) does not mean that they will automatically contribute their ideas to the discussions.

What was it about the San Juan and Semarang presidium meetings that prevented our Asian brother who had such a valuable contribution to make from speaking up?

Was it fear of not being able to express his ideas well in English? Was there no time for him to make his statement? Did it look to him that the westerners were already so sure of themselves that his contribution wouldn't be accepted?

It's probably a combination of all three and some other factors besides. What is quite clear is that presidium deliberations are heavily dominated by westerners both in amount of time they spend talking and in the tone of what is said.

At Semarang I heard at least two western members of the presidium say that we're doing too much bending over backward to involve the third world churches in the Mennonite World Conference. One said that for the last twenty-five years we've been overly sensitive to the younger churches. But if we really believe that they are our equals, we ought to stop being so sensitive and treat them just as we treat each other. We should say what we think and we should expect them to do the same.

But this kind of attitude will not encourage our nonwestern presidium members to make their contributions. They will just continue their usual patient, nonresistant approach to westerners and make their point by not saying anything.

Working at peace when there is no war

The need to continue working in peace education and peacemaking—and combine peace with justice—were evident at the MCC Peace Section (International) and Peace Section (U.S.) executive committee meetings in August.

"Our Mennonite peace position is getting scattered and watered down," commented Urbane Peachey, Peace Section (International) executive secretary. "Many would find the statements of H. S. Bender or John Lapp, Sr., to be too radical today."

The two executive committees met in Chicago to define issues and make recommendations for the annual Peace Section meeting in November, when the entire memberships of the Peace Section and its two national suborganizations, Peace Section (U.S.) and MCC (Canada) Committee on Peace and Social Concerns, meet.

As background for discussing Mennonite involvement in socialist countries, the executive committee heard MCC volunteers Linda and Murray Hiebert, on furlough from their assignment with MCC in Laos.

Quakers and Mennonites are the only western religious groups continuing to work in Laos since it became socialist at the end of the war in Southeast Asia.

"Mennonites still view Laos from a perspective that they were victims of a dreadful war of which we were not in favor, and it is now our obligation to help them rebuild," the Hieberts said. "It hasn't really dawned on most Mennonites that Laos is a socialist country."

The need to look toward future planning rather than restitution for past destruction was echoed by others at the meeting.

"I have a question as to whether we should relate with socialist countries any differently from any other countries," said Hugo Jantz, Mennonite Brethren pastor from Winnipeg. "Just because a government is socialist, we can't imply that the people who live there are somehow less than human. This is probably part of our conditioning toward socialism and their conditioning toward us which needs to be overcome."

Looking at conflict situations such as the Middle East and repressive governments in some Latin American countries, the Peace Section executive committee stressed the need for research on the relationship of peace and justice. Mennonites cannot focus only on peace, the committee decided, because peace does not necessarily mean that justice is present.

The committee also expressed concern about the church's position on militarism.

"The silence of the church on the various ways military policy is used is contradictory," commented Mr. Peachey. "The church professes to believe in peace, but is inarticulate when it comes to speaking on practical issues."

"Many Mennonites would say that war is wrong for our own personal participation, but we need the army to protect our country and our lives," said Mr. Jantz.

Perhaps part of the problem is ignorance, suggested William Keeney, long time Peace Section resource person. "Because we are nonresistant, we tend to ignore the whole military business and don't try to keep up with what is going on in the Defense Department."

In other action, the committee canceled the conference on the peace church vision for the 1980s, which was slated for fall 1977. A high number of other peace conferences are planned then.

Mennonites and Brethren in Christ are participating in New Call to Peacemaking, a series of peace conferences planned by the historic peace churches in 1977 and 1978.

At the full Peace Section meeting November 18-20 in Minneapolis, Minnesota, John A. Lapp, Peace Section chairperson, will report on his upcoming trip as part of an MCC delegation to the Soviet Union in October. The section will also hear John Howard Yoder on his part-time Peace Section work in Europe, South Africa, and the Middle East as well as his service as the historic peace churches' representative at the World Council of Churches Assembly in Nairobi and on a WCC study project on violence and nonviolence.

Getting water is still a problem

MCC volunteers are working with water projects in Upper Volta, Chad, and Bangladesh. Below, MCC executive committee member Elmer Neufeld inspects a well in Upper Volta. Volunteer Paul Miller and fellow workers look on. In Upper Volta and in Chad, MCC is involved in well-drilling projects; in the Noakhali district of southern Bangladesh, a new irrigation canal has been dug.

Bechterdissen church nears completion

The Mennonite church at Bechterdissen, West Germany, recently celebrated the completion of the basic structure of the new addition to their church building.

The rough brickwork has been completed and the addition is under roof.

"We are thankful to all of you for your help in this work through counsel, prayers, and gifts," said Hans Huebert, member of the church board. North American Mennonites through MCC contributed $50,000 to the expansion of the church facility.

By the outset of construction just after Easter, the congregation itself had pledged to contribute $64,000 of the estimated cost of $264,000 in funds and labor during the building.

Additional Sunday school rooms will be provided in the basement of the new addition, while on the main floor what has been the length of the auditorium will become the width, and the new auditorium will seat 450 people.

Bechterdissen, founded in the 1950s by Mennonites from Russia and Prussia, is an example of what is happening in several German Mennonite communities. During the past decade a small but steady stream of Mennonites from the Soviet Union has swelled the numbers of the existing congregations to the point where accommodation has become a problem.

Immigrants joined relatives in communities such as Bechterdissen and wanted to join the church through baptism or membership transfer.

"Our congregation grew so large that our church was too small, so in addition to the church we obtained a large room in the city of Bielefeld for services," Mr. Huebert explained.

However, more Mennonite families began to settle in Bielefeld, and now facilities at both Bechterdissen and Bielefeld are too small.

The building contribution by North American Mennonites through MCC is part of a larger cooperative program run jointly by International Mennonite Organization (IMO) and MCC.

General Conference membership is up

Membership reported by congregations of the General Conference Mennonite Church increased slightly during 1975, according to statistics in the 1976-77 *Handbook of information*, recently published by the General Conference.

Membership in the U.S., Canada, Paraguay, Brazil, and Uruguay increased 1.2 percent from 1974 to 1975, from 59,013 to 59,709. However, fifteen churches did not report in 1975, compared with twenty-three in 1974.

The General Conference has 291 congregations in North America and 12 in South America. In addition, another 58 congregations relate to the district, area, or provincial conferences of the denomination but do not belong to the General Conference.

Membership in congregations belonging to the General Conference is 2,191 in South America, 21,845 in Canada, and 35,673 in the United States.

Total giving in General Conference churches in North America was also up from $13,798,961 in 1974 to $14,236,690.

Per capita giving increased from $243.29 in 1974 to $247.52 in 1975, about 1.7 percent.

The 1976-77 *Handbook of information* also lists all General Conference-related churches, ministers, board and commission members, regional and district conference committees, periodicals, inter-Mennonite agencies and organizations, General Conference institutions, and other world Mennonite bodies.

Media campaign calendar available

The 1977 "Invitation to live" desk calendar is available for distribution by congregations and businesses, according to Diane Umble, director of Faith and Life Radio and Television for the General Conference Mennonite Church.

The seven-by-four-inch calendar, which has full-color photographs and quotations from the Gospel of Mark, may be ordered with the name of a congregation or business imprinted. Congregations or individuals may want to consider distributing the Gospel of Mark along with the calendar in community outreach, Ms. Umble said.

The calendar is intended to tie in with the "Invitation to live" campaign being sponsored by the General Conference Mennonite Church, the Mennonite Brethren Church, the Mennonite Church, and the Church of the Brethren. Also part of the campaign are radio and television spot announcements, transit cards, a book, a twenty-eight-minute film, and a resource manual for congregations.

Persons wanting a sample copy of the calendar or more information on quantity imprint orders may contact Lowell Hertzler, Box 1252, Harrisonburg, Virginia 22801.

Words & deeds

Bolivian Mennonites—including representatives of the German-speaking colony at Tres Palmas—participated in a spiritual retreat in August. Attending were representatives of the churches in Las Gamas, Los Tajibos, Cosorio, La Crucena, San Julian, and Don Lorenzo along with MCC volunteers, missionaries, and representatives of the General Conference's Commission on Overseas Mission and the Mennonite Board of Missions. Nain Caballero, a Bolivian lay church worker, commented, "We are grateful to God for this wonderful retreat, where we felt one without being conscious of race, language, or age."

Bethel College, North Newton, Kansas, has established its first endowed chair: the Oswald H. Wedel Chair in history. The chair will be held by history professor Keith Sprunger. The late Oswald Wedel, a former Bethel student, was a history professor at the University of Arizona for thirty years. His primary field was European international history. His father, Cornelius H. Wedel, was the first president of Bethel College.

A Pan African Christian Leadership Assembly is planned December 9-20 in Nairobi, Kenya. About 700 delegates are expected for the continental meeting, which grew out of the 1974 International Congress on World Evangelization in Lausanne, Switzerland.

The Life Enrichment Program for persons over sixty is beginning its third year at Bethel College, North Newton, Kansas. The program, held each Wednesday morning and afternoon, offers musical and dramatical presentations, travelogs, book reviews, discussion of religious themes, and hobbies and crafts.

A community health center, scheduled to open early next year, will be added to the services of Mennonite Hospital in Bloomington, Illinois, according to William E. Dunn, executive vice-president. The purpose of the center is to provide comprehensive primary health care plus home care services, social services, and health education.

The central Mennonite church in Bogota, Colombia, is planning to open a day-care center in the church building. The church has received a grant of 400,000 pesos from the federal government's family welfare agency for the project.

A celebration of marriage and ministry

Martha Vandenberg

Ong Thian-bin is my Taiwanese father. His manner and his dedication remind me so much of my father. Besides, in his family there are five sons and four daughters as in my family.

I have known Mr. Ong as a worker in the Mennonite church for the last nineteen years—first as a lay Christian "borrowed" from the Presbyterian church. He had come to help the new outpost church in the large agricultural market town about five miles west of Taichung. I went there once a week on my bicycle over the rocky path to teach English in a rented church hall. I did not know Mr. Ong well then, but through the years we have had many experiences with his family.

Recently, family and friends gathered together in the Hsi-tun Mennonite Church, where his second son is now the pastor, for a praise service for Mrs. Ong's seventieth birthday and their golden wedding anniversary. I was there as a visitor, but in my heart it was my Taiwan family that was celebrating.

The Ongs

The next day my husband, Han, and I were at the Ongs' home to talk about their spiritual pilgrimage and experiences in their fifty years of married life.

Thian-bin came from a hard-working farm family in central Taiwan. His father died when Thian-bin was thirteen years old. He was the oldest of two sons and had three older sisters. Actually the oldest sister had died as a baby and so, according to Taiwanese custom, another baby girl was adopted into the family to comfort the mother.

When Thian-bin was in grade five he determined to stop school, but with the encouragement of the teachers he went back to finish grade six. The family was a traditional Taiwanese family and had not heard the gospel.

At twenty-one he was married in the traditional Taiwanese way. He was now responsible for his wife, mother, and younger brother. He gave serious thought to what kind of home he would have. At this time he became aware of the gospel of Jesus. It came in bits and pieces at first: overhearing a conversation at his neighbor's, learning that Jesus was given to us as an example of a good man, a story showing that we each have our own responsibility, a prodigal neighbor being converted. The neighbor's changed life so impressed him that one day he told his neighbor that he would like to go to church with him.

They walked six kilometers to church where for the first time he participated in a worship service. That was forty-eight years ago and the beginning of his spiritual pilgrimage. It would still be eight years before he was baptized and became a member of the church—three more years when, through deep awareness of the battle of Satan and the Holy Spirit for the control of his life, sleepless nights, and heart-searching thinking, he saw a vision of Jesus. Through the reading of Romans where this struggle is dealt with in detail, Thian-bin came to the full assurance of being "born again."

Thian-bin's brother was first to follow his older brother in becoming a Christian, but eventually his mother and wife also believed. When his mother died at the age of seventy-nine she had been a Christian for twenty-one years. His mother and his wife were baptized at the same time.

Through years of economic hardship, of war, and of family growth, Mr. Ong has been a faithful and active Christian. His oldest son studied in seminary and became a pastor in the years when the churches were struggling economically. Many churches were without pastors, and so Mr. Ong was serving a country church for three years in exchange for a woman worker to help him with the farm. His service was always cheerfully and voluntarily given.

Asked how he was able to inspire his whole family to live Christian lives—three sons in the Christian ministry, one a medical doctor at the Mennonite Hospital, and the youngest son entering seminary this fall—he said simply, "You have to live what you believe. The credibility of your faith is seen in the consistency of your walk."

At the installation of his third son as a minister, Mr. Ong's words were, "Always have a high opinion of your calling as a pastor. What the world says, what your congregation or your friends think and say about the ministry, is not nearly as important as what you yourself think about your calling."

Since coming to serve the Hsi-tun church on July 1, 1959, Mr. Ong has served in three other Mennonite churches. At conferences he has been a respected older brother among the young pastors. Since retirement two years ago he has lived in Hsi-tun where his second son, Simon, is now pastor.

He continues to be active, preaching whenever he is asked—in a country church, in gospel outreach work, in a new church in a new residential area, in home meetings, or in the older Mennonite churches.

Mrs. Ong in her quiet, faithful way encourages him. She has had added responsibilities in raising the family and working because her husband was in church work. She is still the only Christian in her family. Sadly she says her sisters and relatives will not listen to the gospel. Mrs. Ong never has gone to school, yet she has done a superb job in raising her family and supporting her husband in the work of the Lord.

It was a joy to participate with this family in the praise service for fifty years of married life. Yet Mr. Ong began his words of response with "It was forty-eight years ago that the gospel came to me. Praise the Lord!"

Record

Workers

Phil Baumgarten, St. Peter's Lutheran Church, Loganville, Wisc., is spending two years in community service at the Welcome Inn, Hamilton, Ont. His assignment is under Mennonite Voluntary Service. He is a graduate of the University of Wisconsin, Milwaukee.

Sylvia Bergen, Bergthal Church, Didsbury, Alta., has begun one year with Mennonite Voluntary Service in day care in Liberal, Kans. She is a 1976 graduate of Rosthern (Sask.) Junior College.

Tom Burnett of Batavia, N.Y., has been placed by MCC on the staff of the National Council for a World Peace Tax Fund in Washington, D.C. He and other workers try to gain congressional support for an amendment to the U.S. Internal Revenue Code of 1954. If the amendment were passed, persons qualifying as conscientious objectors could give the large part of their taxes that normally goes to the military to a World Peace Tax Fund. The fund would be distributed to peace-related activities. Tom began his two-year assignment in August. His wife, *Tina Mast Burnett*, has been assigned as newsletter editor for the United Indian Planners Association.

John Chand of East Rochester, Ohio, has been appointed as resource person for two Indian Mennonite churches in western Oklahoma. He began the new work in mid-September, three-fourths time in Hammon and one-fourth time with the Koinonia Church in Clinton. Mr. Chand, a citizen of India, has most recently been serving United Methodist churches in Ohio. He came to the United States to attend Winebrenner Theological Seminary in Findlay, Ohio, from which he graduated in 1970. He holds a BA degree from Punjab University in Chandigarh, India. In his new assignment, Mr. Chand will serve under the Commission on Home Ministries of the General Conference at the invitation of the Hammon and Clinton congregations.

Laurel Christiansen, Cedarhome Baptist Church, Stanwood, Wash., is serving one year as an LPN in Beatrice, Nebr. Her assignment is under Mennonite Voluntary Service. She has attended Vancouver Bible College and Skagit Valley College.

Greg Dirksen, Goessel, Kans., is transferring from the Mennonite Voluntary Service unit in Wichita, Kans., to the one in Portland, Ore. His assignment in both places is home repair.

Henry and Helen Dueck, General Conference Mennonite missionaries in Montevideo, Uruguay, will spend a year of furlough in Switzerland and the United States. In January to April 1977 they will teach at the European Mennonite Bible School at the Bienenberg near Liestal, Switzerland. They will also spend some time at the Overseas Ministries Study Center in Ventnor, N.J. The Duecks have been involved in theological education by extension in Uruguay following the closing of the Mennonite seminary in Montevideo, at which they formerly taught.

Larry Dyck, Carstairs, Alta., is serving a one-year term under Mennonite Voluntary Service. His assignment is as a day-care teacher aide in Hutchinson, Kans. He has attended Rosthern Junior College and Canadian Mennonite Bible College.

Milton and Virginia Ullom Edwards, Bluffton (Ohio) United Presbyterian Church, have begun a three-months assignment with Mennonite Voluntary Service on Denver's Westside. Milton, retired editor of the *Bluffton news*, will work on the *Santa Fe trail*, a neighborhood newspaper. Virginia will work in an adult education tutorial program.

Kenneth Ensroth, Bloomfield Hills, Mich., has joined the second Mennonite Voluntary Service unit in Seattle, Wash. He will serve two years in environmental work for the Sierra Club. He has attended Kalamazoo College.

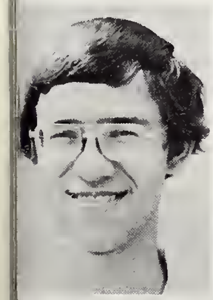
Lois Friesen, Mayfair Church, Saskatoon, Sask., is working with senior citizens through the Mennonite Voluntary Service unit in Portland, Ore. Her term is two years. She has attended Swift Current (Sask.) Bible Institute.

Curtis and Barbara Gingrich-Gaylord, Chicago, have begun a term with Mennonite Voluntary Service in Wichita, Kans. They are working with Mennonite Housing Rehabilitation Service. Both are graduates of Bethel College, North Newton, Kans.

Karen Graber, First Church, Pretty Prairie, Kans., is serving one year as a day-care teacher aide in the Mennonite Voluntary Service unit in Markham, Ill.

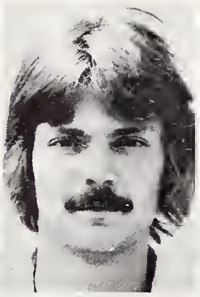
Nancy and Russ Gregory, First Church, Bluffton, Ohio, are serving two years in a new Mennonite Voluntary Service unit on the Westside of Denver, Colo. Russ, most recently music teacher in the Bluffton schools, will be choir director at First Mennonite Church in Denver and work with Brothers Redevelopment, a housing rehabilitation program. Nancy, a former vocal music teacher, will be music teacher for a Headstart program and organist at First Mennonite Church.

Lorna Janzen, Arnaud (Man.) Church, has been assigned by Mennonite Volun-


Baumgarten

Bergen

Christiansen

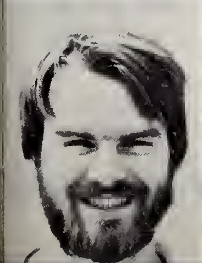

Dirksen

Dyck

M. Edwards

V. Edwards

Ensroth



Friesen

B.Gingrich-Gaylord

C.Gingrich-Gaylord

Graber

N. Gregory

R. Gregory

tary Service to one year as a day-care teacher aide in Beatrice, Nebr.

Brenda Klassen, Mount Royal Church, Saskatoon, Sask., is serving one year as a day-care teacher aide in the Mennonite Voluntary Service unit in Hutchinson, Kans. She is a graduate of Canadian Mennonite Bible College.

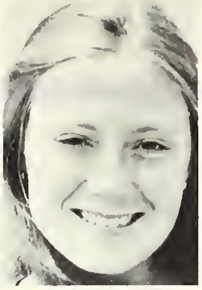
Karen Krehbiel, First Church, Pretty Prairie, Kans., has begun work as a secretary for the Commission on Education of the General Conference, Newton, Kans. She holds an AA degree in secretarial studies and a BS in economics and business administration from Bethel College, North Newton, Kans.

Joyce Kroeker, Martensville (Sask.) Church, has accepted a one-year term with Mennonite Voluntary Service in Markham, Ill., where she is a day-care teacher aide.

Gerri Litzenberger, Dublin, Pa., is curriculum director of a day-care center in Hutchinson, Kans. Her one-year assignment is under Mennonite Voluntary Service. Gerri has attended Bucks County Community College, Newtown, Pa.

Ada and Wes Schmidt-Tieszen, Newton, Kans., have begun two years with Mennonite Voluntary Service in Denver, Colo. Ada, a former employee of Prairie View Mental Health Center, will be director of the Broadway Assistance Center. She is a member of Tabor Church, Newton, Kans. Wes, a recent graduate of Bethel College, will work with Academia de la Gente. He is a member of First Church, Aberdeen, Idaho.

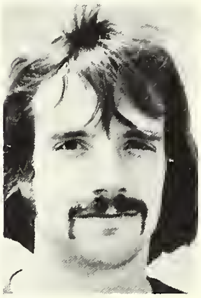
Janzen


Klassen

Kroeker

Litzenberger

A. Schmidt-Tieszen


W. Schmidt-Tieszen

Stoesz

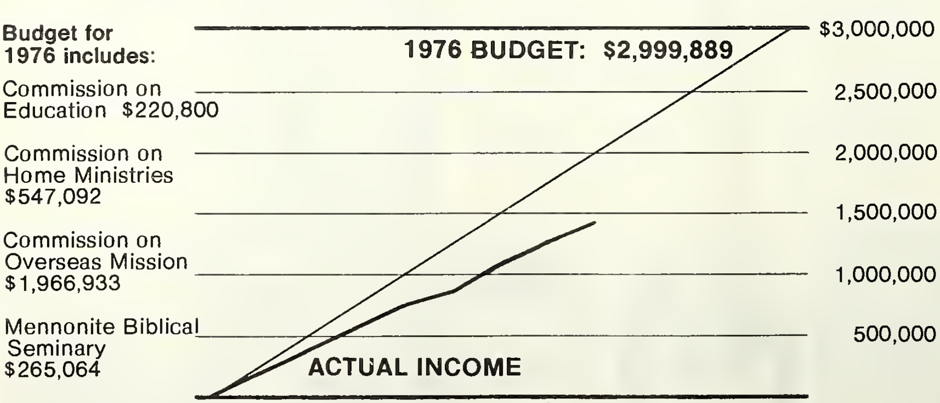
Welsh

Sharon G. Snyder, Bethel Church, Lancaster, Pa., is beginning a second two-year term with the United Bible Societies' Africa regional center in Nairobi, Kenya, where she serves as assistant to the coordinator of translations. Sharon's duties are generally in administration, though she has a master's degree in linguistics.

Edgar Stoesz has been appointed by the MCC executive committee to the newly created position of associate executive secretary for overseas. He is presently serving as the director of the food and development program. In his new job, Mr. Stoesz, a native of Mountain Lake, Minn., will be responsible for the operation of the overseas program, which is divided into five areas each headed by an administrator. He will also oversee the office of food production and rural development, the exchange visitor program, and the sponsorship program. He has served at MCC headquarters in Akron, Pa., since 1956, first as voluntary service director, then as director for Latin America.

Freda Welsh, Disciples of Christ Church, Kansas City, Kans., has begun a two-year term with Mennonite Voluntary Service in Kansas City. Her assignment is in community service.

Conference budget



The General Conference received 47.7 percent of its budget by Aug. 31, compared with 52.8 percent at the same time in 1975. Actual dollar amounts received in August were $160,276 in 1976 and $143,333 in 1975. Total dollars received in the first eight months were $1,431,457 in 1976 and $1,404,174 in 1975. We need $1,568,432 in the last four months of this year, an average of $392,108 per month. *Ted Stuckey, conference treasurer*

Deaths

Peter P. Tschetter of Chicago, was born May 19, 1896, and died Aug. 22. He had served pastorates in First Church, Pretty Prairie, Kans.; Bethany Church, Kingman, Kans.; Hutterthal Church, Freeman, S.D.; Bethlehem Church, Bloomfield, Mont.; and Bethel Church, Hydro, Okla. He had been serving on the staff of Pacific Garden Mission in Chicago just before his death.

Calendar

Oct. 22-24—Western District Conference annual sessions, Beatrice, Nebr.

Central

Sept. 24-25—Michiana relief sale, Goshen, Ind., Elkhart County fairgrounds

Review

The great trek to central Asia 1880-84

The great trek of the Russian Mennonites to central Asia 1880-1884, *by Fred Richard Belk (Herald Press, 1976, 241 pp., $9.95) is reviewed by Lawrence Klippenstein, archivist for the Conference of Mennonites in Canada, Winnipeg.*

The ill-fated enterprise headed by the visionary Claas Epp may be a vaguely familiar episode for many readers, especially students of Russian Mennonite history. Mr. Belk's telling of the story is nonetheless a major achievement insofar as it provides a carefully detailed description of the trek itself, along with some background material and a sketch of the later dispersion of the families involved.

The swirling religious and political developments of the 1860s and 1870s brought new ideas, together with doubts and fears, to many Mennonites of the southern Russian villages. Leaders were hard pressed for answers in such troublous times. Claas Epp, Jr., a forty-two-year-old farmer-preacher, found his solution in chiliastic theory, and the beckoning call of unsettled land in Central Asia where, he believed, God would truly "deliver his own."

Devoted to the writings of the German physician and mystic, J. H. Jung-Stilling, Mr. Epp came to believe, as did his mentor, that God's place of final refuge for the faithful would be in the East, more specifically (Mr. Epp proposed) Turkestan on the borders of China. The communities of Hahnsau, where Claas Epp lived, as well as neighboring Koeppenthal, soon felt the full impact of his millennialist teachings which were fervently propounded in the local church.

While thousands of fellow Mennonites followed the path to America after 1874, Mr. Epp persuaded his followers to sell their possessions and migrate to God's appointed place of help in the newly acquired Russian territory south of Samarkand.

So, as the move to Canada and the United States came to a close in 1880, another one to Central Asia began. About 800 persons, comprising about 200 families, left in four caravans from the Trakt Colony, and one more from the Molotschna area. A number of natural leaders such as Franz Bartsch, who later wrote *Unser Auszug nach Mittelasien;* Martin Klaassen, also an author; J. K. and Wilhelm Penner; Cornelius Wall; and Hermann Jantzen declared their willingness to assist the move.

To join the travelers, albeit vicariously, in their moments of adventure, accidents, suffering, encounters with local tribesmen, disappointments, and deliveries from danger, and their final arrival several years later at their destination in Ak Metchet and Aulie Ata is to experience the genuinely fascinating aspect of the account.

Working through an almost limitless mass of material—memoirs, letters, diaries, reminiscences, interviews, etc.—Mr. Belk manages to clearly chronicle the agonizing months-long "great trek" en route to the "promised land."

This may be the central contribution of the book. All the section needs yet is a good map to chart the journey for readers who may find the Central Asian place names and territory quite new, and thus still lose their way. The photos included are helpful, and undoubtedly most of them are published for the first time.

Certainly genealogists and family historians will find information of interest in the lists of trek participants' names gathered in the appendices, and the rich sources rather completely listed in the bibliography suggest other hidden research treasures waiting to be found. At least one item by Jacob Toews, entitled *A brief sketch* and used by the author, fails to appear in the list, however. An unpublished term paper by Nicholas W. Dick, entitled, *The development of millennial views among the Russian Mennonites* (Bethel College, 1956), possibly the first attempt to depict the broader history of millennial ideas among Russian Mennonites, including the Molotschna Colony, remains unmentioned as well.

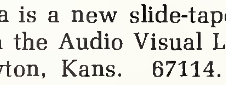
The broader significance of the trek for the Russian Mennonite community as a whole, or for that matter, contemporary Mennonites, is tantalizingly, though only sketchily, suggested in the conclusion. Desisting from more typical warnings against "fanatics," Mr. Belk notes the divisive tendencies that appeared in the Epp community and points in passing at the possible deeper implications of the "promised land" motif. Elaboration is, however, left to others (or to his sequel, possibly, in another volume).

One would have benefited from a fuller treatment of chiliastic thinking in the mother colonies, and particularly the other leaders in the Epp group. Probably we need to know more also about Claas Epp himself. It is not altogether clear, as the account stands, what made his message so persuasive to his leading colleagues and the people as a whole. If it becomes desirable to prepare a second printing of the volume, one would want to correct a dozen or more (essentially minor) typographical and proofreading errors in the bibliography. (And is the mention on p. 78 of Pastor Datton meant to refer to the well-known Pastor Hermann Dalton of the Lutheran Church in Russia?)

Fred Belk is a history professor at Sterling College in Kansas as well as a minister in the Presbyterian Community Church of Zenith, Kansas. He must be welcomed to a growing group of lay and professional students who have begun to take the study of Mennonites in Russia seriously and who will, I hope, carry out that task well.

Audiovisuals

Hiroshima is a new slide-tape set available from the Audio Visual Library, Box 347, Newton, Kans. 67114. Subtitled *A-bomb survivors recollect and try to express what happened thirty years ago,* the slide set is a collection of drawings by survivors showing how they experienced the tragedy. The set, arranged by the Hiroshima Appeal Committee and supported by NHK (Japanese National Radio), has been made available to the General Conference through the World Friendship Center, Hiroshima. Rental for the thirty-minute set is $2.00.



THE ETHICS OF THE KINGDOM

Levi Keidel

As the kingdom of God and the kingdom of evil are separate and opposed in their natures, so are they in their ethics. Lines separating the two kingdoms are not always easy to define, particularly in a society where material wealth assures us every comfort, and pressures to conform are powerful. We may be sure that the Archdeceiver makes every effort to blur lines separating the two. It is his goal so to deceive us by muddling ethics that we inadvertently are serving falsehood under the guise of its being truth. He so subverts logic that we behave illogically and think it is normal. Examples abound.

A woman sits in a beauty parlor for three hours and pays $25 for a beautiful coiffure; then on the way home she stops at the cleaners and pays $5.00 for her freshly cleaned dress coat. She goes home, showers, uses deodorant, puts on a nice dress, dashes perfume onto her neck, dons her clean coat, gets into a nice car to go to a party, slams the door, lights a cigarette, and proceeds to pollute it all with tobacco smoke.

The disease is general. Scripture warns us to be alert to Satan's schemes and to arm ourselves against his wiles (2 Cor. 2:11; Eph. 6:11). We are to discern his darkness and to clothe ourselves with light (Rom. 13:13).

Paul said we are not to be pressed into the mold of the world (Rom. 12:2). John said we are not to love the world (1 Jn. 2:15-16). Peter said we are to keep our behavior excellent among the pagans (1 Pet. 2:12). Anabaptists took these admonitions seriously. Their conduct was so distinctive and irreproachable as to set them apart from society about them.

Such Christians don't take cues for their conduct from the world. Historically, Christians have believed that Jesus gave the Sermon on the Mount as the charter of the kingdom of God, the modus operandi of its citizens. In it he shows how his new commandment to "love one another" is to work in interpersonal relationships. He shifts people's focal point of interest away from self (which is the projected egocentricity of an infant) and toward others (in keeping with the sociocentricity of his own example). He insisted that such a perspective toward life exceeds righteousness achievable by the Mosaic Law.

What are the chief ethical principles discussed in the Sermon on the Mount, and how does Jesus' perspective differ from that of the world? Following are six.

1. *Anger (Mt. 5:21-24).* The world says, "You've got a right to harbor a grudge, to hate, to vent your anger. Love yourself, if necessary at the expense of your neighbor." Jesus says, "A harbored grudge opens the first door to murder. Love your neighbor, if necessary at expense to yourself."

This precludes listing incidents by which I justify feelings of self-pity and ill will. "The preacher offended me. The deacon cut me off. The choir director won't let me sing the solo. I *know* the preacher's got them all on his side, and they're all down on me." Such thinking is not in harmony with kingdom ethics. Scripture demands that we not keep a list of wrongs and that we keep short and infrequent accounts with anger (Lev. 19:18; 1 Cor. 13:5; 2 Cor. 2:10-11; Eph. 4:26).

2. *Adultery (Mt. 5:27-30).* The world says, "Feed your lust; love yourself." Jesus says, "Your lust could throw you into hell. Don't feed it. Harbor pure thoughts toward others; live so that you inspire pure thoughts in others, thereby affirming your love for them."

The popularity of TV programs accentuating immorality, violence, and ribaldry attest to the insatiable appetite of the world to feed its lusts. Styles of clothing (or nonclothing) are designed to invite seduction. It is impossible for me, after watching a screen-size face distorted with rage, lips spitting out invective of hate, to feel the warmth of lovingkindness reaching out toward my neighbor. It is impossible for me to believe that a woman who lures me into spiritual fornication by means of immodest dress is seriously concerned about helping me walk more closely to Jesus.

3. *Divorce (Mt. 5:31-32).* The world says, "If you have trouble with your wife, discard her for another. Love yourself." Jesus says, "You'll not discard your wife. You'll respect her as a person in her own right. You will keep and love her."

Nothing is more basic to the cohesion of human society than the family unit. Nothing threatens our future more seriously than a mounting divorce rate which shatters families and burdens society with their disarray. The inroads of divorce into the kingdom family are alarming. We must recognize that Satan is concentrating his efforts here, and we must counter them with persistent efforts to resolve conflict which threatens family harmony in whatever form it appears.

4. Rights (Mt. 5:38-42). The world says, "If somebody hits you, hit him back at least as hard, and if you have opportunity, take the shirt off his back." Jesus says, "If someone wrongs you, retaliate with deeds of lovingkindness, sacrificing your shirt if necessary to do it. Absorb their hostility, and thereby end it."

Exploiting my rights exacerbates my neighbors' wounds. For example, greed-motivated malpractice suits disrupt medical services to an entire community. Jesus took our sins upon himself and thereby healed us. He asks us to take the sins of others upon ourselves and thereby to heal them.

5. Enemies (Mt. 5:43-48). The world says, "Hate your enemies. Obliterate them." Jesus says, "Love your enemies. Show them kindness equally with your friends, like your heavenly Father does."

Anabaptists believed that civil magistrates were necessary for maintaining order in earth's temporal kingdoms (the domain of Satan), but they have no right to compel heaven's citizens in matters of faith (for example, demanding that they kill other human beings). Christians, obeying the lordship of Christ, have other duties which must take precedence.

6. Material wealth (Mt. 6:19-21, 25-26, 31-33). The world says, "Blessed are the wealthy; accumulate all you can, and enjoy it for yourself." Jesus says, "Blessed are the poor; how hard it is for a rich man to enter the kingdom of God! Beware of covetousness. Lay not up treasure upon earth. Use it to bless others and thereby lay up for yourself treasure in heaven."

Weighed on the scales of global distribution of wealth, in all probability, all of us reading these words are "rich." Wealth is not sin. Wealth is a trust. No kingdom people in all of history have had an opportunity comparable with ours to bring salvation and healing to humankind by means of their material resources. I believe the greatest responsibility the North American Christians have today is the proper use of their wealth.

What is the perspective of the servants of Jesus committed to extending the kingdom of God? They will not surrender to the pressures of an ever-expanding consumerism by indulging their wealth in the accumulation of affluence symbols. To do so curtails the evangelistic outreach of the kingdom and denies people of salvation in Christ. It limits the benevolent outreach of the kingdom and neglects people in their suffering. It encourages a level of consumption which increasingly threatens the future existence of an earth which our heavenly Father created and saw was "good." And, finally, such a course will eventuate in an embarrassing and shameful personal confrontation when the Lord returns to examine use made of his wealth.

Kingdom ethics impose upon us the responsibility to pursue a life-style different from that of the world. We will provide for ourselves all that we need, but not all that the world wants. And the difference between what we spend for our needs and what the world spends for its wants, we will use to extend the salvation and healing of the kingdom into the world. Thereby, we undermine the authority of Satan and reaffirm the rule of God over his universe.

Jesus stated that the primary purpose for our living kingdom ethics is evangelistic. "Let your light shine before men," he said, "so that they may see your good works and glorify your Father in heaven" (Mt. 5:16). Herein Christians have found their greatest difficulty: ethics Jesus outlined for us are a single package meant to shape a total character. The enduring tendency is to emphasize some of them at the neglect of others and thereby to largely nullify our witness. Even in this might we not trace the trickery of the devil?

In our desire to be holy, we decide to live separately from society and thereby hide our light under a bushel. In our concern to preserve the family unit, we resort to anger to keep people in line. In our zeal for evangelism, we forget human suffering. In our efforts to meet human need, we neglect the disciplines of holy living. In our felt need to witness against the incursion of civil authority into matters of faith, we pursue a materialistic life-style which demands protection of those same authorities.

There are but two universal spiritual kingdoms. In them are invested the eternal destinies of humankind. All loyalties are polarizing around one or the other of them. Christians have bowed their knees to Jesus Christ and have pledged their allegiance to the kingdom of God. Though in this world, we bow to another Lord. We march to a different drumbeat. We have a different set of goals which spring from a different charter. We follow the ethics of another kingdom. If all God's children lived like it, what measure of blessing would be unleashed upon humankind?

Third in a series of six articles. Next week: The power of the kingdom.

Contents

Own up to anger 542
Jimmy Carter and his religion 545
News 546
Record 551
The great trek to central Asia 553
The ethics of the kingdom 554
Living nonviolently 556

CONTRIBUTORS

David Augsburger's piece on anger was presented originally at Goshen College and has appeared in Gospel Herald. Mr. Augsburger, 100 West Butterfield Road, Oak Brook, Ill., teaches pastoral counseling at Northern Baptist Seminary, Chicago.

Maynard Shelly, former editor of The Mennonite, is now doing extensive free-lance writing. His address is 624 Westchester Lane, Newton, Kans. 67114.

Martha Vandenberg is a General Conference missionary in Taichung, Taiwan (Box 165).

CREDITS

Cover, David S. Strickler, Box 54, Newville, Pa. 17241; 542 and 544, Rohn Engh, Pine Lake Farm, Star Prairie, Wisc. 54026; 545 and 546, RNS; 547, John Hiebert; 548, Paul Kaufman, MCC; 550, GCNS. The article "Own up to anger" is reprinted by permission from Gospel Herald.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Living nonviolently

The classic question asked by draft boards to young conscientious objectors used to be, "What would you do if you saw someone attacking your sister?"

Young men scheduled to appear before draft boards learned to prepare themselves for such a question, but the broader issue of nonviolence on a personal level has remained largely undiscussed among us.

When the issue is focused on rape, robbery, or murder attempts, the church has often depended on the police department to suggest how to respond. Women, in particular, are surrounded with messages—both from law enforcement agencies and segments of the women's movement—that the appropriate way to respond to attacks is through judicious violence. Kick the attacker in a vulnerable spot. Keep a pencil handy to jab into the attacker's eye.

The only alternative offered seems to be fearful, passive acceptance—with its resultant feelings of guilt, especially in the case of rape.

Christian pacifism has an active alternative to offer: loving the enemy. Enemy-loving applies on the personal as well as the national level.

David Augsburger points out in the lead article in this issue that it is possible to redefine the situation so that we do not have to respond in anger, retaliation, or even fear.

John Swomley, a United Methodist theologian, pacifist, and author in Kansas City, told the Fellowship of Reconciliation conference last summer of a personal experience of enemy-loving.

A member of the Minutemen—a far-right militant group—had been picketing Mr. Swomley's speeches and harrassing him with middle-of-the-night telephone calls. He also discovered that he was one of several people in the city on a Minutemen assassination list.

Instead of responding in anger or fear, Mr. Swomley took the opportunity of the Minuteman's hospitalization to visit him and to offer him and his wife any help they might need. The offer of help was turned down, but the visit was the beginning of a relationship between the two men. The Minuteman quit picketing Mr. Swomley's speeches in the Kansas City area and began sitting inside the auditorium. Eventually, Mr. Swomley arranged for the Minuteman to speak to a gathering of students at the seminary where Mr. Swomley teaches.

The story developed further when the head of the Minutemen in Kansas City was imprisoned on charges of illegal weapons possession. Because of the relationship with the first Minuteman, the imprisoned man turned to Mr. Swomley for help. From the penitentiary he wrote, asking Mr. Swomley to recommend parole for him.

It was a dilemma, Mr. Swomley admitted, but he decided that he did not want to see anyone in prison. He wrote the letter to the parole board, and the man was paroled and came back to Kansas City.

The Minutemen continue their harrassing activities in Kansas City, but not against John Swomley. Loving the enemy broke one circle of hate.

Loving the enemy is not easy and may be dangerous; there is no guarantee of success. The problem for many of us is that fear keeps us from placing ourselves in situations where we might be called upon to turn the other cheek.

We avoid the potential conflict situations where our actions might anger someone else. We remain noncontroversial. We stay at home rather than walk alone to an evening meeting.

We should not intentionally put ourselves in danger when it could be easily avoided: women who have the option of walking in groups at night should do so. But neither should we curtail all involvement and barricade ourselves in the house after sundown because of possible danger.

Living nonviolently does not require removal from danger. Living nonviolently means that, whatever the situation in which we are placed because we are living out the gospel, we respond out of love, not fear.

Two articles in next week's issue deal with nonfearful responses to attacks—particularly attacks on women.

We cannot both fear our enemies and love them, for perfect love casts out fear (1 Jn. 4:18). Loving enemies, although difficult, can be the means of freeing ourselves, as well as the enemies, from the fears that keep us captive and keep us from following Christ's call to action. LB

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:34 SEPTEMBER 28, 1976

Rape: Keeping women in their place

Sharon R. Sawatzky

Rape laws are basically property laws. . . . A husband still can sue and collect for "damages" if his wife is raped.

Women are under a universal curfew. The curfew is enforced by rapists. Whenever a woman does anything alone, especially after dark, she is aware that she is violating well-established rules of conduct and that, as a result, she faces the possibility of rape.

In many areas the crime of rape has increased disproportionately to other crime rates. Statistics show that in a major American city approximately 2,000 women were raped in a recent five-months period and that 82.1 percent of rapes are premeditated. According to a report by the U.S. Federal Commission on Crimes of Violence, only 4 percent of the reported rapes involved any precipitative behavior on the part of the victim. A study by Menachim Amir (*Patterns in forcible rape*) produced evidence suggesting that rapists seem to be sexually and psychologically average.

The whole story is not told by statistics, although in this case they destroy the common myth that rape is usually "a disturbed man jumping out of a bush at a woman coming home from a tavern." Ordinary men can be rapists.

The story which statistics don't tell concerns the rapes which occur in culturally approved situations and relationships. The teenage girl who sexually submits to her boyfriend because she thinks she has to, has been raped. Society trains women to be rape victims by cultivating a lack of feminine worth, concern for peer acceptance, exaggerated fears of being called "frigid," and ignorance concerning their physical strength.

Old Testament accounts. Rape is a social problem with a long history. While the Ten Commandments are missing a "Thou shalt not rape," they do contain a distinct commandment against adultery and another against coveting the neighbor's wife. Like her feminine cultural neighbors, a Hebrew woman victimized by rape was considered culpable, adulterous, and unchangeably defiled. She was stoned to death, along with her attacker, at the gate of the city.

Hebrew daughters were given responsibility for guarding their own flesh. The story of Dinah, Leah and Jacob's daughter, indicates that protecting Israel's well-born daughters from rape was serious business (Gen. 34). Rape of a virgin within city walls was punished by a shared stoning. The patriarchs reasoned, despite obvious problems, that a scream from the victim could have rescued her. Outside the city, where it would be possible that no one would hear the victim's screams, a judicious solution was put into effect: the rapist could pay the bride price and marry her if she was not betrothed to someone else. If she was betrothed, it became null and the rapist was stoned.

The Old Testament relates a number of rape incidents. Judges 19 tells the story of a Levite who was saved from his own rape by offering his concubine as a substitute, an experience which resulted in her death. This event precipitated other rapes in an attempt to supply the punished remaining Benjamites with wives.

Second Samuel 11 recounts David's rape of Bathsheba. The punishment for this wrong, as the Prophet Nathan predicts, is that David's wives will also be raped—taken and slept with openly.

Legally, rape is sexual intimacy forced on one person by another, except in the marriage relationship. That qualification is indicative of the crime's legal history.

Rape laws are basically property laws. While capturing females outside the city walls of other groups by force was socially acceptable as a method of obtaining a wife (one of the ready fruits

Fear of rape becomes a prison for many women who venture out alone only during the day. Women can try to protect themselves from attack by going out with others, but the real prevention of rape will come from changing our society's views of women.

of warfare), the codification of the bride price provided a much less dangerous way of acquiring a wife. It was by this route that the first concept of criminal rape sneaked into the definition of law. Criminal rape, as a patriarchal father saw it, was a violation of this way of doing business, a property crime of man against man.

The theft of virginity was seen as an embezzlement of his daughter's fair price on the market. This was the crime. In the case of a married woman, the crime was not seen as being against her either, but against her husband, whose exclusive possession as a sexual object she was. Therefore, a man cannot be convicted of raping his wife—he would be robbing himself. A husband still can sue and collect for "damages" if his wife is raped.

Rape is an immoral act. It is a rejection of personal liberty, that freedom of choice which when removed reduces a person to less than a moral agent. It s a rejection of the dignity of a person, the denial of personal worth. It is a denial of sexuality, in that it limits human sexuality to the physical rather than allowing for it to be defined relationally.

New Testament lessons. The New Testament expands the definition of rape to include much more than a physcal assault. The Sermon on the Mount alks about not only the act being sin, but includes the thought and the condiions which allow for the evil to occur, both individual and social. The "lustful ooks," the verbal suggestions that always carry the threat of action, and the little rapes" which can turn a brief walk into an ordeal, all of which women endure daily, all fit into this definition of rape. The culture which allows women to be seen in subhuman status s also implicated in the crime. The guilt of rape belongs to those who participate in that which allows and perpetuates it.

Moral responses to rape attacks fall into four categories. The first involves no choice. The victim cannot respond because of the power or violence of the attacker. A second response contains no resistance, that is, passive compliance. This is not cooperation, which would be definitionally impossible, but can be understood in a situation involving a weapon promising death upon resistance. Absolute resistance could be a third category, allowing resistance to the extent of killing the attacker.

The last category, resistance with limitations, refers to that resistance which does not take the life of the attacker.

In the case of the first category, where there's no choice, the question of an immediate response is not a moral issue. By definition a moral decision must involve a choice. The second category, that of passive compliance, involves a minimal choice. The victim can choose survival—suffering rather than death. A case could conceivably be made for suffering being the more moral decision. Absolute resistance, the third category, is not acceptable to Christians because it denies the liberty and dignity of the aggressor. Resistance with limitations provides room for resistance which allows for the liberty, dignity, or worth of the offender. It is to this category that our nonresistant perspective speaks.

The origin of nonresistance is Jesus' perfect love, the love which is not limited to those who merit it. It even goes beyond the unjust demands of those who coerce compliance with their will. "The 'resistance' which we renounce is a response in kind, returning evil for evil. But the alternative is not compliance in his designs. The alternative is creative concern for the person who is bent on evil, coupled with the refusal of his goals" (John H. Yoder in *The original revolution).*

The book *Safe passage on city streets,* by Dorothy T. Samuel, suggests using our religious ideals, intellectual knowledge, or artistic intuitions for verbal expression when faced with danger, meeting threats with an inner confidence that breaks down the will of the violent and at times even restores the attackers to decency. Developing a bank of positive images for our reflexes to draw upon in sudden emergencies could result in warding off potential danger. . . . Love is a self-fed explosive. "Trust vibrations" create an atmosphere where humanity can triumph over criminality.

Martyrdom always a possibility. The alternatives in resisting rape when positive responses are impossible or unsuccessful have a large range. It is often difficult to determine a suitable response because of the lack of complete knowledge of how the situation will unfold, as well as the response any particular action will precipitate. Since many responses require an accurate knowledge of one's body, women need to be encouraged to learn about their physical strengths and weaknesses. Surprise, being a woman's best weapon, leaves the field of responses wide open to creativity.

Regardless of how women respond to a rape attempt, they need to be aware that it will not always lead to a way out of the situation, either naturally or providentially, and that martyrdom is always a possible result. Much energy, therefore, should be spent on prevention—which is, admittedly, difficult on an individual level. Women should be aware of the potential of the situations in which they find themselves. They

Regardless of how women respond to a rape attack, they need to be aware that it will not always lead to a way out of the situation, either naturally or providentially, and that martyrdom is always a possible result.

should look if they think they are being followed. They should also equip themselves with noisemakers which could draw attention to a crisis (a whistle, for example). Most important, they should help and protect each other.

Since individuals do not, generally, have the skills or abilities to deal with personal rapists, they must be dealt with by the society. Unfortunately, society is primarily concerned about containing or restraining the deviant to prevent societal disruption. For too many years the accepted solution to the rape problem has been for women to "be careful," lock their doors, and not go out alone at night. Any woman who becomes the victim of a rape attack somehow feels that she is at fault.

Former Israeli Prime Minister Golda Meir, in a cabinet meeting dealing with an outbreak of assaults on women at night, responded to one minister's suggestion that women should stay home after dark by saying, "But it's the men who are attacking women. If there's to be a curfew, let the men stay home, not the women."

Ms. Meir's statement shows up the societal assumption of male freedom, regardless of the cost to women, as well as the myth claiming that men cannot control themselves and therefore any temptation must be removed if they are to respond in an acceptable manner.

Nothing, of course, can make us totally free from danger. Perhaps, though, the greatest injury done by rapists and street criminals is the fear that they have instilled in people. This psychological domination has paralyzed society, especially women. Ms. Samuel, in her book mentioned above, argues that the outer world is a reflection of our inner worlds and that there will be safety on the streets when there are people in the streets—busy, happy, socializing people. Every street can become a neighborhood according to the voluntary actions of the people who reside along it. Various cities have developed citizen patrol pairs, or systems along the idea of the block mother to make their community safer. Crisis centers are also common in larger cities to assist rape victims emotionally, medically, and legally. These projects need to be investigated, developed, and supported. Police and legal attempts to deal with the crime also need attention and participation.

Change image of women. The best long-term rape prevention, of course, involves changing the societal image of women. There are many ways to work at this, both on the individual and the corporate level. One way is to encourage the visibility of women in careers of all types and their involvement in all aspects of community life.

There are few ways for individuals to deal with a rapist society. There is really no way to repair the old order so that rape will not occur at all. Our society and what it produces is evil. There simply will be some suffering. It is the calling of the church to work at ushering in an order which does not perpetuate rape. The new order must be brought in and it must confront and clash with the old order—now.

This new order cannot and does not include rape because it is based on God's love, the perfect love which does not discriminate on the basis of sex (Gal. 3:28). Recognizing the self-worth, dignity, and equality of all persons is a task of the new order. It results in a loving people—men who respect women as their equals and therefore do not abuse them, and women who respect themselves as whole persons and relate to men only on that basis.

The church needs to be a place where people are working to prevent rape, as well as a place where rape victims can be helped. One woman in talking about prevention stated that the only way she could personally help solve the rape problem was to talk to people about her experience and about the ways she is learning to be strong. The church needs to be there to listen and learn.

However, before it can be a source of strength to the recovery of rape victims, the church needs to deal seriously with human sexuality. Until this occurs, the loss of virginity will continue to be seen as the chief evil in a rape situation, and the victim will not be accepted in love, with the dignity and respect which the church professes belongs to each of God's children.

The emphasis on virginity not only perpetuates the myth that nonvirgins cannot be raped, and therefore makes them "acceptable" targets for sexual abuse, but also results in the victim being socially excommunicated and forced to deal with guilt which is not rightfully hers.

Just as the church works against war, it must work against other violence and against the biases which put women in the category of rape victims.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

LOVE IS A SELF-FEEDING EXPLOSION

What could the attacker do when the two young women he was trying to rob said, "Trust us"?

Dorothy T. Samuel

In 1972, two quite ordinary young women in Philadelphia walked out one night to pay their rent. They carried neither bag nor purse; having paid the rent, they drifted home penniless, rather obviously penniless. Yet, on the dark, empty city street, they were suddenly confronted by a tall youth who held a knife to the throat of the one nearer him.

"I want money. I have to have money."

It does happen on the streets today—the pain-crazed junkie desperate for a "fix." And, having made an approach, quiet retreat becomes for him the certainty of sudden chase by alerted police with screaming sirens and flashing lights and unholstered guns. The stickup is not a business where one can turn from a poor prospect and calmly seek a more promising customer.

As long as we have a society in which existence for some is so miserable that they would rather blank out than adjust, these confrontations will occur. No one can avoid all contact with the dropouts from cooperative living; even in self-chosen prisons, we are not invulnerable to invasion.

But we can prepare ourselves to face these situations. We can armor ourselves *inside,* prepare an impregnable identity which does not grovel before threat, nor lose all initiative in human encounter. We can carry our own world and our own values within us, project them around us. We can greatly increase our chances of dominating any encounter with the frustrated and the alienated and the confused who have no weapon against society but violence and threat and brutality.

We may not always succeed—there is no magic formula by which every human being can always prevail against any of the dangers of existence. Some people, however, have dominated danger situations, walked away unhurt against all predictable odds. Studying these people is far more healthful than allowing the literature of attack and murder and rape to incapacitate one's consciousness and habits. Looking for the common principles underlying their responses to danger can help us fantasize our own creative reactions. We can thus develop a bank of positive images for our reflexes to draw upon in sudden emergencies.

In this spirit, we observe two normal, unspectacular, unprepared young women in their early twenties, both small and rather soft, both constrained by the need to support the other. Were either to flee, they recognized at once, the other would fall to the knife. This very normal love determined their first choice: *I will not sacrifice my friend for myself.*

Love is a self-feeding explosion, just as fear is. Perhaps this first, almost instinctual, release of love set the course for their whole response pattern, even to the junkie threatening them.

"I don't want to do this," he began protesting. "I don't like to hurt people. But sometimes I have to!" The knife moved closer.

"But we don't have any money!"

"I have to have money!"

Still no one on the street. The three stood in an intimate little drama, knife blackened to avoid the light. A strange understanding began to grow in the young women. He really *didn't* like to do this. He really *was* miserable. He was also irrational. And more frightened, really, than they.

"Look, you come back with us. I have some money in my apartment. You come with us."

"No! Your husband will be there. Some man will be there." The jerky threat of the knife again.

"There's no one there. Honestly. The apartment is empty. Look, trust us. We'll get you the money."

"You'll call the fuzz."

"Trust us. Come on, we'll all go."

"It's a trick."

"Look, trust us." She spoke to him directly, person to person—looked him in the eye, one human being to another. "I live just at the corner. Come along to the apartment."

Slowly, knife at the ready, he began to move along the dark street with them. The young woman kept talking quietly, normally.

Inside the foyer. Up the stairs, key in the lock. And the other woman took over the position under the knife while the smaller one went into her apartment and rummaged for her purse. A ten-dollar bill was the only money she had.

She ran back to the door, thrust it at him.

"Is that all you have?"

"That's all. That's really all."

"But I only need five dollars. I don't have change."

From threat to apology. The role of crook had been lost when the young women refused the role of terrified victims.

"Take it. Take it. That's all right."

"But I only need five. . . ." His hands were shaking, his voice trembling.

"That's all right. Take it. Take it."

He looked down at the bill, back into the young woman's eyes.

"Bye," she said. "Bye now."

And he slithered down the steps and out into the night. The young women collapsed on the couch, frightened now as they had not been under stress. Yet oddly elated, oddly concerned about the young man to whom they had come so close.

"He was so miserable!"

"So scared."

For of course he was scared. Scared of the tremors. Scared to pull a stickup. Scared of being caught. Scared most of all, of the absolutely unknown. Scared of people who refused to meet him with responses he understood. When a man has geared himself to hate and threaten and even murder, what can he say in the face of a simple, human response? What can he do with two young women who say, "Trust us"?

From *Safe passage on city streets,* written and copyrighted©1975 by Dorothy T. Samuel, and used by permission from Abingdon Press.

Rural development: Talk to the African women

Dressed in a bright orange-and-yellow-striped dress with a long, wrapped skirt and a turban tied around her head, Mrs. Kingori looked every inch an African woman. As she began to speak, her penetrating voice and her clearly articulated ideas insisted that North Americans listen to and understand her.

Mrs. Kingori, the director of the National Christian Council of Kenya's Family Life Education Program, recently visited Mennonite Central Committee offices in Akron, Pennsylvania, and addressed an orientation group preparing for assignments in various African countries. Her two presentations centered around the role of African women in the church and in development.

Mrs. Kingori pointed out that a country cannot be developed without the development of the people themselves. In the early days of missionary efforts, however, expatriates felt that men would respond to new ideas more quickly. Schools and other training opportunities provided by missionaries tended to think first of men.

In traditional African society, women and men shared the work, according to Mrs. Kingori. With the growth of urban areas and expansion of educational opportunities, the men left the rural areas to take salaried jobs in the cities. This left the women with all the tasks of raising and feeding their families.

Women form 67 percent of Kenya's rural population, Mrs. Kingori told the orientees. Although there are very few women agriculturalists, women do nearly all the day-to-day, small-scale farming.

Women played an important part in the struggle for Kenyan independence, and as the new government realized this fact, it began to open new opportunities for women. The traditional spirit of *harambe*, or working together, has been encouraged. "In projects that need physical labor, not just dollars to buy materials, we always find women working," Mrs. Kingori said.

Kenya, one of the few African countries to have a government-sponsored family planning agency, directs its population program entirely to women. The Kenyan Government has also set up a special rural development project to promote better standards of living. According to Mrs. Kingori, women are chosen by their own organizations to be trained in this project. "In Kenya, you can find women's groups building schools and roads, buying cattle, planting and harvesting together, teaching and learning to read," she said.

Kingori

Mrs. Kingori suggested that the government directs its rural development specifically to women for several reasons. "Women are more receptive," she said. "They will come together and listen. Women are also more organized. Since the groups are already there, the work can begin without spending time to form new ones. Finally, women are less affected by the move to urban areas." According to Mrs. Kingori, there are 2,805 women's groups throughout Kenya.

Women play a large role in the welfare services of the churches as well, said Mrs. Kingori. Although very few women have been chosen to serve as deacons or elders, more participate on committees and synod councils. Their greatest participation, however, is through their own church women's organizations.

Women are mainly responsible for the care of the aged and poor, Mrs. Kingori pointed out. "In the old days, there were traditional ways to celebrate or comfort one another in the event of a wedding or a funeral. Many of these ways are forbidden by the Christian church. So women have tried to find Christian ways to help each other in these important events. They gather together to sing or they bring food to the family."

In Kenyan churches, mothers' unions take on the responsibility of teaching Christian principles and morals and of preparing young people for marriage. In the congregations on a given Sunday morning, women and children make up 75 percent of the group.

Women's involvement in higher professional and church levels is minimal. There are no written barriers to the advancement of women, Mrs. Kingori explained, but many things still stand in the way. For rural women the crushing burden of daily activities monopolizes their time, leaving no room for studies or meetings. "Many women must walk all day for a bucket of water or a load of firewood," Mrs. Kingori said. "Even if women can go to school, there are fewer women's training institutions and fewer openings for women in coeducational institutions." Women make up one-fifth of the work force in the formal sector in Kenya. Most of these women, however, are in traditionally feminine occupations such as nursing or teaching.

"Most women with training combine homemaking with their profession, and usually their homes suffer," Mrs. Kingori explained. "Sometimes I feel like saying, 'Why don't you stay home?' but I don't." Mrs. Kingori added that women with an education feel it is necessary to work because they have been so privileged or for financial reasons.

Mrs. Kingori also spoke specifically to the MCC orientees about their roles as they went to Africa. "The Word of God is very powerful," she said, "and it has found its way into many corners. But it has to be carried by people.

"Even though you may be carrying the Word in a form different from earlier days," she went on, "I have a feeling that somehow God has touched you."

Mrs. Kingori encouraged the volunteers to try to learn something. "I know that each of you has a special contribution to make," she said. "But you must not worry if you feel you have nothing to give out or teach. You should not say, 'Come, I will give you something,' but rather, 'Come, let us discuss our problems together.' "

Youth, adult proposals go to education boards

The three church groups publishing the Foundation Series curriculum for nursery through grade eight have drawn up a formal proposal for cooperative youth and adult curricula.

Representatives of the three groups—the General Conference Mennonite Church, the Mennonite Church, and the Brethren in Christ Church—drafted the proposal following the youth-adult curriculum consultation last May in which six believers' church groups participated. The proposal will now go to the decision-making bodies of the three groups for action by June 1, 1977.

The General Conference's Commission on Education will consider it at the annual meeting in February.

John Gaeddert, executive secretary of the Commission on Education, said the proposal consists of two parts: (1) a three-year core curriculum for adults on the seven themes of the Foundation Series, including the Anabaptist concept of the believers' church, and (2) a Foundation Series curriculum for grades nine to twelve.

Both sets of educational materials are projected to be ready for use in 1980.

Other groups which had been present at the May consultation in Vineland, Ontario, were the Mennonite Brethren Church, the Evangelical Mennonite Conference (Canada), and the Church of the Brethren. The Church of the Brethren is a cooperating user, but not a publisher, of the Foundation Series for grade eight and younger.

Words & deeds

The Upper Milford Church, Zionsville, Pennsylvania, was to celebrate the 236th anniversary of its founding and the 100th anniversary of the present building on September 26. Speakers were to be William Stauffer, a "son" of the congregation and pastor from Stone Creek, Ohio, and John L. Ruth, historian, writer, and pastor. A special historical book of the congregation has been prepared by the anniversary committee and may be purchased.

Four Jesus 76 festivals this year in the eastern U.S. and Canada attracted a total of over 60,000 people and may spread to other areas. The camp-meeting festivals—in Orlando, Florida; Charlotte, North Carolina; Brantford, Ontario; and Mercer, Pennsylvania—attempted to appeal to both charismatics and noncharismatics. Campus Crusade's Bill Bright was on the same program with Pat Robertson, a charismatic broadcaster. The Mercer rally, the final in the series of four, had a heavy Pentecostal emphasis with the encouragement of tongues-speaking and the announcement of a number of instant healings: of epilepsy, cancer of the uterus, and bad eyesight.

The Salvation Army corps in Windsor, Ontario, is returning an $8,283 grant it received from Wintario, the provincial lottery, according to Leslie K. Tarr of *Christianity today.* The Canadian headquarters of the Salvation Army ordered the local group to return the money because "our opposition to gambling makes it impossible to accept lottery profits," a spokesman explained. The leader of the Army's Windsor youth band, who had requested the grant, said he recognized the problem, but pointed out that the Salvation Army opposed drinking, yet accepted money from breweries. He quoted army founder William Booth as saying, "I would accept money from the devil to further the Lord's work."

Volunteers work with two credit unions in Atlanta

In the Grant Park area of Atlanta, Georgia, MCC voluntary service workers help to administer a federal credit union.

The credit union, established last January, gives residents of the Grant Park and SAND communities an opportunity to accumulate savings and get low-interest credit.

A year before the credit union was formed, volunteers Mary Maynard and Dan Ebersole began to explore the possibility of chartering a credit union in Grant Park, where they live. Four years earlier MCC had helped form a federal credit union in the BOND community of Atlanta. That cooperative effort has since been thriving.

After just three months of operation, deposits at the Grant Park credit union reached over $20,000. Ms. Maynard acts as manager of the credit union, and Mr. Ebersole works with it in his spare time. He terminated with MCC recently, but still lives in Grant Park.

"It would be difficult to find another program more aptly suited to encouraging citizen participation, self-reliance, economic development, and community pride than the credit union movement," said Don Watson, former volunteer who helped set up the BOND credit union.

Missionaries' daughter kidnapped in Argentina

Patricia Erb, nineteen-year-old university student and daughter of Mennonite missionaries, was abducted from her parents' home in Buenos Aires, Argentina, by an unidentified group on September 13.

Her parents, Ruth and Delbert Erb, have served with Mennonite Board of Missions (Elkhart, Indiana) in Argentina since 1951. Delbert serves on the ministerial team of the Floresta congregation and is treasurer of the Argentine mission.

Further information on the kidnapping or the reasons for it were not available at press time.

Central District, Region IV committees meet jointly

The Central District Conference (General Conference Mennonite Church) and Region IV (Mennonite Church) recently held their first joint workshop of all officers and committee members.

The meeting was structured to allow special interest groups to share information and do some joint planning in areas such as church planting, stewardship, youth ministries, peace education, women's activities, evangelism, and the role of Christians in the state.

"The purpose of the workshop was a practical one. Any ecumenical overtones were coincidental," said Carl Lehman of Bluffton, Ohio, Central District treasurer. "The two groups have for a number of years had joint membership fellowships, and the mission, peace, and education committees have held joint projects. To get together in this manner meant getting further acquainted."

Speakers for the event were Elmer Neufeld of Bluffton, Ohio, president of the General Conference Mennonite Church, on being the credible church of the future, and J. C. Wenger of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, on "The credible church of the past."

The event was chaired by Howard Raid of Bluffton, Ohio, president of the Central District, and Russell Krabill of Region IV.

The Central District, which includes churches in Ohio, Michigan, Indiana, Illinois, Iowa, and Missouri, covers roughly the same geographical area as Region IV, which includes western Pennsylvania, but not Iowa and Missouri.

The joint meeting was held at the Goshen College Mennonite Church, Goshen, Indiana.

Church building loans show new spurt

After a five-year decline in money loaned out, Church Extension Services (CES) of the General Conference Mennonite Church is experiencing a sharp increase in loans for church-related buildings.

Ted Stuckey, business manager for the General Conference, said that, during the first eight months of the year, about $222,000 had been loaned to North American and overseas churches, voluntary service units, and a church camp for construction of new buildings or purchase of existing ones.

By comparison, in 1975, only $53,000 in new loans were made, and in 1974, only $30,000. Even though the year is not completed, the 1976 figure represents the largest total of loans made in any year since Church Extension Services was established in 1959.

In addition, the total amount now loaned out (about $503,000) has almost reached the levels of the late 1960s, when CES was still feeling the effects of the 1950s spurt in starting new churches.

A new demand for church building loans may be in the making, said Mr. Stuckey. "There is some connection between the demand for CES loans and the Commission on Home Ministries' emphasis on church planting."

Anticipating such further demand for loans, Mr. Stuckey is considering ways to increase the amount of money available. Currently only about $40,000 is available for new loans.

Some low-key solicitation of gifts for the CES fund or loans to the fund is possible, and the interest rate may need to be adjusted, he said.

"But loaning money to CES is not just a straightforward financial deal," said Mr. Stuckey. "The lenders have a commitment to helping small congregations that can't borrow money elsewhere."

Since its beginning, Church Extension Services has received about $264,000 in gifts and $275,000 in loans from individuals and churches. Lenders get from 5 to 5½ percent interest on their money, while the borrowers are charged 6 percent.

The spread between the interest rates is a good deal lower than the 2 percent spread most banks and savings and loan associations want, said Mr. Stuckey.

He said CES does not intend to replace banks and provide funds for the building programs of all congregations, but it does want to work with small congregations that might have trouble getting credit through normal channels. In some cases the Commission on Overseas Mission, the Commission on Home Ministries, or a district conference backs the loans.

Of more than sixty loans made in the last seventeen years, most have gone to new urban congregations in the U.S. But loans have also been made to some rural congregations and to churches in Canada, Colombia, Paraguay, Uruguay, Brazil, and Taiwan. District conferences, church camps, and other church-sponsored agencies have received loans.

More information on Church Extension Services is available from Ted Stuckey, Box 347, Newton, Kansas 67114.

Representative of the types of buildings for which Church Extension Services has loaned money are those in Toronto, Ontario, upper left; La Mesa, Colombia, upper right; and Oklahoma City, lower right.

The poor get gleanings from church members' gardens

Garden Patch is the name of a new project started recently by several Mennonite churches in the Newton, Goessel, and Hesston, Kansas, area.

For four Fridays in August, church members brought surplus garden produce from local gardens to the Mid-Kansas Community Action Program office in Newton. There it was sold at low cost to the low-income families which the program serves.

Proceeds from the sales will be donated to the local Meals on Wheels program for senior citizens and to Mennonite Central Committee.

Next year the churches plan to begin Garden Patch earlier in the food-growing season.

Friesen talks about Middle East back home

Jack Robertson, left, of Senator Mark Hatfield's staff discusses Middle East concerns with LeRoy Friesen. Delton Franz is at right.

LeRoy Friesen's Mennonite Central Committee assignment in Israeli-occupied West Bank was not completed when he, Carol, and their three children left Jerusalem. The Friesens had given leadership to MCC's program in the Israeli-occupied West Bank, where relations between Palestinians and Israelis have become increasingly strained in this past spring's demonstrations and violent conflicts. Upon leaving Jerusalem, one final assignment awaited them in the capital of their own country.

It was an effort to convey to forty U.S. congressmen, State Department officials, and staff advisors the legitimate grievances of the 3.5 million Palestinian people aspiring to self-determination and nationhood. Mr. Friesen emphasized the right of Israel to exist as a state and the appropriate role of the United States in having supported Israel in the realization of that objective. At the same time he emphasized to members of Congress that American policy in support of Israel should not preclude the right of Palestinians to achieve self-determination and a homeland.

In various congressional offices sympathetic to MCC's ministry and concern for the West Bank Palestinian people, the observation was made that similar expressions of concern for Palestinians were seldom heard from other groups. Even the larger Christian denominations are quiet on this issue. This silence has left a vacuum filled only by the strong Zionist lobby, calling for enormous military assistance from Congress for Israel and opposing recognition of Palestinian rights.

During the course of various congressional appointments Mr. Friesen and Delton Franz of the MCC Peace Section Washington office were reminded that individual leaders in Congress have, in the interest of Israel's own future well-being, challenged some aspects of Israel's policy such as the resettlement of Jews on land from which Arabs have been evicted. The reprisals experienced by congresspersons for challenging such policies have been severe.

However, there is some evidence that recent congressional and executive branch thinking is slowly beginning to shift toward a more understanding view of the Palestinians' plight. Especially significant is the new concern expressed by younger Jewish organizations such as Briera, the Hebrew term for alternative. LeRoy Friesen was heard by leaders of Briera in both New York City and Washington, D.C.

Mr. Friesen's extended contacts with many elements of the Palestinian people, including the Palestine Liberation Organization (PLO), together with MCC's humanitarian, nonpolitical stance, were seen by the Jewish leaders and government officials contacted as unique strengths—assets which prompted them to encourage Mennonites to involve their Middle East personnel in similar exchanges with other American Jewish leaders and government leadership.

Perhaps the most difficult problem for Carol and LeRoy Friesen was seeking to determine what it means to live out a commitment to reconciliation in a setting where one party is oppressing another.

"We lived for four years in the Palestinian sector of Jerusalem," Mr. Friesen said. "We saw and felt the day-to-day abuse of West Bank Palestinians at the hands of the Israeli military occupation, particularly during this spring when popular demonstrations against this occupation were forcefully and often brutally suppressed by the Israeli army. What does it mean to be a follower of Christ in such a setting?" the Friesens often asked.

The Friesens were sent to the Middle East by MCC in an assignment to promote dialog between Palestinians and Israelis. "While we were involved in some such efforts during the first two years, our questions about this approach were growing," said Mr. Friesen. "These questions became far more important after the 1973 war because that conflict triggered a tremendous increase in Palestinian self-consciousness and sense of worth. They became less interested in any interaction with the Israelis which could be interpreted as sanctioning the status quo."

Mr. Friesen said that the dialogical process presupposes an atmosphere in which both parties can risk being candid and vulnerable with each other.

"It is questionable whether this process can take place where one party is forcefully occupying the country of the other," said Mr. Friesen.

Friesen discovered in his assignment that there is a dearth of experience among Mennonites and Brethren in Christ in working with political power structures. "Mennonites do not have much skill, background, or understanding of how power and influence can be used to good effect. In the past we have sometimes responded to coercion directed at us with emigration or noncooperation. But how do we relate to power structures when we are neither the oppressed nor the oppressor?" asked Mr. Friesen.

The Friesen family, who have lived in Beirut, Lebanon, and Jerusalem, occupied West Bank, during their Middle East assignment, have returned to the United States because of a health problem with one of the children. They will be relocating in Fresno, California, in the fall where they will serve as ministerial resource persons with the Clovis Mennonite Brethren Church.

TWO BEDROOM SUITES
Available immediately
These new dormitory apartments are corner suites with regular apartment services.
The $235 rent per month includes all utilities and covered parking. Only nondrinkers and nonsmokers need apply.
Phone (604) 853-3358, or write:
Columbia Bible Institute
2940 Clearbrook Road
Clearbrook, British Columbia V2T 2Z8

Why the food crisis continues

Despite a good harvest around the world, with the exception of drought-ridden western Europe, the food crisis is far from over.

Although drought touched some areas of the American Midwest, late summer U.S. Department of Agriculture estimates placed the wheat crop at a record 200 million bushels more than will be used domestically or sold abroad in the 1976-77 market year which runs from October through September.

With acreage under cultivation at a twenty-five-year high, the American corn crop is also expected to reach new heights, with 6.38 billion bushels projected. Over half of this crop will be fed to animals.

Halfway around the globe Bangladesh, known for past food shortages, gathered a record harvest this year.

However, the United Nations Food and Agriculture Organization estimates that 462 million people around the world are starving and a total of 2,000 million are malnourished.

Part of the problem comes after the crops are harvested. Storage facilities, distribution channels, and infrastructure such as roads are too underdeveloped in third world countries to allow for safe storage or mass transport of food.

Aid to the country of Chad during the recent six-year Sahelian drought was hindered because the country, although twice the size of Texas, had only 300 miles of paved roads. Large trucks venturing beyond the road got stuck in the sand. Food was often carried the last leg to the village balanced on someone's bicycle or head.

In India and Bangladesh an abundant harvest often means that a large amount of food rots before it can be used because storage facilities are not available to keep surpluses until later in the year when they will be needed.

"The United States needs to do better at funding international development programs," commented Delton Franz, director of the MCC Peace Section Washington Office. "The three-year commitment of funds to the World Bank's International Development Association came up for renewal by Congress in 1976, and the funds allocated for the next three years were cut back severely. During the past three years the U.S. contribution was about $400 million; during the next three years it will be only $250 million."

The International Development Association gives loans on an interest-free basis with a 1 percent service charge to the poorest countries of the world, many of whom are becoming overwhelmed by the interest due on their debts.

"The International Development Association is a less politicized form of aid," Mr. Franz explained. "The United States cannot control the funds it gives to the association to make them work to U.S. political advantage."

In spite of the severe cutback in aid, Congress did take some helpful action regarding the food crisis during the past months. In a foreign economic aid bill which included the development programs of the United States Agency for International Development (USAID), significant improvements were made in requirements for development programs.

"Congress tightened up the requirements for USAID development assistance to take into account the small farmer and poor people," Mr. Franz explained. "In the past AID tended to focus on the large landholder assuming that the benefits would trickle down to the poorer people, but that theory hasn't worked."

The new bill also specifies that 70 percent of the USAID effort must go to the poorest countries of the world. Previously much of the aid could be given to countries whose political favor the United States wished to court rather than to those who needed it most.

On August 5 after four days of hearings, a House of Representatives subcommittee approved a resolution to be introduced to the full House international relations committee advocating the right to food as a basic principle in policy formation.

The resolution points to the high number of people starving around the world, the United States' responsibility as a World Food Conference participant last November, and the fact that "in our interdependent world, hunger anywhere represents a threat to peace everywhere."

It advocates that the right to a nutritionally adequate diet for every person become a U.S. policy cornerstone and that efforts be made to achieve full employment and improve aid programs at home and increase development aid to rural poor abroad.

In addition to national and international policy changes, economic patterns and consumption habits in North America need to be changed. In Haiti small farmers struggle to eke out a living on eroded mountain slopes while the rich valley lands belong to large-scale farmers who grow low-nutrition crops such as sugar, cocoa, and coffee to be exported for consumption in North America.

Multinational agribusinesses have been shifting the production of luxury items such as flowers, meat, and fresh fruit and vegetables out of season out of developed countries in search of cheap land and labor, says Francis Moore Lappe, author of *Diet for a small planet.* As a result the agricultural job opportunities in industrial countries are on the decline and the amount of agricultural land used for products not consumed in the country is on the increase in third world countries.

Not only does North America need to be concentrating more money and effort into agricultural development in the third world, but a more self-reliant food economy needs to be developed at home so that we cease to perpetuate economic structures which keep the poor of the world from growing food to feed themselves.

In Bangladesh an abundant harvest may mean that food rots before it can be used because adequate storage is not available. Below, boys in Bangladesh help their father make rows in his small field.

Record

Workers

Jack J. Fransen, Vineland, Ont., is spending three weeks, beginning Sept. 13 in the Paraguay Chaco Mennonite colonies on special assignment under Mennonite Mental Health Services. He will assess needs related to mental retardation and recommend programs to help the colonies deal with the problem. Mr. Fransen heads the mental retardation program of Community Management Services in Ontario.

Gay Freeman, who has recently completed a term under Mennonite Voluntary Service in Oklahoma City, has joined the ACTS (Artists Communicating Through Service) unit in Chicago for a second term under MVS.

Richard Hieb, Bethesda Church, Henderson, Nebr., is serving one year in Mennonite Voluntary Service as an ambulance driver in Hutchinson, Kans.

Chris Jones, Barrie, Ont., has begun a two-year term in community service in a second Mennonite Voluntary Service unit in Arvada, Colo. He has attended the University of Waterloo.

Jones

Krause

Dave Krause, Lorraine Ave. Church, Wichita, Kans., has begun a two-year term of service driving the MCC tractor-trailer truck which collects materials for shipping and transports them to the MCC material aid centers or to the ports from which they are to be shipped. He is a graduate of Hesston (Kans.) College.

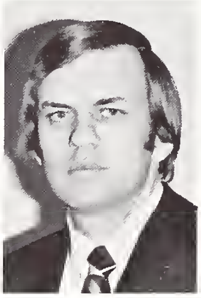
David and Sara Letkemann, newly appointed General Conference Mennonite missionaries to Bolivia, have completed language study in Costa Rica and have arrived in Santa Cruz, Bolivia. Their first days were filled with visits to each of the communities where Mennonite churches have been started. The mission work in Bolivia is jointly sponsored by the Commission on Overseas Mission of the General Conference Mennonite Church, the Mennonite Board of Missions, and the Argentine Mennonite Mission Committee with the cooperation of Mennonite Central Committee.

Mark Miller, administrator of the Crossroads Community Center, Philadelphia, Pa., has resigned, effective Nov. 24. He has served there for 4½ years. *Carlton Minnis*, pastor of Second Church in Philadelphia, will serve as acting coordinator until a new administrator is found.

Erwin and Angela Rempel, missionaries under the General Conference's Commission on Overseas Mission, have been assigned to the capital city of Brasilia and its satellite cities of Gama and Taguatinga. The Rempels, the first General Conference missionaries in Brazil, will move to Brasilia at the end of this year after finishing language training in Campinas. Their assignment was made by the Association of Evangelical Mennonite Churches of Brazil (AEM), a joint body which includes both German-speaking congregations and Portuguese-speaking congregations established through Mennonite Board of Missions (Mennonite Church). The assignment was made at a July 22-26 meeting of AEM which was in preparation for a major mission strategy conference now rescheduled for January 1977.

Reginald Toews has been appointed as associate executive secretary for administration and resources of MCC, Akron, Pa., effective in January 1977. The new position was recently created by the MCC executive committee. He presently serves as voluntary service and personnel director for MCC (Canada), Winnipeg. In his new role, Mr. Toews will coordinate the administration of material aid, personnel services, information services, office management, the treasurer's office, and self-help programs. He will also be responsible for in-service training for MCC headquarters and regional office staff. Mr. Toews, a native of Steinbach, Man., is a graduate of the University of Manitoba and a member of the Crestview Fellowship of the Evangelical Mennonite Conference, Winnipeg.

Sherrie Zimbelman, Elk Grove, Calif., is serving two years in Chicago in the Artists Communicating Through Service (ACTS) unit of Mennonite Voluntary Service. Her assignment will include editorial work for *Daughters of Sarah*, an evangelical Christian feminist publication. Sherrie is a graduate of Pacific College, Fresno, Calif., and a member of the College Community Church (Mennonite Brethren).


Toews

Zimbelman

Ministers

John Freed has been commissioned by the Eastern District Conference (GC) and Franconia Conference (MC) to start a number of home Bible study groups in the Philadelphia area. Although his work is under the mission committees of the two conferences, he will be working through existing churches rather than trying to start a new one. During the summer he was director of the Meetinghouse, the Mennonite visitors' center in downtown Philadelphia. He was formerly pastor of the Towamencin Mennonite Church at Kulpsville, Pa.

John Shearer has been appointed by three church groups to help establish and coordinate house fellowships in Wilkes-Barre, Pa. His work is sponsored by the Eastern District Conference (GC), Franconia Conference (MC), and Brethren in Christ. The work in Wilkes-Barre grew out of postflood relief efforts of Mennonite Disaster Service.

Ted VanderEnde has accepted a call to become the pastor of the St. John Church, Pandora, Ohio.

Calendar

Eastern

Oct. 2—Apple Butter Frolic, Indian Creek Haven, Harleysville, Pa.

Oct. 10—Dedication of new visitors' center, Germantown Mennonite Church Corporation, Philadelphia, Pa.

As the twig is bent...

Like rich and fertile soil
the Christian family nurtures
a faith and a love rooted in Jesus Christ.
Ripening to adulthood, that faith bears fruit
in service through MCC and other ministries.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

THE POWER OF THE KINGDOM

Levi Keidel

There is that school of thought today which says that the ethics of the Sermon on the Mount are impractical for our present day. They must apply to the coming millennial age. Perhaps the creature comforts which modern affluence affords us increasingly insulate us from the disciplines of self-denial. So such ethics seem increasingly out of reach, and a growing chasm separates us from the power that obedience to such ethics affords.

It did not occur to members of the Christian church during the first 1,800 years of its history that the Sermon on the Mount might not apply to them. Our sixteenth-century spiritual forebears took it seriously. They found power to translate it into life by "walking in the resurrection." "If we have the Spirit of the reigning Christ dwelling in us," they said, "he works in us efficaciously so that we daily die in him and rise again and are continually reformed into his image and justified."

The ethics Jesus taught are the ethics he himself lived. If we say that the ethics he demands of us are impractical, we are simply saying that it is impossible for us to become conformed to his image (Rom. 8:29). It is impossible for us to grow in personal holiness. The inviolable consequence of such a position is permanent surrender to the bondage of "little sins," spiritual stagnation, and sterility. Nothing plagues the dynamic of the church of Jesus Christ more than this.

What price does bondage of any kind exact from its victim? A more extreme form of such bondage is seen in the alcoholic. He may find moral strength to rise above his problem temporarily, but as a running animal suddenly jerked short by a tied leash, he is crashed to the ground again. He wallows in shame and self-pity. His bondage effectively strips him of dignity, self-worth, and hope for any change.

This is the toll that bondage invariably exacts from its victim. To the degree you are submitting to bondage in any form, to that degree you are sacrificing your dignity, your self-worth, and your potential to serve the kingdom of God.

The fullest dimension of personhood can be found only in the fullest liberation from sin's bondage of any kind, be it alcohol or anger, fornication or fingernail biting, gluttony or gossip, pride or self-pity. Our position in him gives us power to overcome the plaguing of habitual sins. Such liberation is the sure promise of Scripture and the rightful heritage of every servant of Jesus Christ.

Jesus said, "Be ye perfect, as my heavenly Father is perfect" (Mt. 5:48). "If the Son shall make you free, you shall be free indeed" (Jn. 8:36). Scripture says, "Be holy in all manner of living" (1 Pet. 1:15). "No child of God can keep on sinning, because he is born of God" (1 Jn. 3:9). "Sin shall not have dominion over you" (Rom. 6:11). Paul affirmed his own liberation when he wrote, "I will not be mastered by anything" (1 Cor. 6:12). The salvation Jesus won for us is complete in its scope. It delivers not only from sin's condemnation, but also from its bondage.

Setting us free from sin's bondage takes power. Proof positive of the existence of such power is the fact that God raised Christ from the dead (a term found at least twenty-four times in the New Testament). Paul insists that this "surpassingly great power" also extends toward us who believe (Eph. 1:19-21). The clear implication is that power great enough to break the bonds of death and to exalt its victim to the right hand of God Almighty is great enough to break the bonds of any personal besetting sins.

How can I find such power for my own life? The secret is learning to affirm a moment-by-moment identification with the living Christ. This is what Anabaptists meant by the term "walking in the resurrection."

Jesus taught this concept when he commanded, "Abide in me. . . . As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in me" (Jn. 15:4). He chose the metaphor carefully.

The branch-vine union is permanent. The moment there is separation, there is no longer union. Jesus is talking about a relationship which is continuous and uninterrupted, so that the two are ever able to relate to each other.

The branch-vine union is living. There is a continuous interchange of life and vitality between the two so that "with me, you will bear much fruit; without me, you can do nothing."

The branch-vine union is intimate. To underline its intimacy, Paul compares it with the most intimate of physical experiences. He says that as the sexual union makes two bodies one, so the spiritual union makes you and Christ one (1 Cor. 6:16-17).

The branch-vine union is beneficial. The grape farmer has nothing to gain and everything to lose by an unhealthy vine. Thus, he does all within his power to assure that the vine is enjoying robust health. Similarly, God actively involves himself in the pruning process. "My Father is the vinedresser; he prunes; he takes away." This means God doesn't want me to stay as I am. I don't need to stay as I am. He is nurturing me toward maturity, and the fruit I bear is his glory and joy.

The branch-vine union produces a common character. If the vine is starved, its branch is starved. If it is healthy, its branch is healthy. Thus a person who is really joined to Jesus is going to act more and more like Jesus. As the health of the vine flows to the extremity of every branch-leaf, so there is no part of the believer which is beyond the realm of influence of the Lord to whom he is joined.

Finally, the branch-vine union has a common function: to produce fruit. Whether such fruit is other persons whom we bring to Christ (Jn. 15:16) or "good deeds" (Col. 1:10; Tit. 3:14), we must remember that a branch doesn't bear fruit by working hard, but by simply abiding. To use a more graphic metaphor, Christ is the groom and we are the bride. The fruit he and I bear will not be the result of grinding toil. It will be the natural consequence of our shared love as we "abide" in each other.

The Apostle Paul insists that God's "surpassingly great power" is made operative in us as we affirm our union with Christ on two levels:

1. My "old man," that part of me which persistently lures me to sin, was crucified with Jesus Christ on the cross and no longer has power to hold dominion over me (Rom. 6:6, 11; Gal. 2:20).

To dramatize it, picture on the ground an empty cross. When I came to Jesus, I laid my old sinful self down onto that cross. Jesus laid down on top of the old me, and the both of them were nailed to the cross. When sin wants to tempt me, I say to that old self, "I've decided against you. I've consigned you to that cross. You're cursed, crucified, and dead. Stay there. You have no power over me because I am one with Christ. He lies between you and me." Scripture teaches these facts are true in the sight of God. I must affirm and maintain the truth of them in my own personal experience.

2. Not only was my "old man" crucified with Christ. With Christ I was raised from the dead "a new man," so that I might walk in newness of life (Rom. 6:4). Because the Holy Spirit who raised up Jesus from the dead dwells in me, he will also now give new life to this my mortal body (Rom. 8:11). Positionally, in the mind of God, I have been raised up from my old sinful way of living. I am a new creation in Christ hidden inside of God (Col. 3:1-3). In my mind and by faith, I must affirm that this has really happened and is true.

As I affirm my union with Christ "inside of God," nothing can reach me which does not first pass through him. I can affirm that his quietness is my quietness. His self-control is my self-control. His peace is my peace.

Ingratitude or bitterness or invective which other people hurl toward me do not fall upon me, but upon him, and need not disturb me. Any bondage to sin which is brought into his presence and persistently held there must eventually loose its grip upon me.

Kingdom power becomes operative within me because of my branch-vine union with Jesus. It assures ongoing liberation from sin's bondage and my growth in holiness. What can I do to strengthen that union?

The relationship between two persons grows in proportion to how hard they work on developing it. They will restructure their likes and dislikes so as to please each other, knowing that any personal sacrifice will be more than recompensed by fulfillment from their growing relationship. They will submit themselves readily and permanently to disciplines they feel necessary for the sake of a strengthening relationship. The same applies to strengthening my union with the Lord. Two principles sum it up:

1. Whatever threatens my union with Jesus, I will renounce.

What, for example? Television programs which are filled with the tension of hate and bitterness rob me of the tenderhearted love I am to feel for my neighbor. Entertainment incorporating bawdy ribaldry and seductive female dress pollute my mind and induce me to commit spiritual fornication. Overeating to the point of physical discomfort or any diversion can give me a sense of spiritual alienation.

2. Whatever strengthens my union with Jesus, I will do.

What does this include? I believe a daily period of Bible reading and prayer, preferably in the morning, is indispensable. Beyond this, I will fill my mind with good things. I try to affirm the presence of Jesus at any point through the course of a day, or to "practice the presence of Jesus." The moment I recognize that I have failed him, I immediately acknowledge it to him, and our fellowship is restored. The moment I am called upon to respond verbally in an atmosphere of tension, I ask him what I should say. A person driving to work, or a farmer alone in the field, can sanctify such times by reciting Scripture, singing hymns, and verbally sharing his innermost concerns with the Savior. One housewife beautifully illustrated it by a sign above her kitchen sink: "Divine worship held here three times daily."

Jesus commanded, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven" (Mt. 5:16). That brings us back to living "kingdom ethics." Our lights will shine to the degree that we allow the power of the kingdom to do its ongoing work of liberating and sanctifying our individual lives.

Fourth in a series of six articles. Next week: The mission of the kingdom.

Meditation

God, so short a name

God,
so short a name
for
a
being
of such magnitude.

From endless age
to endless age
he was
and is
and shall be.

He orders
the orderliness
of the universe,
the seas,
the seasons.

He guides
the destiny of nations
and yearns
for praises and adoration
from
his highest creation,
man.

He notes
with all-seeing eye
the little sparrow
and
me.
Ivy Yost

The worrier

I've always been a very serious person.
When I was in grade school they called me "Sobersides."
I had wrinkles in my brow before I was a teenager
And, as a young adult, a generally troubled expression.

I worried about things that might happen
And things that weren't at all likely to happen
And things that couldn't possibly happen.

Then one day very suddenly a friend died
And I began to realize that *my* life
Would some day come to a close.

Now I'm beginning to wonder what I've been living for
What life is all about
What the meaning of life is

And to worry
That maybe I've been worrying about the wrong things.
Barbara Jurgensen

Contents

Rape: Keeping women in their place 558
Love is a self-feeding explosion 561
News 562
Record 567
The power of the kingdom 569
God, so short a name 571
The worrier 571
Winds, waves, and rocks—1 572

CONTRIBUTORS

Sharon R. Sawatzky, 120 Riverdale Ave., Toronto, Ont. M4K 1C3, graduated from the Associated Mennonite Biblical Seminaries, Elkhart, Ind., this year.

Dorothy T. Samuel is a writer, television commentator, and a longtime worker for nonviolence. She is active in the Fellowship of Reconciliation, Women's International League for Peace and Freedom, and a regional peace committee of the American Friends Service Committee. Her book, Safe Passage on City Streets, from which her article is excerpted, can be ordered through your bookstore for $3.95.

This week's Meditation writers are Ivy Yost of Frederick Mennonite Home, Frederick, Pa. 19435, and Barbara Jurgensen, 5135 South Kimbark, Chicago, Ill. 60615.

CREDITS

Cover, RNS; 558, 559, Lois Barrett; 561, Rohn Engh, Pine Lake Farm, Star Prairie, Wisc. 54026; 562, Ken Isaak, MCC; 564, Loris Habegger; 565, Dave Schrock, MCC; 566, Robert Enns and Gerhard Neufeld, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Winds, waves, and rocks–1

The wind was whipping the water into noisy, frothy waves. Walls of water rose up around the little boat and sloshed angrily across its sides. The sail convulsed uncontrollably, cracking loudly, sounding like a thousand wet towels being slapped in unison by mischievous children at the beach. It was night and the craft was far from land.

The boat's occupants were frantic with terror. Some of them had spent a lifetime fishing on this capricious lake. It was a bounteous provider, but from time to time it grew suddenly ferocious. Over the years it had exacted a sobering toll of human lives in exchange for the harvest it provided. Each person in the sloop knew people, close people—brothers, cousins, fathers, neighbors, and friends—whose impromptu coffins were the battered boats lying in the lake's dark depths. Now it was to be their turn. They jabbered and shouted deliriously to each other as they attempted to keep the boat headed into the wind, but the flapping sail and the stubborn tiller seemed programmed for another course.

Meanwhile Jesus slept peacefully in the back of the boat, tired after another long but exhilarating day with his people. He had healed them, told them parables about the newly inaugurated kingdom, turned accusing fingers back on his detractors, and provided food for his innocent flock.

The sailor-disciples bailed furiously, but it was of little use. For every bucket of water scooped out, several more gallons flooded over the edge. They were now shipping water so heavily that all hope seemed gone. Little doubt remained that they had only moments before they would go down. They couldn't believe that Jesus was sleeping through all this. "We're sinking," they screamed at him. "Doesn't it matter to you!"

Jesus awoke, rubbed the sleep out of his eyes, and calmly instructed the boiling sea and the shrieking wind to settle down. . . . And they did.

Just as suddenly as the squall had blown up it passed. The Sea of Galilee was calm and a little breeze tugged gently at the tattered but eager sail. The disciples shook their heads in disbelief. What sort of powers did this man Jesus possess?

The church is like a sailing vessel. Sometimes it gets caught in gales which it feels it will not survive, but somehow Jesus is there at the right moment to help it through the crisis.

The church needs a challenging wind to keep it moving. Its members may sometimes wish for conditions which wouldn't "rock the boat" quite as much, but it is the calm waters, not the heavy seas, which are a sailing craft's and the church's nemesis. There is, of course, a limit to the wind velocity which a sailboat can withstand, but to be becalmed on the open sea is almost as deadly for it as to be caught in a storm.

A further similarity between the church and a sloop is that both of them are operating at their best when they are challenged to tack back and forth to get to their goal. At least half the time a sailboat has to head into the wind. It is not physically possible for it to sail straight into the teeth of a breeze, but it can zigzag back and forth to reach its destination.

The church cannot sail with the wind at its back all the time either. It, too, needs the freedom to tack, to zig and zag, in order to move against the prevailing winds and currents. Its goal may be in one direction, but to get there may require some circumnavigation in order to miss the shallow places and the rocks which lie immediately ahead.

There are those who would call such course adjustments compromises because the church appears to be on a detour so much of the time, but part of the church's challenge is to respond with Christian creativity to each new situation which God places before it. There is a certain blindness which sees only the distant port and not the buoys which mark the way. LK

This is the first of three back-page articles on the winds, waves, and rocks which are buffeting the church. With this series Larry Kehler will conclude his term as editor of The Mennonite. *Commencing with the October 19 issue, Bernie Wiebe will take over the editorial duties.*

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ART LIBRARY SEMINARIES

91:35 OCTOBER 5, 1976

The third dimension in world evangelism

Andrew R. Shelly

According to the best figures I can find, population is increasing about eleven times as fast as the growth of Christianity. According to the 1960 almanac there were 209,961,283 Protestants, while the 1975 almanac estimated the number of Protestants in the world as 224,000,000. Roman Catholicism grew from 509 million to 575 million members, and Eastern Orthodox religions went from 129 million to 142 million.

So, while total population increased by over one billion, Protestantism increased by only about 15 million. These are overall figures. They include nominal Christians as well as members of cults associated with Christianity.

Also, because of radically changing situations in the world, it has been estimated that 95 percent of today's missionaries are serving only 17 percent of the areas in the world where Christianity is a tiny minority. Part of the reason for this situation is that missionaries cannot get into some countries. The tragic imbalance of Christian work is startlingly illustrated by the fact that an estimated 90 percent of all Christian resources are spent on behalf of less than 6 percent of the world, the richest 6 percent. Recently I also discoverd that 94 percent of the world's ordained pastors and leaders serve one-third of the world.

During the past decade cults have grown phenomenally and have gone worldwide. Walter Martin, perhaps the foremost authority on cults, states that Jehovah's Witnesses alone print more literature than all Christendom put together.

What of the future? Population experts have projected figures within the framework of three possibilities. Assuming a rapid decline in the birthrate, world population by A.D. 2000 would be 5,958,000,000. Assuming a medium decline there would be 6,536,000,000 people. If the birthrates remain the same (even with no decline in death rates), there would be 7,190,000,000 people on our planet by the end of the century.

These statistics pose a real problem to those who truly believe in the Great Commission: "Go ye into all the world and preach the gospel to every creature."

If we believe that the Bible teaches that there is only one way of salvation, we face another problem: what about the multitudes who are partially or totally shut off from hearing the gospel? Did Jesus Christ assign us an impossible task?

We are living in the midst of explosions in almost every field essential to the rapid expansion of Christianity. We are standing now on the threshold of what could be history's greatest advance in world evangelization.

I believe in the "open door policy." This is enunciated frequently in the Scriptures. One example is Acts 16. Paul did not batter at the closed doors, but he went through the open doors. There are doors open right now for the spread and application of the gospel.

I am convinced that we are standing on the threshold of what could be history's greatest advance in world evangelization. We are living in the midst of explosions in almost every field essential to the rapid expansion of Christianity. This brings me to the thesis of this article: We are now in the third dimension of world evangelization. These dimensions are pioneering, partnership, and plenary.

1. *The pioneering dimension.* We thrill as we read of the modern pioneers, particularly those from about 1800 to 1870 who went to areas of the world almost untouched by Christianity. Who isn't stirred by the story of David Livingstone going through Africa? On one trek alone he covered 11,000 miles in two years. For several years at a time he was not heard from by his family or anyone else in the outside world.

In our own fellowship we have had the pioneering dimension. How well I remember as a boy hearing of P. A. Penner and others going to India and pressing to the central provinces in 1901 to establish their work. During the first term Dr. Penner lost his wife and one child. Yet he kept on. He was led to begin what became the third largest leprosarium in India.

I remember missionary farewell services. It would then sometimes be months until we heard of their safe arrival.

When pioneers went to areas where Christ was virtually unknown, they gave guidance to the new converts. Churches were established. The Bible, hymns, and other materials were translated.

2. *The partnership dimension.* Through the years the "younger churches," as they were called during the 1940s, '50s, and '60s, became "older." During this era the big word was *partnership*. It was a good word. We came to see that the Holy Spirit works equally well through people of any color, nationality, race, or background. Schools emerged during the pioneer period and mushroomed during the era of partnership.

Partnership went worldwide. Effec-

Radio is one of the modern inventions that is giving evangelization a bigger audience. Above, Indian families in Ecuador listen attentively to Voice of the Andes.

ive links were established between East nd West, North and South. At one time I ounted forty projects in which we were ngaged with other groups in effective ooperation to meet a need.

During a trip to India in the 1960s, I met vith the governing council of the church or two days. A fine Indian leader, who ad spent some time in the United States, nterpreted this concept of partnership n terms of money, workers, managenent, and other areas.

The partnership dimension is coninuing and will continue, but it merges nto the wonderful third dimension.

3. *The plenary dimension.* I am not ertain how far we have gone in this imension, but I am sure it is the wave of he future. I am also certain that we need o accelerate greatly the pace of our cceptance and implementaion of the rivileges and requirements of this nove. Briefly, the plenary dimension neans what the word suggests—"full," complete," "entire."

In this dimension we move from eographical considerations to a convicion of not only the oneness of the gospel f our Lord Jesus Christ, but the oneness f the task of making him known. No onger do we spend money and use peole according to geography with token articipation in needy areas. Rather, this oncept says that it is God's intention hat the world be considered the field.

We are not mentally or emotionally quipped to understand the true nature f the times in which we live and the elevance of these considerations to the ask of world evangelization. Think of it, ince the end of World War II, 100 new ations have emerged. This has radically hanged the nature of the "field." In fact, is estimated that missionaries can no onger be sent to places where 60 percent f the world's people live.

As we think of the task, it is mandatory that we gear our approach to our times: *the plenary dimension.* How will this dimension manifest itself? For one thing, it will be necessary for individual entities to discover the best ways to work. One organization states that it works through 303 mission boards. What should a mission board do by itself? What can better be done by cooperating boards?

But beyond these considerations we must discern what can best be done through an independent agency organized for a particular purpose with the aim of assisting the Christian cause worldwide.

Three thrusts are needed for the new day in missions: tools, people, and method.

What is needed today? Essentially three things: tools, people, and method.

The three plenary thrusts. In everything we do we need *tools.* I want to lift up only one.

We must consider the Bible as *the book* for all humankind and make it available as rapidly as feasible. This is a task that cannot be accomplished by 303 mission boards separately. We need trustworthy specialists. One such agency is the American Bible Society.

It is imperative that all people who can read have at least a portion of the Bible. As capability in reading increases, larger portions should be available. In the maturing churches all over the world, no group should be denied the full impact of the Word of God. While many tools for evangelism, nurture, fellowship, and service are urgent, the most urgently needed is the Bible.

Secondly, we need *people.* Throughout the Bible we read of our Lord working through people. The Bible is the record of God's working through his people. People are still urgent tools.

The need for leaders in the third world has skyrocketed. It is no longer just an urgent need, but an absolute necessity.

Whatever else we need to do, we must increase the *number* of Christian leaders in the third world. But, even more important than the number, is the need for leaders on higher levels. We need leaders who can multiply themselves.

But even more urgent than leaders on higher levels is the need for leaders with the best know-how of evangelism. Fortunately we live at a time when the Lord has provided key third world leaders who have experience and who are able to communicate with others.

In regard to leaders, God has raised up a man and a movement. The man is John Edmund Haggai and the movement is Haggai Institute located in Singapore.

Mr. Haggai is of Syrian descent, the son of a convert of western missionaries. He has a warm spot in his heart for missions. He is a United States citizen, his father having migrated to the U.S. in 1912. Mr. Haggai has had wide experience as a pastor in three churches and in crusade evangelism for ten years.

Because of its location easily accessible to the third world and its status as a politically neutral port, Singapore is an ideal place for the institute. To Singapore people from over thirty countries come for intensive sessions in advanced leadership training. The faculty is third world. Such leaders as Hyung Chik Han and Bishop Chandu Ray are key people in the work. The format is third world.

So far 391 people have graduated from the leadership training sessions. Three

Third world Christians are now fully and actively involved in planning mission and church growth strategies. The above leaders were called together by the East Asian Christian Conference.

of these are Mennonites. Currently a double session is in progress with fifty-three students from thirteen third world countries. They come from at least twelve denominational or national Christian groups. In addition, workers from organizations such as India Youth for Christ, YMCA, Bible Society, and Jesus and the Prison Ministry are in attendance. Approximately half are fulltime Christian Christian workers and half are lay persons.

There are large population areas where missionaries cannot enter, but Christian leaders from there can come to Singapore for advanced training. It is not wise to print names of countries in this connection, but over 100 from one such country have already been trained in Singapore.

Another factor is worldwide inflation. The movement of workers from one country to another will need to continue, but the total number now serving outside their homeland is *lower*, not *higher*. Some mission boards have about two-thirds the number on the field they had in the late 1960s. It costs a great deal to send and maintain a missionary family. And what is more important, the Great Commission is equally binding on Christians everywhere. So, it is normal to increase greatly the number from third world countries.

The cost of training a third world leader at Haggai Institute is $4,400. This is a subsidy to make the training possible. There is no further cost. The leader already knows the language and culture. On the average, each one who comes to Singapore passes on his training to more than 100 others.

The third aspect of the urgent plenary dimension is *method*. We naturally think of the speed of the jet, the computer, and the calculator. Yet, we also refer to modern developments regarding organization of work.

It is my firm belief, after intensive study and travel, that the fulfillment of the Great Commission is urgently essential and gloriously possible.

A first requirement is *attitude*. Ever since I was a little boy I remember hearing about the "multitudes who have never heard of Jesus." I hope I can live to see the day when this expression will be outmoded. The "untold millions" must be told. Motivational literature used by business and other segments of society stresses the importance of attitude.

A second essential is a willingness boldly to examine *method*. The message of salvation through the sacrifice of our Lord Jesus Christ can never be changed and we may never tone it down, but we must consider how we will get the job done.

The third requirement is spiritual depth and sensitivity through *prayer*. This statement must go far beyond a pious platitude. I am more convinced than ever that prayer is the key. Second Chronicles 7:14, Jeremiah 33:3, and Ephesians 3:20 are still in my Bible. Prayer is not supplemental; it is fundamental.

The third dimension in world evangelization is ushering us into a thrilling era. I am glad to be alive at this moment in history.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U S and Canada, $8.00, one year; $15.50, two years; $23.00, three years, foreign, $8.50 per year. Editorial office: 600 Shattesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main St., Box 347, Newton, Kans 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans 67114.

THE TELEPHONE

Elmer F. Suderman

He heard the telephone ringing. It was a sentence in the imperative mood. He would have to answer it, of course. What else is there to do when the telephone rings?

He couldn't imagine a reason for not answering the telephone. In his youth when the telephone rang it was always something important: a birth, a death, a call from a neighbor in need of help, sometimes an invitation to dinner, but always something important. Everyone answered the phone, even those on the party line for whom the call was not intended. Why would the telephone ring if it wasn't important?

He had always answered the phone in the past. He answered it now and was reminded that he was expected to be at the monthly meeting of the administrative board of Central Church that evening. The issue was important. It seemed that the pigeons in the bell tower were creating problems as the parishioners walked into church on Sunday morning. Problems underfoot and problems overhead—and sometimes on the head. He promised to be there. He promised to give it his best and most considered thought. It was, he agreed, an important issue, but not as important, he reminded the chairman of the board, as placing on the agenda the question of installing a telephone in the church kitchen.

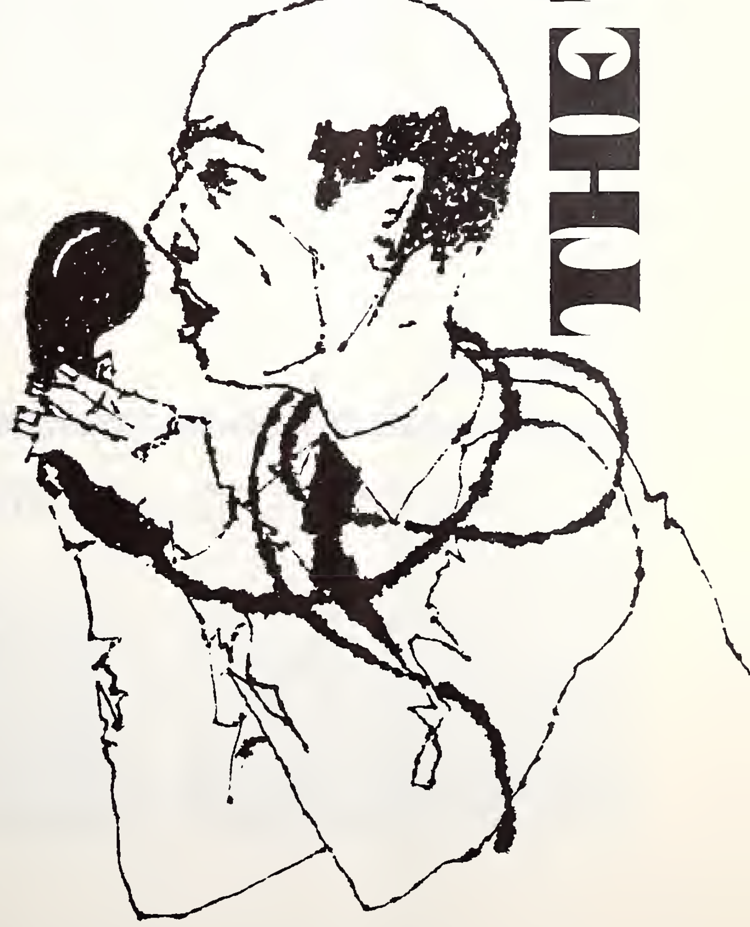
He heard a click as the other person hung up. He started to hang up, too. But he couldn't. A cramp in his arm made it impossible. The receiver seemed to be glued to his ear, to be fixed two inches from his mouth and just a little below it. He had the irritating habit of talking into the top half of the mouthpiece, so that people sometimes had to ask him to repeat what he had said.

He tried again to remove the phone from his ear and from his mouth. Still no luck. He had been captured by the phone. There was only one thing to do. He had some calls to make anyway: he would make them now. He clicked for the dial tone and listened for a long time to its hum. He had never really listened to it before. As soon as it could be heard, he had always in the past started dialing the number that he wanted to call. He didn't really want to call anyone—not now, at least. He tried to put the receiver back in place, but his hand was still cramped.

After a while he concluded that he couldn't just sit there listening to the dial tone all day. It had nothing to say. If he were going to use the phone, he wanted to hear a human voice. He called his lawyer and told him his difficulty but the lawyer just laughed. It was April Fool's: a good joke. No, there wasn't a statute dealing with a man stuck to the telephone receiver. No, he couldn't sue the telephone company. The lawyer hung up.

He called his doctor, but his secretary said the doctor was on another line just now and couldn't talk to him. He called his psychiatrist. "Completely psychosomatic," the psychiatrist said. "Hang up; relax and try again. In time the cramp will go away. If not, come in and I'll give you some drugs. I've never heard of a case like this before, but I think a pill will cure it." Before he could explain again to the doctor that he was glued to the telephone, the psychiatrist had hung up. Apparently he hadn't been listening or hadn't heard. He tried to hang up. He couldn't. He waited, clicked for a dial tone again, and called his minister. His line was busy. He listened to the busy signal for a long time, before he tapped for the dial tone.

Automatically, almost, he started to dial, thinking he would call home and talk to his wife. But what would he say to her? He couldn't tell her what was wrong; it would be too embarrassing. Not be able to hang up the phone? Preposterous. He had finished dialing. He heard a voice: "The number you have dialed is no longer in operation. Please check the directory or call information to see if you have dialed the correct number. This is a recording. The number you have called is no longer in operation. Please. . . ." He pressed for the dial tone again. The dial tone and the recorded voice were different and yet very similar. He listened for a long time wondering what he ought to do. Surely he had not forgotten his own number. He dialed it again. At his home the phone started ringing. It rang once, twice, three times, four times, five times, six times, seven times. His wife was always home at this hour of the day. Surely if he waited long enough she would answer, and he would hear a human



He pleaded for a human voice, but there was no response . . . not even a mechanical hum. No one to talk to. No one to listen. . . .

voice. After the fifteenth ring he gave up.

Involuntarily his hand attempted to put the receiver back in its place. But it was no use. He was caught in the trap of a communication system which would not communicate. Meanwhile the dial tone continued to hum. It was monotonous. Listening carefully, he concluded that it was a B-flat. Flat, indeed. Of that he was sure. He was not sure, however, that it was B. Well, maybe like a bee that buzzes, but not like a B that is, that exists, not the verb of being. Just flat.

Automatically he dialed again. Without knowing what he was doing, unconsciously, thoughtlessly, he had dialed his home number again. The telephone was ringing again. Each ring took three seconds and there were four seconds between rings. He had learned something new, something he had never known before, something important. At least it could be measured in seconds. And what can be measured or weighed or counted is important, isn't it?

Still there was no answer. Had all human beings deserted him? He would try once more to hang up the phone. It was useless. In the meantime, the phone kept ringing.

Then something else happened. The cord connecting the receiver to the telephone began to uncoil, slowly, very slowly, very, very slowly. Mechanically, with a terrible persistence it was wrapping itself around his neck, tying itself into a slipknot and inexorably applying a little pressure. He clutched at the cord. Now he was trapped. With all his force he tried to free his hand from the receiver. Nothing happened. He could still hear his housephone ringing.

Suddenly it stopped. The phone was no longer ringing; the dial tone was not humming; all that remained was silence—empty silence. Someone had answered the phone. And the cord was slowly choking him. Very slowly. But surely.

"Hello," he said. No answer. "Hello," he said again. Still no answer. The phone at his home was off the hook, but no one was answering. The slipknot of the cord like a necktie around his throat was being pulled tighter and tighter around his neck. Wouldn't anyone answer the phone? Was there no one at home?

"Hello, hello, hello, you on the other end. Where are you? Who is it? Why don't you answer? I need you. This damn cord is choking me. Can't you hear?"

He was almost unconscious. Once he had believed in the telephone as an extension of the human nervous system. Now he wasn't sure. Somehow he felt very much as he had always felt when he spoke on the phone: deadly. But he hadn't noticed before. Perhaps it didn't matter.

Yet it mattered very much. He had wanted to help solve the problem of the pigeons. At least it was a warm issue. "Hello," he said one final time, very softly. He hoped for an answer. He pleaded for a human voice but there was no reponse, no one on the other end, no voice, not even a mechanical hum. Not even a B-flat. Only silence. No answer. No one home. No one to talk to. No one to listen. "Where are you?" he asked. "Where are you?"

News

Is friendship possible? Is it enough?

Nancy Heisey

"Don't kid yourself!" my student Luange stood up and shouted, looking straight at me. "You won't find a real, sincere, profound friendship between black and white anywhere in the world."

Although we were only in play practice, I never missed hearing the line repeated. Neither did my actors, whose glances inevitably turned my way.

Directing *When two Africas collide*, a play written by a young Zairian, was one of my major activities during two years as a Mennonite Central Committee teacher in Zaire. The play dealt with the conflict resulting between a young man and his elders when he announced that he wanted to marry a European girl. My students had asked me to help produce the play, and as the weeks of practice went by, its story became alive for us. By the evening of the performance we had learned from experience that the words shouted by the old uncle were not true.

I left Zaire knowing that I had built many friendships, among them a few that were as sincere and as profound as any I had known before. How was this possible? The form of friendship, it is true, was limited in many ways. Cultural walls made contact difficult. Old enough to be married, young enough to be a student, I was neither. I could not speak their language in either the spoken or the social sense. My Kipende vocabulary went little beyond "Praise Father, Son, and Holy Ghost." The easy-come easy-go, drop-in style of visiting made me nervous; the continual needs—a piece of chalk? a magazine? your radio to listen to a big football match?—could make me angry.

The friendships we all desired were often frustrated by the roles we expected of each other. Because I was not wife and mother, sitting with the young women, even those who knew French, proceeded with only limited conversation. Socializing with students was also difficult. They were interesting and had much to share with me, but how could I laugh with them and then keep them from climbing on the desks in a classroom of fifty?

Zairians learned to know me on the basis of almost twenty-four-hour-a-day, seven-days-a-week contact. I had been told that the teacher must be an actor, and in the early stages I attempted to follow that pattern. Soon I learned that the rule might be applied by a teacher who drove fifteen miles to her school and was there from 7:30 to 4:00 five days a week, but not by one who lived just across the path from both school and dormitory. As the months passed, sharing with my friends became more comfortable. I understood that I was being seen and knew I could not pretend to be someone I was not.

Activities on which we built our friendships were hardly earthshaking. We could go as far as our feet would carry us—thirty-six kilometers in one day was too far—and we could do things that used our own hands and heads. Going for walks was a year-round pastime, mango season a special delight. A group would gather around the tree and one person would climb up to the top to throw the best, juiciest mangoes down to us until we could eat no more.

The visit, Zairian style, was a skill to be learned before it became a pleasure. Sitting was its major ingredient, although talking and arguing were also highly important. It was not impolite to say, "Well, I'm leaving now," after five minutes, nor was it impolite to sit for an hour. I could also say to my visitors, "You must go now. I have things to do." That blunt style never came naturally to me. But wherever and whenever I ran into a friend, he or she always had time to stop and find out how I was.

Nancy Heisey teaches a sixth-year English class in Mukedi, Zaire.

Friendship could even be built, I found as time went on, by good times in class. One day I decided to teach my fifth-year English class a song called "Magic penny." The words it repeated were: "Love is something if you give it away, you end up having more." They caught on, the tune stuck, and for the rest of the school year, fifty strong voices greeted me the first hour of almost every morning singing "Magic penny."

Friendship and success did not always go hand in hand, however. I often wondered what I could accomplish as a teacher in a school where memorization rather than understanding was a way of life, sharing answers the norm, noisy disorder the general state of affairs. In esthetics class, my students were fascinated by the Chinese concept that liberty grew out of discipline, yet they continued to break into chaotic cries when I wrote unpopular exam questions on the blackboard.

Although I was not listed as development worker, it seemed that as a teacher I should be making some kind of contribution by the ideas presented to my students. I took the excuse of a section on the carbon cycle in the biology syllabus to discuss the structure of an ecosystem.

We learned about food chains and discussed why short ones (manioc—humans) were so prevalent in Zaire. But it became obvious that by doing this in a classroom we made the idea one to be recorded carefully in the students' notebooks, assiduously memorized before the exam, and promptly forgotten.

I did not know if my presence in the community was an asset to Christ's church of which I claimed to be a member. Singing and shaking hands had made me at home in the congregation. But when dissension and scandal broke out, I could only look on helplessly. My Sunday school class, which had started enthusiastically, dwindled to one faithful girl. We would sit together on a narrow wooden bench discussing the Book of Acts. For us the ups of the early church seemed far away and the downs too familiar. The truest Zairian Christian community I shared was in a family where the father had been excommunicated for taking a second wife.

And then I left, in spite of the plea: "Please don't go. Stay one more year. How will the school make it without you?" Although my friends helped me to prepare for departure, they were hurt. To myself I could not justify staying. Neither could I explain to my friends that I saw no further way to share in solving the particular problems of my adopted community. We promised each other to continue our friendship long distance, a promise that will not be simple to keep. When I look back on the time I spent in Zaire, I remember with the greatest joy the friendships I made. But I wonder, is friendship enough?

Words & deeds

MCC is looking for windmills—new or used. The MCC office in North Newton, Kansas, recently publicized its search for windmills to be used in agricultural development projects near Grande Riviere du Nord in Haiti and also in Kenya. Windmills will be accepted at the North Newton center for shipping from New Orleans. More information is available from Griselda Shelly, director of the North Newton center.

The short-term Bible school for church leaders in India has begun in Saraipali, with ten couples involved, according to missionary Helen Kornelson. Yunas Gardia is in charge, and other pastors are teaching for two-week blocks. Ms. Kornelson also reported that the five-week Bible course in Jagdeeshpur is just finished.

Winnipeg-area Mennonites who have immigrated from the Soviet Union in the past ten years gathered recently at Camp Assiniboia in Manitoba to share experiences with friends and acquaintances. Organized by a committee elected at a similar reunion last fall, the gathering was attended by 153 persons, including several dozen who had immigrated in the past year. Another reunion is planned for next September.

The Mennonite Vocational Institute in LaCeiba, Honduras, has been formally inaugurated. Opened in May 1975, the institute offers courses in agriculture, Bible, building trades, home economics, and mechanics for up to 150 students. The purpose of the institute is to give Bible instruction and at the same time teach students a trade to support themselves. The project is sponsored by Eastern Mennonite Board of Missions and Charities.

Erma L. Shea, wife of George Beverly Shea, gospel singer with the Billy Graham Team, died in September in Western Springs, Illinois. Born in Ottawa, Ontario, in 1908, she was also a musician and had worked with her husband in his recordings.

A thirty-minute television special is being produced by persons from the First Mennonite Brethren Church in Wichita, Kansas. It is intended to sensitize viewers to lonely people and to suggest ways to reach out and be a friend. The film will support the Invitation to Live multimedia campaign being developed by the Inter-Mennonite Media Group. Larry Hatteburg, staff person for an ABC affiliate in Wichita and a member of the church, is directing most of the filming and scripting with assistance from Diane Umble of the General Conference offices in Newton, and Joe Bridges of the Mennonite Brethren media offices in Fresno, California.

MCC (Manitoba) is opening a second outlet for its Self-Help Crafts program in Winnipeg to tap the potential market in the west end of the city. Called Global Gift Shop, it is located in Cavalier Plaza at 3431 Portage Ave. Both it and the current store in the MCC building at 1483 Pembina Highway market handicrafts made by people in about a dozen countries who have insufficient income. The craftspersons receive reasonable wages, which enables them to purchase some of the things they need. The new store will be managed by Anne Warkentin and Tillie Janzen.

Ministers meet conference staff

Twenty-three ministers and six of their spouses from across the U.S. and Canada participate in a get-acquainted seminar at the General Conference central offices in Newton, Kansas. The seminar on September 13-15, like a similar one last fall, was designed for ministers who have recently begun pastorates and for those whose background is in another denomination. The seminar gave them a chance to learn about General Conference programs and to ask questions and raise concerns. Participants had been recommended by district and provincial leadership. Although ministers' comments at the wrap-up session were both positive and negative, many felt the seminar had "demythologized the conference." Of the ministers at the seminar, seven had attended Associated Mennonite Biblical Seminaries, eight had studied at other seminaries, five had attended Bible institutes, and three had other training. Shown above are, from left, pastors Nathan Oglesby and Jacob Reimer and COM staff member Hector Valencia.

Botswana church dedicates buildings

The dedication of a new church center for the Spiritual Healing Church in Mahalapye, Botswana, was a sunrise-to-sunset celebration, according to Ed and Irene Weaver, missionaries from Africa Inter-Mennonite Mission to African independent churches in Botswana.

The Sunday, June 6, celebration included not only the dedication of the church meeting place and office headquarters, but the ordination of two bishops and fourteen ministers.

"In the semidarkness (it was wintertime south of the equator) we neared the church," Irene reported. "Many people were already assembling. . . . Soon the crowds were organized, singing and marching and clapping. Around the grounds, then into the town, they marched and sang. The whole town was awakened to the joyous celebration of the Spiritual Healing Church on that day!"

She continued, "The new church seemed to burst with pride as the founding prophet Jacob Motswasele, now old and weak, ceremonially unlocked its door and led the procession of bishops, ministers, government officials, chiefs of towns, and church dignitaries inside."

Among the 1,000 guests were A. Mali Dlamini from Swaziland, representing his Christian Catholic Apostolic Holy Spirit Church in Zion, and S. Mohono, general secretary of the Lesotho Bible Society and head of the Berean Bible Reading Church, another independent church.

Irene pointed out that the buildings were built entirely from church members' funds, not with funds from abroad. The women of the local church had carried sand and water long distances to help make the cement blocks for the walls.

Four more MVS units possible

The setting up of four new Mennonite Voluntary Service units will be explored, according to the recommendation of the MVS reference council, which met September 17-18 in Newton, Kansas.

The MVS office has already established five new units this year and closed two. Applications and placements for the first eight months of the year are at an all-time high.

New units under consideration include:

—Montana, with the Northern Cheyenne in conjunction with the Indian ministries program of the Commission on Home Ministries.

—north side of Chicago, in an alternative school.

—Tulsa, Oklahoma, with Kendall-Whittier Ministries, an interchurch community ministry program.

—Phoenix, Arizona, during the winter months.

The reference council also is considering helping meet needs in Lima, Ohio, in conjunction with local Mennonite groups.

In other action, the MVS reference council:

—increased monthly personal allowances for volunteers by $5.00 per month and increased the education-recreation allowance from $5.00 to $7.50 per month per volunteer.

—discussed the program's expectations of volunteers and the need for increased training programs.

Nuclear power, tax fund to be placed on 1978 agenda

The agenda for the General Conference sessions in 1978 in Bluffton, Ohio, will include resolutions on nuclear power and the World Peace Tax Fund Act, according to the peace and social concerns reference council of the General Conference Mennonite Church.

The reference council, which met September 16-18 in Chicago, has suggested the study and updating of the statement on nuclear power adopted by the General Conference in 1959. That statement opposed nuclear warfare but praised the use of nuclear energy for peaceful means. Some concerns are now being raised about the safety and advisability of nuclear power plants. The Bethel College Mennonite Church in North Newton, Kansas, was encouraged to continue work on an energy statement.

The reference council affirmed a resolution supporting the World Peace Tax Fund Act, now before the U.S. Congress. The act would allow conscientious objectors to war to designate the portion of their federal taxes which would have gone to the military to go instead into a World Peace Tax Fund.

The Lorraine Ave. Mennonite Church in Wichita, Kansas, has drawn up a resolution supporting the World Peace Tax Fund Act which will be presented to the Western District Conference October 22-24 in Beatrice, Nebraska. A similar resolution would probably be presented at the General Conference sessions.

Conference to participate in New Call to Peacemaking

David Habegger, Wichita, Kansas, has been appointed General Conference Mennonite representative to a historic peace churches committee planning a New Call to Peacemaking.

The New Call to Peacemaking emphasis is a two-year program which will include a series of regional conferences involving Mennonites, Quakers, and Brethren, culminating in a continent-wide conference October 5-9, 1978.

Mr. Habegger was chosen for the committee to represent the General Conference's peace and social concerns reference council. He is also a General Conference representative on the Mennonite Central Committee Peace Section (U.S.), which has already been involved in planning for New Call to Peacemaking.

Other Mennonite agencies which have been invited to participate are the Council of Moderators and Secretaries, the peace and social concerns committee of MCC (Canada), and the peace and social concerns committee of the Mennonite Church.

New Call to Peacemaking developed out of the Faith and Life Movement of the Friends and the concern of the Yearly Meeting Secretaries and Superintendents Conference, a group of American Friends yearly meeting executives which meets annually. The Friends began planning by themselves, but decided during the planning process to invite the involvement of the Mennonites and Brethren as well.

Representatives of all three groups met in June and set four goals for the two-year program of study and conferences:

—spiritual rededication to the peace witness, which is central to the gospel.

—a search for means of international conflict resolution.

—development of alternatives to war.

—witness to government against militarism.

"Some of us feel this is a strategic time for peace-loving people," wrote Norval Hadley of the Northwest Yearly Meeting of Friends. "There has never been a time when war was less popular or less productive. We don't have a major war in the U.S. right now to prejudice issues. Now is the time for the church which believes the gospel speaks to society as well as to individuals to answer the questions, If it's wrong to fight, what is right?"

The first meeting of the total planning group is set for October 26-27 in Elgin, Illinois.

Patricia Erb held in Argentinian jail

Patricia Erb, nineteen-year-old daughter of Mennonite missionaries who was abducted September 13, is being held in a jail in Buenos Aires, Argentina, it was discovered just before press time.

Lawrence Greaser, associate secretary for overseas mission at Mennonite Board of Missions, Elkhart, Indiana, said Ms. Erb was being held by Argentine authorities and was to be interviewed by the U.S. consulate there on Tuesday, September 28.

Patricia, a student at the University of Buenos Aires, was abducted from her parents' home. There was no word on her whereabouts for two weeks. During that time the U.S. State Department had been in contact with high government officials in Buenos Aires in an effort to find her. Her father had also visited government offices searching for word about his daughter.

Delbert Erb, Patricia's father, said five armed men had entered their home in late evening September 13. Delbert and Ruth Erb, their sons David and Miguel, and a woman staying with them were bound and blindfolded, while Patricia was taken upstairs for questioning.

The men asked for "Cindy" and said Patricia was the "Cindy" they were looking for. After the men left with Patricia, the Erbs found painted on their walls slogans such as "Cindy—traitor. Your death for that of Marcos" and "Treason equals death."

The identity of the abductors is not known.

Mennonite Board of Missions would neither confirm nor deny the possibility that Ms. Erb might have been involved in antigovernment activities at the National University of Buenos Aires.

"We can confirm that our board, our missionaries, and Patricia are opposed to the use of violence," a spokesman for the board said. "Therefore as regards the safety and the release of Patricia we solicit the abstinence of violence in securing her release."

In politically tense Argentina, hundreds of people have been abducted in recent months, some of whom have later been found dead.

Mennonite Board of Missions said close acquaintances of Patricia characterized her as intense, active, and highly socially concerned. They said she was a person in a hurry to make her contribution to the world.

Delbert and Ruth Erb, her parents, have been missionaries in Argentina for twenty-five years, assisting the Mennonite Church there in congregational team leadership and youth camps.

What must be given up to be the missionary church?

The missionary church is a sharing and forgiving minority, conformed to the Spirit and the life-style of its Lord, said John Driver.

Mr. Driver, former professor at the Mennonite seminary in Montevideo, Uruguay, told a Mennonite mission forum in Coralville, Iowa, recently, "A morally nonconformist community will be highly visible in a generally conformed society. This is the missionary visibility which Jesus called 'the light of the world.' "

Forum participants reacted in a variety of ways. "How can we put all this theory into practice?" they asked. "If the church is more than meeting weekly or twice a week, if we are called to a more radical departure from the lives we've been living, where do we start?"

One young farming couple, who were considering buying a farm in Iowa, wondered what such a step might mean.

"Sometimes it seems very selfish," said the man, "or is there a way to combine an everyday church commitment to a commitment to farming? Sometimes I'm afraid that if I really give in to God's call to community, God would ask me to give up farming."

Others shared his caution.

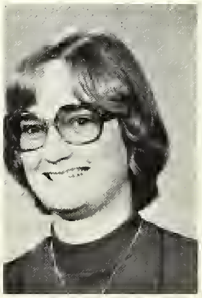
Record

Workers

Fred and Susan Bartel have begun a three-year term of service with MCC in Morija, Lesotho. Fred will be doing extension work in fish culture and Susan will teach home economics. Fred attended Bethel College and holds a BS in fisheries biology from Kansas State University. He is a member of the Bethel College Church, North Newton, Kans. Susan received a BS in home economics from Bethel College and an MS in family economics from Kansas State University. She is a member of Trinity Heights Methodist Church, Newton, Kans. Their parents are Harold and Louise Bartel, North Newton, and Marvin and Lois Wedel, Newton.

Mary Lou Cummings, Quakertown, Pa., has been appointed General Conference editor of *Rejoice*, an inter-Mennonite periodical for family worship. She will also edit a collection of Mennonite women's biographies for the General Conference's Commission on Education.

F. Bartel


S. Bartel

A. Dyck

K. Dyck

Abraham and Katherine Dyck, Mayfair Church, Saskatoon, Sask., have arrived in Grenada, West Indies, for a three-year term of service with MCC. The Dycks have recently completed an MCC term in Jamaica as teachers. Abe will be an agriculture consultant to the Grenadin Ministry of Agriculture. He attended the Saskatchewan Technical Institute. Kathy will be working in community development and education. She holds a bachelor of education degree from the University of Saskatchewan. Abe is the son of Helena Dyck, Saskatoon, Sask., and Kathy is the daughter of Helen Funk, Rosthern, Sask.

Samuel and Irma Gerber have begun a year's study and travel assignment for MCC. They will spend several months studying in the United States and then visit congregations and conferences in

I. Gerber

S. Gerber

Goertz

Martin

Pannabecker

J. Schroeder

P. Schroeder

Latin America where Mr. Graber will serve as pastoral counselor to MCC workers. He has taken a year's sabbatical leave from his duties as principal of European Mennonite Bible School, Bienenberg, Liestal, Switzerland.

Gary Goertz, First Church, Hillsboro, Kans., has begun a three-year term of service with MCC, with one year for French language study in Brussels, Belgium, and two years as a secondary school teacher in Zaire. Gary, who has previously served as a Mennonite Voluntary Service worker with the Canadian Peace Research Institute in Hamilton, Ont., received a BA in mathematics and peace studies from Bethel College, North Newton, Kans. He is the son of Chester and Darlene Goertz of Hillsboro, Kans.

John and Margaret Klassen have completed their four-year assignment with Native Ministries on Matheson Island. They moved to Winnipeg Aug. 30. The Klassens began their island workshop and pastoral ministry in September 1972. Although the workshop service has been completed, *Neill and Edith Von Gunten* will continue to have pastoral contact with the island.

Wally Kroeker, associate editor of *Christian leader* since 1975, has been named editor of the U.S. Mennonite Brethren periodical. Former editor *Orlando Harms* will serve in an advisory capacity as executive editor and general manager of the MB Publishing House in Hillsboro, Kans. Mr. Kroeker was formerly a journalist for a Winnipeg daily and later was assistant editor of *Moody monthly*.

Darrell Martin, Congerville (Ill.) Church, has arrived in Tshikapa, Zaire, to begin a three-year term of service with MCC. Darrell will work as a sawmill operator and mechanic in a project sponsored jointly by MEDA and the Mennonite Church in Zaire. Darrell attended Goshen (Ind.) College. His parents are J. Leon and Katherine Martin of Congerville, Ill.

Rachel Habegger Pannabecker, Hively Ave. Church, Elkhart, Ind., has joined the staff of Mennonite Board of Congregational Ministries, Elkhart, as secretary to Arnoldo Casas, new associate secretary for Spanish Congregational Education and Literature for the Mennonite Church. Rachel holds a AB in Spanish from Bluffton (Ohio) College.

Paul and Jennifer Schroeder have arrived in Brussels, Belgium, where they will spend four to six months in French language study before going to Tougan, Upper Volta, for a three-year term with MCC. Paul will be working in well improvement and tree nursery development. He holds a renewable resources diploma from Kelsey Institute of Applied Arts and Sciences. Paul is a member of the Tofield (Alta.) Church. Jennifer is a member of the North Star Church, Drake, Sask. Their parents are Gerhard and Mary Schroeder of Tofield, Alta., and Erling and Margaret Bartel of Lanigan, Sask.

Calendar

Oct. 7-9—Peace theology colloquium on *The politics of Jesus*, sponsored by MCC Peace Section, at St. Paul's School of Theology, Kansas City, Mo.

Oct. 22-24—Western District Conference annual sessions, Beatrice, Nebr.

Nov. 5-7—Family life consultation, Lorraine Ave. Church, Wichita, Kans.; speaker, Letha Scanzoni

Canadian

Oct. 17—Organizational meeting, College Park Church, Saskatoon, Sask.

Central

Oct. 9-10—Fiftieth anniversary celebration, First Church, Sugarcreek, Ohio

Eastern

Oct. 15-16—Seminar on church-state relations, Harrison Auditorium, University of Pennsylvania, Philadelphia; speakers, Franklin Littel, Dean Kelley, Delton Franz, and John A. Lapp; sponsors, Germantown Mennonite Church Corporation, Philadelphia Mennonite Student Services, and Eastern District and Franconia Conference peace and social concerns committees

Western

Oct. 7—Kansas All-Mennonite Women, Hesston Inter-Mennonite Fellowship, Hesston, Kans.; speakers, Marian Franz and Ruth Koppenhaver

Ministers

Wayne Dawson has been installed as pastor of the United Mennonite Church, Wolf Point, Mont. He formerly served an Evangelical Mennonite Brethren church in Salem, Ore.

Jerry Kaiser has been named assistant pastor of the Calvary Church, Washington, Ill. He is a graduate of Grace Bible Institute, Omaha, Nebr. In 1974 he served as a summer youth worker in Washington, Ill.

Robert S. Schloneger has begun to serve as assistant to the pastor at Oak Grove Church, Smithville, Ohio.

Harry Yoder, Oak Bluffs, Mass., is serving as interim pastor of the Bethel Church, Lancaster, Pa. He is a retired staff person at Bluffton (Ohio) College and earlier served General Conference pastorates in Indiana and Illinois.

TWO BEDROOM SUITES
Available immediately
These new dormitory apartments are corner suites with regular apartment services.
The $235 rent per month includes all utilities and covered parking. Only non-drinkers and nonsmokers need apply.
Phone (604) 853-3358, or write:
Columbia Bible Institute
2940 Clearbrook Road
Clearbrook, British Columbia V2T 2Z8

SERVICE OPPORTUNITY

A nurse is needed to train practical nurses at the federal hospital in Cuauhtemoc, Mexico. Fluency in Spanish is preferred, and a master's degree or experience in nursing education is required.

Write or call:
Overseas Personnel Secretary
Box 347, Newton, Kansas 67114
(316) 283-5100

"Let the children come to me... for to such belongs the kingdom of heaven."

—Mt. 19:14, RSV

$250 is needed to recruit and send a volunteer to provide child care in urban areas in North America.

$200 is needed to provide games and recreation supplies for the youth center in Lame Deer, Montana.

$2.50 will provide *Kinderbote,* a children's story paper in the German language, for a child in South America for one year. $6,000 is needed annually to provide *Kinderbot* for children.

$60 will cover the expenses to bring a representative to the Foundation Series trainers course.

$15 per month provides the opportunity for a boy or girl to go to school in India. $40,000 is needed for education in India this year.

$3.00 will pay for food, nursing, and medical care for one child per day at Mennonit Christian Hospital in Taiwan.

$170 will pay one month's rent for a pastor and family who have come to Mennonit Biblical Seminary to continue their education and need a three-bedroom apartmen on campus. $1,530 will pay for their year's rent at the seminary.

$350 supplies one semester's tuition for an eligible student from North America o abroad. This year Associated Mennonite Biblical Seminaries has students from South America, Africa, Asia, and Europe, as well as North America.

Send your gifts to:
General Conference Mennonite Churc
Box 347
Newton, KS 67114

THE MISSION OF THE KINGDOM

evi Keidel

here is no stronger antidote to meaning- ssness than this: God is at work behind he scenes of human history moving his reated universe toward a goal. It is his urpose to restore this broken universe its original perfection, progressively reconcile lost and alienated umankind to himself, until one day hen "righteousness will cover the earth s waters over the sea" and the kingdom f this world shall again become the ingdom of our Lord and of his Christ, here he shall reign forever and ever.

God devised a plan by which to move e inhabitants of this world toward that oal. He would offer mercy and grace to a roup of people, bring those who respond to a covenant relationship with imself, and entrust to them the mission f witnessing and proclaiming his grace all humankind. God's kingdom is pre- nt wherever God rules. Thus those ho respond and bow to him inaugurate his kingdom among umanity; they affirm his right to recov- the lordship of his created universe. They have a mission: beseeching lost humankind to be reconciled to God.

I notice five successive incidents through the ages of human history which show the action of God toward achieving his goal:

1. God called Abraham to leave his country and kin. Abraham responded with faith, and God purposed to use him. Through Abraham God would bless all the families of earth and hopefully bring them back under his lordship (Gen. 12:1-3). This call was repeated to Abraham's descendants, Isaac and Jacob. It constituted the heart of their living faith, until their progeny ended in bondage in Egypt.

2. After Israel spent 350 years in Egypt, God called them into a special covenant relationship with himself. "If you will indeed obey my voice and keep my covenant, then you shall be my own possession among all peoples; . . . you shall be to me a kingdom of priests and a holy nation" (Ex. 19:3-8).

They would be a kingdom among kingdoms which demonstrated his sovereign rule. In covenant with him, they would exhibit his power and mercy and salvation to all humankind. They responded, "All that the Lord hath spoken, we will do." The covenant was thereby sealed. Israel was given Palestine to link their covenant with that of their godly forebears, and Israel was entrusted with the mission of proclaiming the grace and lordship of Jehovah to all humankind (Deut. 9:5; Ex. 32:12-13).

3. Israel's prophets repeatedly reminded them of their mission to the world. In reading the Old Testament, I have been startled with the frequency of texts appealing to the task of worldwide missions. Jehovah spoke to Israel through Isaiah, "I will make you a light to the nations, so that my salvation may reach to the end of the earth" (49:6). Jeremiah assured Israel that in spite of their devastation and exile by war, one day nations would come from the ends of the earth to acknowledge his sovereign lordship (16:19-21). Ezekiel, in the

course of his book, announces over sixty times that certain judgments will occur in order that those concerned "may know that Jehovah is God" (6:7, 10, 13, 14; 7:4, 9; etc.). The one fact impressed upon the Jewish mind from the beginning of their history was that they were divinely chosen and set apart as a peculiar people through whom Jehovah was to achieve his redemptive purpose for the world.

4. When Jesus came, he tried to help the Jews fulfill their missionary role. He focused the early part of his ministry on the Jews. He taught in their synagogues (Mt. 4:23). He said he was sent to "the lost house of Israel" (Mt. 15:24). He chose twelve disciples (the number representing the tribes of Israel) and instructed them to teach only the Jews (Mt. 10:5-7). He was long-suffering with Israel, hoping it would repent and "bear fruit" rather than be destroyed by judgment (Lk. 13:6-9).

5. When the Jews, hardened by blindness and rebellion, cut themselves off from the purpose God had in mind for them, God transferred the responsibility of proclamation to a new covenant people, the church. This is shown by three progressive events in the ministry of Jesus.

First, when the Jews had set themselves upon an unalterable course of rejecting their Messiah, Jesus condemned their unbelief in most outspoken terms. They would weep and gnash their teeth when they saw Abraham, Isaac, and Jacob in the kingdom of God, and they themselves cast out. Their places would be taken by tax-gatherers, harlots, and people coming from the four corners of the world (Lk. 13:29). Because of their rejection, judgment without mercy was pending. Then he shifted the focus of his ministry toward the Gentiles. He sent forth seventy disciples. (In Jewish thinking seventy is a number representing the nations of the world, the progeny of Noah's seventy descendants listed in Genesis 10.) These seventy were to preach and heal "in every city and place. . . ."

Second, Jesus announced that the responsibility of kingdom witness was being transferred from Israel to the Gentiles. By means of the parable of the wicked tenant farmers, Jesus taught that his father had prepared a vineyard with every provision for an abundant harvest. Because the Jews had squandered their privileges as tenants and would slay his Son, the vineyard was being taken from them to be given to "a nation producing the fruits thereof" (Mt. 21:33-43).

In renouncing their God-appointed mission, they renounced their reason and right to exist as a nation. It is impossible to plumb the pathos of Jesus' words as he wept over Jerusalem and pronounced that God's glory was departing, leaving it desolate (Mt. 23:37-38). The inevitable consequences would be horrible suffering, the destruction of the temple, city, and nation (Mt. 24).

His words were fulfilled in A.D. 70 when Jerusalem languished under siege of the Roman general Titus for almost two years. People waiting their doom suffered unspeakable horrors. When the walls were finally breached and the city overrun, every street and alley was left choked with the slain. This physical destruction of the power center of all that was Jewish illustrates dramatically the end of the era of "the Law and Moses" and the inauguration of the era of the kingdom of God.

Third, Jesus commissioned a new covenant people, the church, to proclaim the gospel of reconciling all things to himself. His departing command was that his followers disciple all nations. Their commission was in fulfillment of a plan with roots in Moses and the prophets (Lk. 24:44-47). Today the church is that chosen race, that holy nation, the new Israel which is bound in covenant with Jehovah to proclaim his message of grace and salvation to the world. (1 Pet. 2:9-10).

The church is where the rule of God is being experienced. It is where the light of the kingdom of God should burn most brightly. The mission of those who count themselves citizens of God's kingdom is proclamation, to the end that people repent of their sin and rebellion and be reconciled to God.

If we may draw a lesson from Israel, our value as a covenant people is also being measured by the seriousness with which we give ourselves to bearing to the Father "fruit" from his vineyard. If Daniel's words concerning earthly kingdoms are true, that God "removes kings and establishes kings" (Dan. 2:21), a nation's longevity may hinge on how effectively it uses its resources to extend the rule of God in the world.

We may be viewing a sequel to the drama of Israel being played out in our own time. The modern missionary movement began in Europe in the eighteenth century. Into the early part of the twentieth century, most foreign missionaries came from Europe. Then spiritual fervor there declined. Europe suffered the devastation of two world wars. The focal point of interest in foreign missions shifted to North America, which through midcentury was the primary base for the foreign missionary enterprise.

There is growing consensus that western civilization has passed its zenith. North America is following in the wake of Europe. Growing secularism of this "post-Christian era" is sapping us of spiritual vitality, and interest in the world missionary enterprise is generally on the decline. On the balance of God, these events may have a direct bearing upon our future.

Is responsibility for the vineyard now being transferred to a new people? We see the dramatic emergence of the church as a force in the so-called developing nonwhite nations. A projection of the current growth rate of the church in Africa indicates that by the end of the century, about 50 percent of the population will profess Christianity. The church in Brazil is growing three times faster than the population. Asian churches have already sent out 1,000 cross-cultural missionaries and have a goal of 10,000 by A.D. 2000. By means of those covenant peoples who bear to him "fruit from his vineyard," he continues to move behind the scenes from culture to culture and from generation to generation to achieve his goal.

And when will the kingdom of God finally come in its fullness? When will God recover undisputed dominion over his universe and "restore all things"? "This gospel of the kingdom shall be preached in the whole world as a witness to all nations, and then the end shall come" (Mt. 24:14).

We who have entered into covenant relationship with Jehovah and now live under his lordship must keep reminding ourselves of the job he has given us to do. It is proclamation, by word and deed. This is our mission. Any speculation which muddies our vision from this, any enterprise which drains our zeal from this, is a misappropriation of resources we cannot afford.

Mennonites and Brethren in Christ attending the International Congress on World Evangelism in Lausanne, Switzerland, in 1974 put it this way: "The early Anabaptists shared their faith so enthusiastically that there was an 'evangelism explosion' in their day. We confess that too often today we have been preoccupied with ourselves and have failed to 'chatter the gospel.' We join in calling our congregations everywhere to repentance and renewal so that we may recapture this vision once again."

Fifth in a series of six articles.
Next week: The triumph of the kingdom.

Meditation

Speak softly and carry no stick

Let us be delicate with persons

Let us touch the earth lightly like petals

Let us speak softly and carry no stick

Let us open the clenched fist and extend the open palm

Let us mourn till others are comforted, weep till others laugh

Let us be sleepless till all can sleep untroubled

Let us be meek till all can stand in pride

Let us be frugal till all are filled

Let us give till all have received

Let us make no claims till all have had their due

Let us be slaves till all are free

Let us lay down our lives till others have life abundantly

Let us be restless for others, serene within ourselves.

hn Harriott

Review

genda for biblical people

genda for biblical people, *by Jim Wallis arper and Row, New York, 1976, 145 ., ppb. $3.95) is reviewed by Dale derman, MVS administrator, New- 1, Kansas.*

is is a manifesto, a ringing declaration the form and content of the good news our generation. Jim Wallis is well own to Mennonites through his speak- and writing as part of the *Sojourners* rmerly *Post American)* community. comes from the radical left of the six- s to the new evangelicalism of the venties raising hard questions for se of us who claim an Anabaptist itage: "Where were you when we were rching for alternatives?" We must confess that we were often more interested in showing how different we were from the radicals than in identifying with them.

Agenda for biblical people does not plow new ground as much as it pulls together in a readable style ideas developed by John Howard Yoder, Jacques Ellul, Juergen Moltmann, and other older voices. Mr. Wallis raises the familiar theme of "be not conformed" to ask what this means in terms of poverty, violence, and political power.

The book would be an excellent study book for college and adult groups. It, together with a subscription to *Sojourners*, Washington, D.C., would be an excellent project for any church library.

Contents

The third dimension in world evangelism 574
The telephone 577
News 578
Record 582
The mission of the kingdom 585
Speak softly and carry no stick 587
Agenda for biblical people 587
Winds, waves, and rocks—2 588

CONTRIBUTORS

Andrew R. Shelly, 324 East First, Newton, Kans. 67114, is pastor of the Hopefield Church, Moundridge, Kans. Mr. Shelly is well-remembered as executive secretary of the General Conference's board of missions during the 1960s.

Elmer F. Suderman teaches at Gustavus Adolphus College, St. Peter, Minn. 56082.

Nancy Heisey, a former MCC volunteer in Zaire, is now a writer for MCC information services, 21 South 12th St., Akron, Pa. 17501.

John Harriott presented his meditation at a midnight vigil in London's Westminster Cathedral in 1974. He is a Jesuit priest.

CORRECTION

Kiki Klassen was identified in the August 31 issue as a student at Goshen College. She is a high school senior this year in Elkhart. She wrote the meditation on love as one of her assignments in a junior-year class on religion.

CREDITS
Cover (in commemoration of Canadian Thanksgiving), Bob Taylor, RNS; 574, 576, RNS; 577, John Hiebert; 579, Falanga Falanga, MCC; 580, Loris Habegger

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6871.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editor: Western District, Elbert Koontz, Box 306, North Newton, Kans. 67114.

Winds, waves, and rocks-2

Numerous winds are huffing and puffing at the church's sails. I will name only a few that I see and feel.

1. The first is change. It's a trite and tired phrase, but the winds of change are a real and dominant fact of life for us.

Medical advances, for example, have fuzzed the old ways of deciding when a person is dead. It's important for the church to know when people are dead and when they're alive. Is it OK to allow a person to slip completely beyond the shroud of death when he is no longer conscious of life and has little or no chance of ever regaining any degree of consciousness?

How do we vote on the use of nuclear energy? Is it to be our major source of power once the oil and gas fields run dry? What about the side effects which some scientists fear with the introduction of the large-scale use of nuclear energy for peaceful purposes?

As Christians we have a responsibility to be stewards of God's earth. Most of us aren't ready to cast our ballot on the question of nuclear energy because we haven't given it enough thought, but sooner or later we will need to, and if we don't answer, that will be an answer, too.

2. Conformity is another hard-blowing wind. There are awesome and hidden pressures to regiment our thinking and doing. The push toward conformity comes from many sources, our legal and legislative institutions, our schools, peer groups, and even the church.

Jim Wallis in his new book, *Agenda for biblical people*, paraphrases Romans 12:1 in this way: "Put your bodies where your doctrines are, by the consistent worship that demands your very self as a living sacrifice, and stop allowing yourself to be conformed and schematized by the world-system."

When being a Christian becomes an easy and comfortable affair, writes Mr. Wallis, an undesirable and tragic credibility gap develops between what the church says and what it does. When that happens, the church is sadly off course.

3. In both politics and religion the weather vane is swinging to the right. A conservative wind is in the air. While it has many good points, a conservative attitude tends to push the good ship "church" off of the radical course which the gospel marks out for it.

A problem with the church's rightward drift is its ever more intimate identification with middle and upper class values and concerns. It is increasingly ignoring the gospel's call to relate closely to the poor and the downtrodden.

4. Another fierce wind is covetousness, or greed. Most of us want *more* of whatever it is we've got. Scratch almost any North American Christian and you're much more certain to hear a tale of financial woe than a testimony of satisfaction.

Gandhi said, "Earth provides enough to satisfy every man's need, but not every man's greed."

There are a variety of other twentieth-century winds howling and tugging at the church's sails. Let the foregoing serve as examples.

Waves. These winds are stacking the waves high against the sides of the boat and the water is drenching many of the passengers and crew.

1. One of the waves I see is idolatry. It's not a new wave. The Israelites of old struggled with it, too. Idols are "impostors of God." Some of these impostors are easily recognizable; others are more deceptive. Their variety is endless. They can be things, institutions, ideas, concepts, or persons, says Jim Wallis. They are anything that lessens our allegiance to Jesus.

2. Another wave is that of infidelity. Call it immorality if you like. Infidelity means unfaithfulness to a promise, particularly a marriage vow. Divorces, separations, marriage breakdowns, triangles, and sexual indiscretions are no longer waves lapping at a distant pagan beach. They are sweeping over into the church. How should the church respond? Should it throw the offenders overboard like modern-day Jonahs? Or should it befriend them and help them turn things around again?

3. Intemperateness is another wave. I refer here specifically to the immoderate use of alcohol. My suspicion is that consumption by members of the General Conference is growing. It's part of the pressure toward conformity. Surely there are more healthful ways to cope with the stresses of modern living than cocktails and highballs.

These are winds and waves with which the church must contend. We should rejoice that the Lord sees us worthy to face challenges of this sort. LK

Conclusion next week

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:36 OCTOBER 12, 1976

It's all right to be small

Lois Barrett

A church in Montana stopped meeting for worship because Sunday morning attendance had dropped to fourteen. A Canadian church wanted to close because they didn't have enough children to departmentalize the Sunday school. A member of another congregation which no longer meets says hopefully, "If one more Mennonite family moved here, then we could have a church."

How many people does it take to be a church? When is a church too small? The questions are real for many Mennonite churches, particularly those rural churches on the wide prairies where farms are getting larger and the population is declining.

"Many churches are really struggling," said Ben Sawatzky of Henderson, Nebraska, chairman of the Northern District's home missions committee.

Three churches listed in the conference's report book are no longer meeting: Bethel Lustre Church in Frazer, Montana; First Church in Madrid, Nebraska; and Bethel Church in Langdon, North Dakota. When attendance dwindled to two or three families, the members scattered to neighboring churches.

Other churches feel they must have a full-time minister, but they can't afford one. Some hire a young man just out of Bible school who will be willing to work part time, perhaps driving a school bus, to supplement the salary from the church. Often such a person is not a Mennonite nor has he attended Mennonite schools. His loyalties are not to the district conference or the General Conference. A number of such churches in the Northern District give to the conference only through Women in Mission.

For other churches the solution has been to share a pastor with a neighboring church. "But this is a painful thing for churches to go through," said Mr. Sawatzky.

Near Wolf Point, Montana, the meetinghouses of two smaller Mennonite churches—Bethel and United—lie twenty miles apart. "We have encouraged them to have one pastor serve both churches," said Mr. Sawatzky. "But each one has a fairly new parsonage, and each wants the pastor to live near its own church building."

Other churches—such as the Zion Mennonite Church at Arena, North Dakota (population, two)—don't even have the option of sharing a minister with a nearby Mennonite church—there is none.

Mr. Sawatzky told of one small church which was looking for a minister. The church's total annual giving was about $10,000, out of which they were helping support a couple of missionaries. "When they asked us what the approximate salary for a full-time pastor should be, we told them $10,000 a year," he said. "There was no way they could pay that without dropping the missionary support."

Such churches need not give up in despair. For every rural church that closes its doors because of dwindling attendance there is an urban house fellowship just as small which is meeting regularly and enthusiastically. The message needs to get out to rural churches that it's all right to be small.

Too often the subtle—or not so subtle—message from conference office is, A church needs an attendance of at least 100 before it's a real church. Material sent from conference offices often assumes a congregation with a church board divided into a dozen subcommittees, a Sunday school with separate classes for each two grades, a separate youth program, and a couple of choirs. Not only does it assume a one-paid-minister leadership pattern, but it assumes that every church has an evangelism chairman, for instance.

"We're always geared to bigness," admitted Elbert Koontz, Western District Conference minister. "But that's not really where many of our churches are."

Henry Gerbrandt, Canadian Conference executive secretary, agreed. "We have forced all our churches to have a congregational leader—just to meet the demands of our statistical questionnaire. We should give people in small churches encouragement to continue and we should produce materials they can use."

For some churches, the way to deal

ith smallness is to adopt a house urch model which takes advantage of nallness to allow more people in the ngregation to be active participants. he Sunday morning message need not given by one person standing in front hile fifteen others sit in rows facing im. Fifteen people can sit in a circle and are their responses to the message ven by one or two persons. Personal ntact in worship can happen more sily in a small congregation, and such urches can take advantage of their tuation.

Mr. Gerbrandt told of one church hich was considering closing because could not divide the children's Sunday chool into departments. "I suggested at they tie the children in with the oung adults and create an inrgenerational church activity that as more group-oriented," he said.

Others prefer the traditional forms of orship and Christian education with hich they have grown up. But even in a aditional worship service, smallness eed not be a barrier.

Near Carnegie, Oklahoma, the Greeneld Mennonite Church has an attenance of thirty to thirty-five and has et for four or five years without a paid ader. A number of families in the ngregation take turns leading the orship service. Smallness hasn't opped them from having special music uring the worship or having an enthuastic Sunday school.

"Everybody participates in the Sunay school discussion," said Mr. Koontz. There are few young children in the urch, but several college-age young dults come home every weekend to articipate in the church activities.

"They feel it would be helpful to have outside person come in once a month so," said Mr. Koontz, "but they have no tention of quitting."

Small rural churches in Canada have ad fewer problems adjusting to smallss, since many of them never dropped e unpaid, shared leadership pattern.

"Many of the smaller churches do not ave a pastor and have never had one," id Mr. Gerbrandt. "One church has ly a handful of members, but they have three or four people who rotate the leadership, each taking a year at a time. Many of the smaller churches are quite comfortable. On the caution side, however, there have been small groups that are too comfortable."

Small churches who can't afford paid pastors need better advice than just, "Wait until you're big enough."

Ben Sawatzky suggests a district fund to help small rural churches hire full-time pastors. The home missions committee helps new urban churches pay ministers' salaries. Why not help older churches with declining memberships? Can there be some kind of mutual aid so that larger churches can help smaller churches?

Others are concerned about developing lay leadership.

The Church of the Brethren is sponsoring a two-year program called "Macedonian Mission." In it, experienced pastoral couples are made available by the denominational offices to help small congregations experience renewal. Usually such couples serve for a three-months period and contact eight to twelve congregations.

Curtis Dubble, a Church of the Brethren minister who spent his sabbatical year with Macedonian Mission, wrote recently in the Church of the Brethren *Messenger*, "Just preaching is not enough. These churches need and want ministers who have some know-how in human relations, conflict resolving, organization, counseling, and worship.

"When will we as a brotherhood place creative small church support high on our mission priorities? Is not the time for congregtions, district boards, Parish Ministries Commission, and Bethany Theological Seminary to work very hard at providing near-at-hand training settings for pastors and laity in small church clusters and to demand supportively that such leadership shall attend?"

Leadership training opportunities need to be made available to congregational leaders who are not able to take three years away to attend seminary.

To say that small churches are beautiful is not an antievangelism stance. For some churches in areas of sparse and declining population, sermons on church growth are not too realistic. Such churches which are still meeting need to be affirmed, not made to feel guilty.

Other small rural churches do have opportunities to grow which they may not be taking. But apologies for smallness do not encourage church growth. A congregation attracts new members by being enthusiastic about what it already is. It says to prospective members, "Come and join a good thing," not, "If only you joined us, then we would be a real church."

Small churches that grow beyond smallness may even decide they like the close personal contact so well that they divide into two small churches.

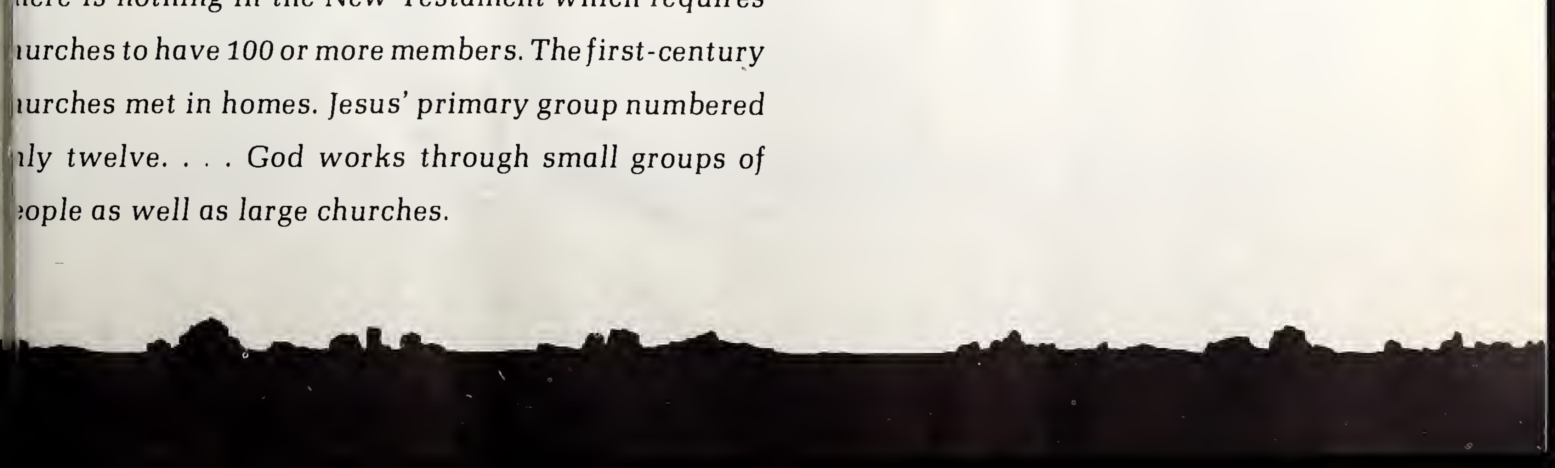
There is nothing in the New Testament which requires churches to have 100 or more members. The first-century churches met in homes. Jesus' primary group numbered only twelve. "Where two or three are gathered together in my name, there am I in the midst of them," Jesus said (Mt. 18:20).

Our emphasis on bigness has left lay people unprepared to deal with declining memberships or with small urban house fellowships, if they move to a city with few Mennonites. Unaccustomed to taking leadership roles in the large congregation back home, many newly urban Mennonites feel more comfortable in the large Baptist church with three choirs than in the Mennonite house church. And they are most likely unwilling to start a new Mennonite fellowship where none exists.

God works through small groups of people as well as large churches. Small churches can affirm the fact that, even if they don't have eight Sunday school classes and a library committee, they *are* the church. God can work through them. They can bear each other's burdens. They can preach the Word. They can share their witness in the world.

Support for this task—particularly in leadership training—needs to come from conference agencies and schools. Small, medium, or large—it's OK for churches to be.

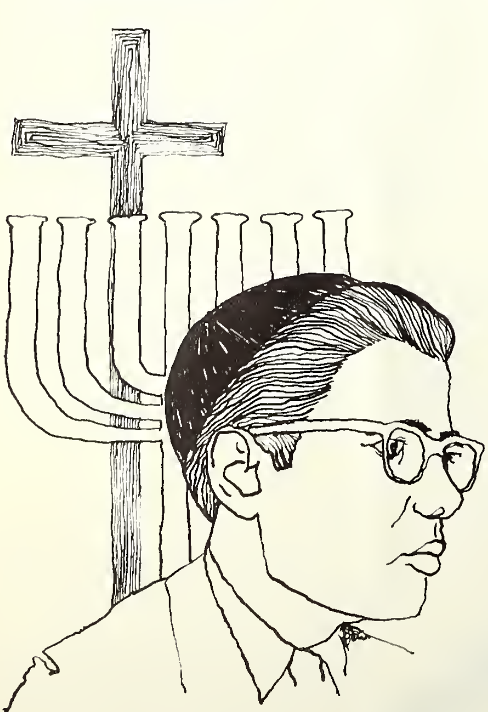
here is nothing in the New Testament which requires urches to have 100 or more members. The first-century urches met in homes. Jesus' primary group numbered ly twelve. . . . God works through small groups of ople as well as large churches.



In the beginning: A review

Elizabeth G. Yoder

What can Christians learn from a novel about the struggles of a young Jewish boy?



In the beginning, *by Chaim Potok, (1975, $8.95) is published by Alfred A. Knopf, Inc., Westminster, Maryland.*

Chaim Potok's latest novel, *In the beginning*, has a theme which is as applicable to Christians as it is to Jews. There are hints throughout that Mr. Potok himself recognized this. As is usual with his novels, Christians can learn much about Jewish life and culture from reading this book. But in this sensitive portrayal of a young Jewish scholar whose search for truth about the Bible brings him into conflict with his family and friends, we can gain much more than a new respect for the Jewish heritage. We can learn something about our own attitudes toward the Bible and about the ways in which we must approach it in the twentieth century.

The novel begins in 1929 when David Lurie is almost six. It is recognized that David is a child of unusual intellectual ability and, as is common in the Orthodox Jewish family, the highest goal the parents can have for him is that he be a scholar. But as we trace the intellectual development of young David, we become aware that he is not going to come out where his family and friends expect him to.

By age six, David is already asking questions about the discrepancies in the flood account. At seven, learning the Torah in school, he amazes his teacher by anticipating the questions of the medieval commentator Rashi. At ten, David begins reading the Torah with a private teacher and is introduced to 2,000 years of Jewish thought about the Bible.

At eleven, dissatisfied with the explanations of all the commentators on a passage, he goes to his father with his problem. His father shares something his Uncle David, a scholar himself, had once said: "It is as important to learn the important questions as it is the important answers. It is especially important to learn the questions to which there may not be good answers. We have to learn to live with questions" (p. 296).

But David never learns to live with questions. Driven by a desire to find out all that is hidden from him, he goes to the library and gets a New Testament. He reads all four Gospels at one sitting. He steals a Catholic boy's textbooks, reads, and cleverly returns them. Finally, in a synagogue, he catches a glimpse of the Hertz Commentary. This leads him to a discovery of German higher criticism, and he is off down a path which eventually gets him into trouble with his yeshiva, his family, and his friends, who regard the Bible scholars he has discovered as "anti-Semitic goyim who tried to destroy the Bible."

Having completed high school and college in the same yeshiva building, David attends rabbinical seminary, studying Talmud with Rav Sharfman, one of the greatest and most demanding scholars of that time. He not only impresses Sharfman, but becomes a close friend and confidante. And Sharfman helps him make his decision to become a Bible scholar even though he will study at a "secular" university.

One of the major impressions in the novel is the overwhelming love and respect that is paid Scripture and religious traditions by the Jewish people. (David wonders aloud, at one point in the novel, whether Gentiles love their Bibles in the same way.) But love and reverence for Scripture can also be coupled with fear and distrust of certain ways of studying it.

The Orthodox Jewish position, as has been the "orthodox" Christian position, has always been that the Torah—the first five books of the Bible—were dictated to Moses by God on Mount Sinai. It is felt that examining them as one would examine any other document is a denial of them as the sacred word of God. As one character in the novel puts it, "It's the Torah of Moses, David. . . . If you teach anything else, you destroy it."

It follows, then, that the Torah needs to be "protected" from Bible scholars who are seeing it in new ways. One of the ways in which this is done is simply to ignore 150 years of Bible scholarship and continue learning nothing but the medieval commentators. This is the approach that David's yeshiva took. When David first learns about higher criticism, he goes to his school library and is shocked to find that the library had no books on Bible studies, Bible scholarship, or Bible criticism (higher criticism). Out of his list of modern commentators—forty-eight Jews and twenty-six non-Jews—none of them are represented. His friends in the yeshiva know nothing about such Bible scholars except that they are "anti-

Semites."

At first, David reads the works of higher criticism in order to defend the Torah against their attacks:

"It hurt that no one believed me. It hurt hat they thought me close to or already beyond the borderline of orthodoxy because I was reading scholarly books about the Bible. It hurt that no one understood that I had entered a war zone, hat the battlefield was the Torah, that he casualties were ideas, and that without the danger of serious exposure he field of combat could not be scouted, he nature of the enemy could not be earned, the weapons and strategy of attack could not be developed. It hurt that no one around me seemed to understand any of that. I felt myself a lone combatant on a torn field of battle advancing fearfully and without support against a dark and powerful foe" (pp. 393f).

David's mother pleads with him to stop reading: "You cannot read such books without being affected by them." Later he realizes that his mother had been right. He confesses that he is frightened by his knowledge:

"I hungered for the comfort of my school. In its large, light-filled study hall I could lose myself in centuries of accepted thought. We would maneuver to be audacious as we displayed our acquired wisdom and skill in the Talmud; but the paths were clear; they had been trod by prior generations. There was comfort in that and only terror in the thought of striking out alone beyond the boundaries of the past. I loved the past. Why should I leave its warmth and solace-giving strength?. . . I had had enough of goyim and secularist and borderline heretics. They created a world of endlessly shifting sands and I hungered for the world created by the Master of the Universe" (p. 403).

It is a sensitive portrayal of the man for whom knowledge has brought not comfort, but terror. This terror is symbolized in David's climb, on the day he made the decision to be a Bible scholar, down a rocky bluff near his school. The fear (and genuine danger) of falling is symbolic of David's fear of leaving the safety of traditional beliefs about the Bible and thereby losing his faith. He feels the same terror as he leaves for graduate school at the University of Chicago. But his love for the Torah drives him to find out the truth about it.

Two characters in the novel illustrate other responses which a Jewish boy could make to his tradition in conflict with modern scholarship. David's cousin Saul is older than he is and his educational career is a model which David's seems to follow. But Saul becomes a Talmudist. Choosing not to study Torah, but to devote himself instead to the body of Jewish law, he also refuses to investigate the results of modern scholarship, believing them to be merely the work of anti-Semites or Torah desecrators.

The other contrasting character is David's younger brother Alex. Early in the novel we realize that Alex is taking a different direction from that of his brother. While six-year-old David teaches himself to read Rashi so that he could understand Torah, Alex at six struggles with *The adventures of Tom Sawyer*. By thirteen he has read Dickens and has decided to teach English literature. An intelligent boy, he encounters the same discrepancies between the Bible and a modern world view as David, but unlike David, his reaction is loss of faith. He continues to practice the Jewish rituals, but he is merely going through the motions:

"I would gaze in astonishment at the seriousness with which he conducted his charade. Sometimes he would hesitate as he put on his phylacteries in the morning and I would turn away, bewildered at my own inability to have seen before my eyes the swift vanishing of my brother's faith. But he had covered it well and continued to cover it well. And I said nothing" (p. 440).

A bit of conversation reveals the source of Alex's loss of faith:

"He had read two books by Freud, one book on anthropology and a work on comparative religion. And *On the origin of species* by Darwin.

" 'That one really knocked me out. Six days of creation. Sure.'

" 'Didn't you read the Rashi on that? He says—'

" 'I know what Rashi says. I know all the answers. You think because I read novels I'm a jerk? . . . I know all the questions and I know all the answers. Theuestions are better than the answers.'

"I stared into the darkness and did not respond. I had traveled a parallel road and had taken a different turn. I understood what he was saying and had not answers as yet to give him" (pp. 440-41).

In the end the affirmation of the novel is that the study of the Bible does not destroy it, that in fact to turn one's back on Bible scholarship is to deny the validity of the Torah. In trying to protect the Torah against the new knowledge brought by a scientific age, the Jewish scholars in the last century wrote almost nothing about it. The result was either a retreat from the Torah into the Talmud (Saul) or loss of faith (Alex). It was to be up to David to use the new tools of Bible scholarship to "water the roots" of the tradition. David understands that in doing this he will be doing no more than the scholars of the past had, for they had used the most advanced knowledge of their day.

It is Rav Sharfman, who represents the pinnacle of achievement in the tradition that David is rejecting, who finally supports him in his decision. "Lurie," says Sharfman, "if the Torah cannot go out into your world of scholarship and return stronger, then we are all fools and charlatans. I have faith in the Torah. I am not afraid of the truth."

But he warns David of the shallowness of mere iconoclasm. "I am not bothered by questions of truth. I want to know if the religious world view has any meaning today. Bring yourself back an answer to that, Lurie. Take apart the Bible and see if it is something more than the *Iliad* and the *Odyssey*. Bring yourself back that answer, Lurie. Do not bring yourself shallowness. . . " (pp. 434f).

What can Christians learn from this novel about the struggles of a young Jewish boy? Perhaps in our approach to the Scriptures we have been too much like the defenders of the tradition against which Lurie struggled. We, too, have been "afraid" of modern scholarship and have felt the Bible needs to be "protected" from modernists who are out to destroy it. In feeling as we do, we, too, may have blinded ourselves from the truth, cut ourselves off from the resources of the very ones who could "water the roots" of our faith.

This is not to say that we should accept all modern scholarship as equally valid. As Rav Sharfman warned David, we must beware of shallowness, But we do not have to protect the Bible from truth. If we refuse to look at the Bible in ways other than those we have always accepted, we are in danger of losing our faith in it. We have the same choice as Saul, Alex, and David have in the novel—retreat, loss of faith, or commitment to find the truth.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years, foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

News

Two cultures: We've both seen oppression

Ric and Carol Dalke

The bumper sticker "1776-1976, 200 years of broken promises" displayed the philosophy of some of the more than 100 attending a cross-cultural camp September 17-19 at the Indian community hall of Seiling, Oklahoma.

Representatives of four Oklahoma Indian Mennonite churches and four Kansas white Mennonite churches planned the camp as an informal time of sharing, with a traditional German-Swiss meal Saturday and a traditional Indian meal on Sunday.

Interest increased as word of the camp meeting spread, and others asked to be involved. These churches were represented: First Mennonite Church of Hutchinson, Kansas; First Mennonite Church of McPherson, Kansas; Bethel and Inman Mennonite churches of Inman, Kansas; Faith and First Mennonite churches of Newton, Kansas; Zion Mennonite Church of Canton, Oklahoma; Koinonia Mennonite Church of Clinton, Oklahoma; Bethel Mennonite Church of Hammon, Oklahoma; Indian Mennonite Church of Seiling, Oklahoma; Indian Methodist Church of Watonga, Oklahoma; Indian Baptist churches of Canton and Hammon; and Trinity United Presbyterian-Mennonite Church of Oklahoma City.

The camp was more than a merging of white and Indian culture; it was a merging of many individuals with diverse philosophies, talents, questions, and hopes for the weekend.

Cheyenne women showed their leather and bead work and gave beading demonstrations. Lawrence Hart and his family showed how to set up a tepee. Saturday evening, people of German background provided a community German meal.

The meeting following supper on Saturday centered on histories of individuals and people. Included was a short play that alluded to the bumper sticker and to similarities between the oppression against Mennonite people as they had migrated from land to land and the oppression that Indian people have suffered.

A descendant of Chief Black Kettle, Floyd Black Bear, shared the story of the Washita massacre as his grandmother had told it to him. He then told of his feelings about how much of the system today is still designed to oppress minorities—in education, even in organized religion designed for whites and not for Indians or other minorities.

Arthur Sutton, an Arapaho chief, echoed these thoughts and shared a story about the Indian man who was sitting on a log. A white man came to sit on the log beside him. The white man moved closer to the Indian and elbowed him over. This happened several times until the Indian man fell off the log. Then the white man looked down at him lying on the ground and asked, "What are you doing down there?"

Mr. Sutton then asked the group, "What are we doing here?"

These and other questions were discussed informally throughout the weekend. As one walked through the camp, one could hear different conversations. An Indian family talked about how the meat should have been prepared. An Indian man swapped humorous stories with whites and other Indians. A white teacher in a small community discussed the educational system with feelings similar to those of Mr. Black Bear.

The Cheyenne and Arapaho people organized an Indian dance Saturday evening with costumed dancers, drummers, singing, and women with their dancing shawls.

On Sunday morning the Indian women were up early demonstrating how meat was cut, prepared, and cooked in the "old days." While the women were working with the meal, Lawrence Hart of the Koinonia Church in Clinton led a church service. The service included prayer, more sharing, and the singing of a German song and two Cheyenne gospel songs.

Following the church service, the Indian meal was served. After the meal many of the campers started breaking camp and heading home.

Among the parting comments were these: "This was great, but we should have had more time together," "I learned a lot," "Too bad we didn't get to go fishing," "Where do we go from here?" "Next time let's play hand game."

Barbara Habegger of North Newton, Kansas, left, and Pamela Medicine of Seiling, Oklahoma, prepare to eat.

Arthur Sutton of Canton, Oklahoma, left, and Adolf Neufeld of Inman, Kansas, share experiences at the cross-cultural camp meeting September 17-19 near Seiling, Oklahoma.

Mennonites under cross-examination

The following report by Peter Pauls, executive secretary of AMAS, the Brazilian Mennonite relief and service organization, appeared (in a longer version) first in Bibel and Pflug. *It was written following Mr. Pauls' visit to federal government offices in Brasilia on behalf of AMAS and the government grants it receives.*

Betty Hochstetler (Mennonite Board of Missions worker since 1965) accompanied me to the Foreign Ministry office.

A man received us who conversed with Mrs. Hochstetler in fluent English and gave us to understand that we could also carry on our conversation in German.

"Yesterday I processed a proposal from the Mennonites of Mexico and I lacked the necessary background on their history, what they do, who they are, whether there are already Mennonites in Brazil, and so forth," he said.

Now I had the opportunity again to say my little speech. Then began a kind of cross-examination. The conversation went back and forth—on believers' baptism, military service, the German language, the process of integration, occupational and cultural questions. . . . I would hardly finish answering before he already had the next question ready. I thought to myself, All the attention of the minister is not from yesterday, and his concern is not completely about the way in which we choose a village mayor.

Then the conversation became gradually tense. The Mexican Mennonites had written a long letter to President Ernesto Geisel with the request to live in Brazil. So far so good, but then came the catch: the "privileges"—freedom from military service, our own schools in the German language.

(As is well known, Mennonites only seldom settle in foreign countries without getting the privileges ahead of time. That is part of our history. A government must, of course, rejoice when we report our arrival.)

Geisel had brought the letter to the foreign minister, and this man had to decide the matter. He indicated that Brazil was ready to accept the immigration of the Mennonites from Mexico, but without privileges.

We should understand that the time for unlimited privileges, like those which Catherine gave the Mennonites, is finally over. We must accommodate ourselves to the powers of fate for good or evil.

A long discussion followed on the military question and how Brazilian Mennonites stood on it. I told the minister about the developments in Brazil and explained that our proposal to the government continued to be for alternative service—or army medical service—for our young people.

Here, I address a word to our churches in Brazil: I believe that it is finally time that we approach the government on this question. If not, then we should stop proclaiming the basis of nonresistance.

Lethbridge program tries integration, not institutions

The potential contribution the mentally retarded can make to society has not been tapped, and services need to be provided to develop that resource.

This conviction is the basis for the approach taken by Comprehensive Community Services (Com-Serv) of Lethbridge, Alberta, toward the mentally retarded in its district.

Com-Serv is a five-year pilot project of the National Institute for the Mentally Retarded (NIMR) designed to demonstrate to what degree the mentally handicapped can be integrated into the mainstream of society if a continuity of service is provided.

The southwestern area of Alberta is one of two areas in Canada designated as a "national experimental and demonstration region" (a second project is being developed in a French-speaking community in Quebec).

One of the assumptions of Com-Serv is that institutionalization is an expensive, nonproductive means of dealing with the mentally retarded. Preferable is the integration of the mentally retarded into society as much as possible although this requires a much greater involvement on the part of the community.

Directed by a board made up of members from the local community, Com-Serv utilizes existing agencies and services and attempts to stimulate development of services which are not provided.

MCC (Canada) is helping to fill in gaps in the services by assigning two volunteers to the project. Helene Zacharias of Vancouver, British Columbia, is a residential counselor in one of the several group homes in Lethbridge. Irene Enns of Lethbridge, Alberta, will coordinate community volunteers.

Irene is an RN who has worked under the General Conference's Mennonite Voluntary Service program, and Helene has a certificate in child care with a practicum in working with children of special disabilities.

One of the agencies now involved with Com-Serv which has provided a number of services in the past is the Lethbridge Association for the Mentally Retarded. It operates several residences for children in Lethbridge and opened a sheltered workshop in Coaldale. The workshop, called Sunrise Ranch, teaches skills in gardening and assembles irrigation equipment and picnic tables.

Com-Serv has initiated group homes for adults who work or attend training sessions. In this program, a residential counselor lives with three or four residents in the home and teaches them life skills such as budgeting, food preparation, and household responsibility.

In addition to these programs, the local community has a number of activities to help the families of mentally handicapped children. Parent-to-Parent is an association in which parents can share concerns. Youth Across Canada with the Mentally Retarded organizes social activities for the mentally handicapped.

The proposed ideal for the pilot project is to provide family resource services, residential services, vocational services, child development services, and central support staff so that people at all levels of mental retardation and in various stages of development can improve the quality of their life. The project, now into its third year, will be evaluated in terms of effectiveness and expense after five years.

Dave Dyck, MCC (Canada) VS staff person in charge of western Canadian projects, points out that the community must provide training skills in all areas of life; otherwise the services can produce more frustrations than help.

"For example, if you get a person to the point where he can earn $6.00 an hour but he hasn't learned how to handle money, you haven't improved matters."

MCC (Canada) has committed itself to a three-year involvement, to be reviewed after the second year.

Mennonite Brethren question function of U.S. Conference

Is the U.S. Conference of Mennonite Brethren Churches really necessary? Is it a wasteful duplication of work already handled at either the district or general conference levels? Can the U.S. Conference be disbanded or should it be streamlined?

These are some of the thorny questions before a special committee called the "Blue Ribbon Task Force on Conference Reorganization." The task force was formed last year when questions arose in various quarters about the need for a U.S. area body.

Some boards, especially reference and counsel, had begun to wonder why they existed. Reference and counsel, which oversees the brotherhood's spiritual life and deals with questions related to biblical principles, felt most of its work was being handled at the district level and when not, it usually went to the general conference level.

A complicating factor, said Joel Wiebe, chairman of the task force, was the emergence of a we-they feeling between the districts and the other levels of conference work. The districts said they were already having difficulty raising money for their own work, let alone the additional U.S. Conference levy.

It's partly a case of different people going to different conferences, said Mr. Wiebe. Often a different group of delegates is sent to the U.S. and general conference than to the district sessions.

Over the past year the task force has administered a questionnaire to all U.S. pastors and members of all district and U.S. Conference boards.

The questionnaire showed that few respondents wanted the U.S. Conference totally disbanded. Many thought some U.S. boards should be streamlined while others should be eliminated to avoid duplication with district or general conference boards.

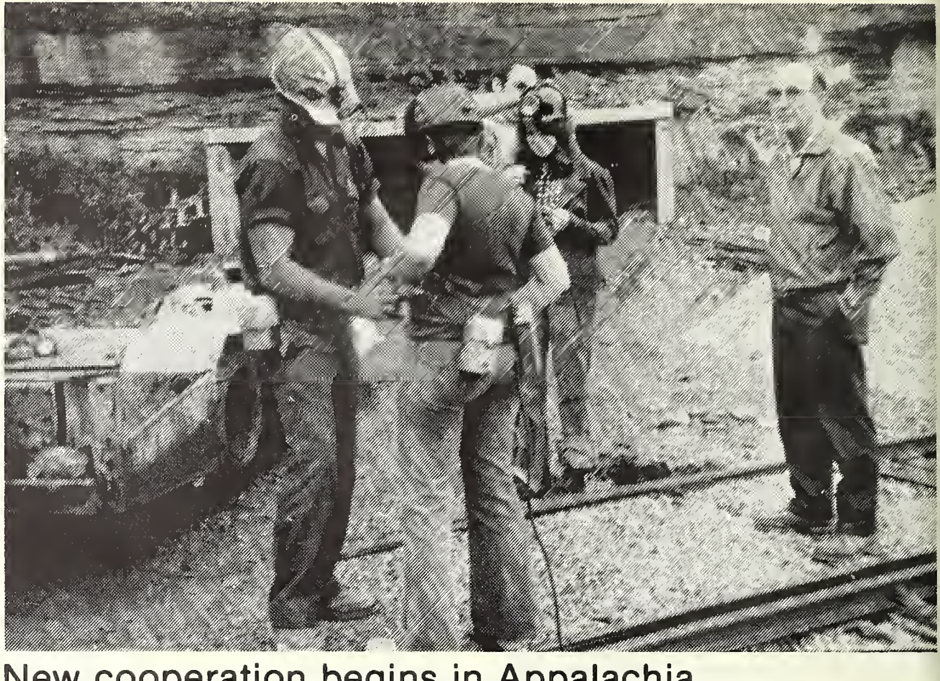
One survey respondent thought the U.S. Conference should continue to meet every three years, but its sessions should be "faith and life" rather than business sessions.

Another said the U.S. Conference should be retained in case the general conference (currently comprising Canada and the U.S.) someday becomes a world conference.

One respondent was hesitant to eliminate the U.S. Conference because of rising nationalism among Mennonite Brethren in Canada. "If we and Canada suddenly became divided or cut off from each other, we would then be unequipped to carry on certain functions."

Although the matter is far from settled, the blue ribbon task force feels the disbanding of the U.S. Conference is unlikely. "Plans to date indicate we will retain a U.S. Conference structure but will seek to streamline," said Mr. Wiebe.

The task force's next steps are (1) consult with district coordinating boards or their equivalents and then with members of the U.S. Conference boards, (2) clear plans with coordinating board at its 1977 meeting, and (3) present plans to the U.S. Conference in 1977 to get direction for the future. *Wally Kroeker, editor,* Christian leader



New cooperation begins in Appalachia

Two coal miners help Gloria Martin and Susan Martin, Appalachian Mennonite Program volunteers, prepare for their descent into a coal mine as part of the program's first orientation. The Appalachian Mennonite Program in the Whitesburg, Kentucky, area is the new combination of MCC and Mennonite Board of Missions programs in Appalachia. In the past, the presence of more than one Mennonite volunteer program in Appalachia has confused local people, said Loren Horst, regional director of voluntary service for MBM. Mennonite Board of Missions will administer the joint program. An orientation session in September explained the formation of the new program to all volunteers and gave information to new workers on the Appalachian situation. At right is Ralph Shetler.

Earthquake victims will get trailers

Victims of the earthquake which struck northeastern Italy in May will get temporary housing in trailers, which are being provided by a number of agencies in North America and Europe, including MCC.

Many of the people whose homes were destroyed are living in tents.

Recurring tremors in mid-September have damaged some of the summer's rebuilding efforts, and more tremors are expected. In addition, building permanent dwellings for these people is held up by red tape in the Italian Government, which is supervising the building of prefabricated houses.

George Brunk III, who recently visited the area on behalf of MCC, said it may be two to four years until permanent housing is available to most quake victims.

The request for trailers comes from the Italian Evangelical Alliance, through whom the funds will be channeled. Money for ten trailers at $6,000 each is being gathered in cooperation with MCC, Hesston Corporation, the Virginia Mennonite Mission Board, Church World Service, and in Europe the International Mennonite Organization (IMO) and the TEAR Fund.

The alliance will keep the trailers on hand for use after future earthquakes or other disasters.

Indonesians in Taiwan create a bond

Recently the Subandi Kernawidjojo family left Taiwan for Bangladesh to join the Mennonite Central Committee unit there.

The Subandi family—father, mother, and two small daughters—came to Taiwan from Indonesia in early January to attend a training course at the Asia Vegetable Research and Development Center in southern Taiwan in preparation for their assignment with MCC and the Asia Mennonite Services of the Asia Mennonite Conference.

The Subandi family came from the Indonesia Mennonite Church in Java. Mr. Subandi was treasurer of the Javanese Mennonite General Conference, was a member of the Pati church board, and frequently preached in branch churches. In addition he also worked with the agricultural development program and team assisting communities in the Mennonite areas of Java.

To prepare the family further for their future work in Bangladesh, the MCC arranged for the Subandis to visit the Philippines to study rice cultivation and then to attend a five-months course in the cultivation of vegetables in Taiwan.

The Subandis arrived in Taiwan in January and spent the next two weeks visiting the Mennonite churches in Taipei, Hwalien, and Taichung. This gave them an opportunity to get acquainted with the Mennonites in Taiwan and also allowed them to share with local Mennonites the news and work of Mennonite brothers and sisters in the Indonesian Mennonite churches in Java. In February the Subandi family traveled to southern Taiwan to begin the five-months course at the Asian Vegetable Research and Development Center.

Initially Mr. Subandi found the course difficult and felt discouraged. His colege major was in economics and not in agriculture. All the discussion on plants, fertilizers, herbicides, and pesticides with a lot of technical language was rustrating. English was the medium of nstruction, and listening to long lecures and doing a lot of required reading was difficult.

All trainees were also required to work n the fields on a test plot of land with an assigned plant. Mr. Subandi was given an assignment to plant and cultivate a oybean plot. Though he felt frustrated n his classroom work in the early weeks of the course he carefully and energetially tended his test plot.

In this he was successful, and his plot was often chosen by instructors and officials at the center to display to visitors and officials. Toward the end of the course he was asked to lead a seminar, only one of few so honored, on the planting and cultivating of soybeans.

Just before his departure, Mr. Subandi was asked for his impressions of the Mennonite churches in Taiwan, Taiwan in general, and his course of study and training. Mr. Subandi said first that his stay in Taiwan had made him change his attitude toward Chinese. His contacts with overseas Chinese in Indonesia had not always been good, and his impressions about them were negative. His visit to Taiwan, however, both in the church and community had changed his mind. Coming to Taiwan was, perhaps, like going through a "Samaria" en route to Indonesia.

He found the Mennonites in Taiwan a small group compared to those in Indonesia—less than one thousand Mennonites in Taiwan and over forty-five thousand in Indonesia. He was happy to see how active the laypeople were in the Taiwan churches. One thing he noted was that the pastors in the Taiwan churches were not afraid to challenge the members to give generously. In Indonesia pastors seem hesitant, he said, to speak about giving. He hoped Indonesia could learn something from Taiwan about how to motivate Christians to give. He also sensed a spirit of warm Christian fellowship.

The success in his model plot and the encouragement of his advisors, the invitation to present a seminar, and congratulations from an overseas expert from India all helped to make the stay at the AVRDC a memorable one. As a result of experiences at the AVRDC, Mr. Subandi said his faith has grown and been deepened. Life is not without problems or struggles, but God is faithful to help. His growing faith as well as deep impressions gained from seeing much idol worship in Taiwan's temples brought him to a growing conviction that he should attend seminary in Indonesia following his term of service in Bangladesh.

The Subandis' visit to Taiwan has made an impression on the Taiwan Mennonite churches. This lovely Christian family with ever smiling faces left a fine Christian witness in Taiwan. Taiwanese Christians will be more interested in the work in Bangladesh as the result of knowing the Subandi family. Though the Subandi family left with more baggage than they arrived with, they left much behind—a radiant Christian testimony, memories of warm fellowship, and stronger ties among Asian Mennonite Christians.

Leadership training gets emphasis

"If you leave the country, project unfinished, and there is no one capable of taking over, that's not development, that's exploitation," Dibinga-wa-Said, a pastor from eastern Zaire, once told an MCC retreat.

Training local leaders has become a more important part of MCC's program in addition to the sending of North American volunteers overseas. Recent leadership training projects have included support of third world leaders in North American colleges and seminaries, but readjustment to the home country can be a problem.

MCC Africa director Ray Brubacher recommended several priorities for future training: persons selected for training should already be in leadership posts or considered for such posts; training should be near the persons' home countries; training should be short term and directed toward specific goals.

One example of this kind of training is the courses for Bangladesh midwives at the MCC Mirpur family planning clinic.

In Zaire, Ngulubi Mazemba, director of the Mennonite Community's agricultural development service, and Tshimika Manjolo, director of the Protestant Agricultural Program's adult education service, are planning to study for three months at the Pan-African Institute for Development in Douala, Cameroon.

In Upper Volta several workers from the MCC well-digging projects were sent for instruction by the government's Rural Development Organization.

Institutes and courses provided by international agencies in various parts of the world have also been a part of training. Sumadi Supardjo, an Indonesian agriculturist, and MCC volunteer Doug Reimer attended a seminar at the International Rice Research Institute in the Philippines.

MCC personnel and other resource persons are currently considering setting up a mobile leadership training team for some African countries.

Congregations to be resource at church growth meeting

Registrations are continuing to come in for the General Conference's Consultation on Church Growth, scheduled November 8-10 in Bluffton, Ohio.

Representatives of congregations from across the conference are expected to attend the sessions on the Bluffton College campus.

Major input will come from David Schroeder, Bible professor at Canadian Mennonite Bible College in Winnipeg, and from C. Peter Wagner and John Wimber of the Department of Church Growth at Fuller Seminary School of World Mission, Pasadena, California.

Additional resources for the consultation will be five General Conference Mennonite congregations reporting on how they have grown. The five are Arvada (Colorado) Church; Faith Church, Leamington, Ontario; Maplewood Church, Fort Wayne, Indiana; Spanish Fellowship of Grace Church, Lansdale, Pennsylvania; and Sweet Home (Oregon) Community Chapel.

Floyd Bartel, staff person for the Commission on Home Ministries, said the consultation will take the place of the fall ministers' conference usually sponsored by Bluffton College for ministers in the Eastern and Central districts.

Each congregation coming to the consultation is being asked to bring information on the growth history of the church, the number of people in each age group in the congregation, how members are added and subtracted, the number of face-to-face groups in the congregation, the number of persons who have gone into Christian service, and local participation.

Ministers or laypersons may register for the consultation until October 15. Additional information is available from the Commission on Home Ministries, Box 347, Newton, Kansas 67114.

Goal-setting plan gets wide distribution

Inquiries about the new Congregational Goals Discovery Plan, produced by the Commission on Home Ministries of the General Conference Mennonite Church, are coming from more non-Mennonites than Mennonites.

Floyd Bartel, the commission's secretary for congregational mission, said that by late September, ninety-eight inquiries had come as a result of a short item in the Church Growth Book Club Bulletin in midsummer. Forty-eight of these persons or congregations have purchased complete sets. Inquiries have come from as far away as Australia and South America. One letter from France asked if sets were available in French.

Within the General Conference, fifteen or twenty sets are out for examination, said Mr. Bartel. Some congregations are using the material as is; others have decided to set goals, but not to use the whole set.

The Congregational Goals Discovery Plan is a continuation of the goals-setting process begun with the Evangelism-in-Depth materials a few years ago. However, the new material is totally rewritten by CHM staff.

The new process uses existing congregational boards and committees, rather than setting up a new structure. It makes use of small "discovery groups" involving the whole congregation. A consultant from CHM or the district or province is involved with the congregation during a few parts of the process.

Mr. Bartel said that, since the new *Leader's guide* came off the press this summer, five General Conference congregations have used—or are using—the Congregational Goals Discovery Plan.

Words & deeds

Patricia Erb is in good health and good spirits in a jail in Buenos Aires, Argentina, according to reports from the U.S. consulate there, whose representatives saw her September 28. The nineteen-year-old university student and daughter of Mennonite missionaries Delbert and Ruth Erb was abducted September 13 from her parents' home in Buenos Aires. Lawrence Greaser of Mennonite Board of Missions, Elkhart, Indiana, said she is expected to be deported from the country, but he does not know when. Her parents have been missionaries in Argentina since 1951.

A church leader from West Germany has said that he and other believers in Europe are upset about MCC's invitation earlier this year to an official delegation from the All-Union Council of Evangelical Christians-Baptists in the Soviet Union. Gerhard Hamm, who immigrated to West Germany from the Soviet Union in 1947, told a group of Mennonite leaders and teachers in Winnipeg recently that he could not understand how MCC could support the AUCECB's position. The churches in the AUCECB are registered. The unregistered groups which Mr. Hamm endorses have refused to register as long as the state interferes in church affairs. The group in Winnipeg explained to Mr. Hamm that the invitation to the delegation was not necessarily an endorsement of the AUCECB position.

Mennonite business and professional people will convene November 11-14 near Toledo, Ohio, for the joint conventions of Mennonite Business Associates; Church, Industry, and Business Association; and Mennonite Economic Development Associates. The boards of CIBA and MBA are proposing a merger to form the Mennonite Industry and Business Associates (MIBA). Local convention chairman is Lyle Troyer, Box 72, Archbold, Ohio 43502.

Four MCC workers in Vietnam who have recently returned are reporting in Mennonite churches on that country's recovery. Murray and Linda Hiebert, Max Ediger, and James Klassen have all observed firsthand the reconstruction in Vietnam since the end of the war in April 1975. Hieberts will return to Laos, where they are now assigned, at the beginning of November. Mr. Ediger and Mr. Klassen will continue speaking through November.

The Moscow Patriarchate of the Russian Orthodox Church has printed 75,000 copies of a new, small-size edition of the New Testament. It will be distributed through the church's dioceses and parishes. The text is from the Bible published by this same source in 1968.

The Mesa-Tempe (Arizona) Mennonite Fellowship had a charter membership celebration September 19. Nineteen persons were received as charter members during the service, which included a baptism. Letters of transfer were received from the General Conference Mennonite Church, the Mennonite Church, the Brethren in Christ Church, and the Church of the Brethren. Information on the time and place of services is available from the minister, Donald E. Yoder, 1920 East Colgate Drive, Tempe, Arizona 85283.

Chicago area Mennonite youth have formed the "Chicago Area Mennonite Young People's Team." All Chicago area Mennonite young people were invited to participate, and four congregations sent representatives to the first meeting September 17. Projects of the team will include social events, fellowship, and a career and college counseling service.

Annette Britton and Leavett Wofford worked together to create the team. Members of the ACTS Mennonite Voluntary Service unit in Chicago are also participating.

Preliminary plans to renovate portions of Berky Science Hall at Bluffton College for the school's Home Economics Department have been unveiled. The renovation plus a new science building are part of a $1.8 million campaign at Bluffton for endowment, new buildings, and new program development. Nearly 87 percent of the campaign goal has been reached.

The National Association of Evangelicals executive committee has passed a resolution affirming that "all people should have a nutritionally adequate diet." The resolution urges "Christians and churches to increase their efforts to feed the hungry and to promote such developments that will enable peoples to feed themselves." It also urges the U.S. Government "to make the need for a nutritionally adequate diet and the development of adequate food resources an integral concern in national and foreign policy." The action came as a result of referred business from the February annual convention.

Rudolf Karl Bultmann, theologian and biblical scholar, died in West Germany on July 30 at the age of ninety-one. Although his "demythologizing" of the New Testament ired conservative critics, he always insisted that he had no wish to destroy anything with his approach to biblical interpretation. His purpose, he said, was to understand and accept the salvation message of early Christianity in its own context and, by freeing the gospel from first-century language, help make possible modern encounters with Christ.

The Episcopal Church voted in September that women may be ordained as priests and bishops. The vote at its sixty-fifth General Convention in Minneapolis in September came after the last convention three years ago had voted down a similar resolution. Since then, fifteen women had been "irregularly" ordained as priests in the U.S. church. Women could previously be ordained only as deacons. The Anglican Church in Canada is set to ordain its first women priests in November.

Radio spots on the "Invitation to live" theme should be on the air in many parts of the U.S. and Canada. The spots were sent to stations September 15 as part of a multimedia campaign sponsored by the Inter-Mennonite Media Group. The first disc contained six spots.

Super flour means better nutrition

Sarbattam pitho, or "super flour," is becoming a key weapon in fighting malnutrition in Nepal, according to Miriam Krantz.

Because malnutrition is the main cause of death of 40 to 50 percent of Nepalese children under five, nutrition programs are a No. 1 priority for Ms. Krantz and other staff of the Shanta Bhawan Hospital's Community Health Program in Kathmandu Valley.

Ms. Krantz has served under Mennonite Board of Mission since 1963. MBM and MCC in Nepal work through United Mission to Nepal programs.

Before 1973 the program had been giving away a powdered mixture of corn, soy, and milk and supplementary foods for malnourished children.

"It became more and more evident that a 'give me' mentality was springing up which was distressing to see, since this has not been a part of Nepalese culture," said Ms. Krantz.

During 1972-73, she researched what food was available in ordinary, or even poor, homes which would meet the same nutritional needs. The result was a conbination of 50 percent soybeans, 25 percent corn, and 25 percent wheat. In regions where these three crops are not available any edible legume and two whole grain cereal grains can be substituted to make the super flour.

Now, almost three years later, the campaign to get people to use super flour is still going on.

Most of the activities of the Community Health Program are home-centered, but for those mothers who cannot get started with child feeding at home, a nutrition rehabilitation center was started in 1974 in a village.

During their one- to three-week stay, mothers are taught practical things regarding child care in a setting similar to their own homes.

Radio Nepal has also been telling the public how to make super flour.

"It is easier to hand out foods," Ms. Krantz admitted. "But for us to do that would not be honest to what we now know about our area and what mothers can do in their individual situations."

Aid redefined in Haiti

Farmers in the mountains surrounding Grande Riviere du Nord, Haiti, tend to think first of material aid when they encounter agencies such as MCC. But two MCC agriculturists there—Gordon Hunsberger, age sixty-one of West Montrose, Ontario, and Larry Kurtz, twenty-three, (shown above) of Columbus, Ohio—don't see their role as giving answers or materials. Rather they hope to encourage farmers to analyze their own problems and try new techniques. "What we propose doesn't take money," said Mr. Hunsberger. "It just asks for an open mind and a bit more work at times." Neither Mr. Kurtz nor Mr. Hunsberger claims to know more about Haitian agriculture than the local farmers. "What seem like strange practices to us often have good reasons behind them," said Mr. Kurtz. "They know the characteristics of a wide variety of tropical plants much better than we do." One traditional Haitian practice is to mix many crops in one field. It discourages insects and guarantees some yield no matter what the amount of rainfall.

Record

Workers

Judy Harder, Didsbury, Alta., has become full-time youth worker for the Mennonite Conference of Alberta.

Mahlon Hess, former secretary of information services at Eastern Mennonite Board of Missions and Charities, Salunga, Pa., and his wife, Mabel, are spending a year teaching at the Bukiroba Bible School in Tanzania. They had been missionaries there in 1945-65. Mahlon has also served recently as editor of *Missionary* messenger, the monthly periodical of the Lancaster Mennonite Conference.

Bill Kluge, a 1976 graduate of the Ohio Northern University Petit College of Law, will coach wrestling at Bluffton (Ohio) College this year. The sport has been offered again this year after being dropped for a number of years.

L. Leatherman

P. Leatherman

Paul and Loretta Leatherman, Akron, Pa., have been commissioned by MCC to visit the countries supplying the Self-Help program with crafts during the next year. They hope to learn about the potential and problems of Self-Help producers and serve as management consultants for Self-Help groups. They will visit Latin America, Asia, the Middle East, and Africa. The Leathermans served as MCC Vietnam directors in 1966-68. Since then, Paul has been director of MCC's voluntary service department, which became U.S. Ministries.

James Mohr has been named campus pastor at Bluffton (Ohio) College. He will continue his position as church relations director, which he has held for the past 1½ years, but his job as director of alumni relations will be reassigned. Previously he was pastor of the Hereford Church, Bally, Pa. Mr. Mohr replaces *Fred Miller*, who is pastor of the Salem Mennonite Church, Elida, Ohio.

Leona Mumbauer, East Swamp Church, Quakertown, Pa., is continuing volunteer work among the Sioux near Rapid City, S.D. She plans to work with Sioux Community Chapel, sponsored by the Wesleyan Indian Missions. For the last 2½ years she had served as a Christian Service Corps volunteer with the American Indian Mission, north of Rapid City.

Mumbauer

Vic Reimer, a high school teacher at Rosthern (Sask.) Junior College during the past year, has accepted a part-time position on the staff of the *Saskatchewan Valley* news, effective Sept. 1. He has assumed editorial responsibilities and will take charge of the photographic department. Vic has taught high school in Winnipeg, Man.; Medicine Hat, Alta., and at Woodstock School, Mussoorie, India. In the latter assignment, he served under the General Conference's Commission on Home Ministries. He will also work part time in carpentry.

Rempel

Cheryl Rempel, First Church, Upland, Calif., has arrived in Swaziland to begin a three-year term with MCC as a nurse in a government hospital in Mbabane. She attended Chaffey College and graduated from Mennonite Hospital School of Nursing. She is a registered nurse. Cheryl is the daughter of Herman and Helen Rempel of Alta Loma, Calif.

Peter and Elsie Rempel, Sargent Ave. Church, Winnipeg, Man., have begun a two-year term with MCC in Winnipeg, Man., where Peter will serve as coordinator-administrator for the research project on attitudes to alcohol among Canadian Mennonites. Peter attended Canadian Mennonite Bible College and received a BTh from Conrad Grebel College. He also holds a BA in history from the University of Manitoba. Elsie attended Canadian Mennonite Bible College and the University of Manitoba. Elsie is the daughter of Peter D. and Maria Rempel and Peter is the son of Jacob and Kaethe Rempel, all of Winnipeg.

Published

Women and development by Luann Habegger Martin is available from MCC's office of food production and rural development (21 South 12th St., Akron, Pa. 17501). The monograph is the third in a series that attempts to deal with issues in development from a Christian service viewpoint. Previous monographs in the series are *Thoughts on development* by Edgar Stoesz and *Humanization and development* by Merrill Ewert.

Mennonite business and professional people's directory 1976 is available from Mennonite Business Associates, 2000

TWO BEDROOM SUITES
Available immediately

These new dormitory apartments are corner suites with regular apartment services.

The $235 rent per month includes all utilities and covered parking. Only nondrinkers and nonsmokers need apply.

Phone (604) 853-3358, or write:
Columbia Bible Institute
2940 Clearbrook Road
Clearbrook, British Columbia V2T 2Z8

Doctor wanted

Mennonite Christian Hospital in Taiwan needs someone trained and experienced in internal medicine and capable of conducting a training program. Term of service is one to two years, beginning in spring or summer of 1977.

Please write or call:
Overseas Personnel Secretary
Box 347, Newton, Kansas 67114
(316) 283-5100

South 15th St., Walnut Court D4-2, Goshen, Ind. 46526. The 125-page directory lists more than 6,000 business and professional people in the MCC constituency according to 228 vocational categories. Included are persons from nearly all provinces and states and a few from overseas. Price is $12.50 for nonmembers; it is free to active members of MBA. Editor is J. J. Hostetler.

Ministers

Larry Kehler was ordained as minister of the Charleswood Church, Winnipeg, on Sept. 19. He was editor of *The Mennonite* in 1971-76 and previously served as editor of the *Canadian Mennonite* and director of MCC information services, Akron, Pa. He is a graduate of Canadian Mennonite Bible College and Bethel College and received a master's degree from the University of Pennsylvania.

Stephen C. Strunk, East Swamp Church, Quakertown, Pa., has been installed as minister of First Church, Clinton, Okla. He is a 1976 graduate of Dallas (Tex.) Theological Seminary. He also holds a BS in biology from Bluffton (Ohio) College and a master's degree in education from Temple University in Philadelphia. He previously taught junior high school science in Norristown and Lansdale, Pa.

Annie Janzen, Cornie Rempel, Don Reimer, and David Schroeder lay hands on Larry Kehler at his ordination in the Charleswood Church, Winnipeg.

Audiovisuals

A day in the life of Bonnie Consolo, a 16½-minute film, has been added to the Audio Visual Library of the General Conference's Faith and Life Press. Bonnie Consolo is a person born without arms who leads a normal, productive life. The film follows her through a typical day as she cares for her home and family. As she goes about her daily routine, she shares her thoughts about life. The film, by Barry Spinello, may be rented for $15 from the Audio Visual Library, Box 347, Newton, Kans. 67114.

Calendar

July 28-Aug. 3, 1977—General Conference triennial sessions, Bluffton, Ohio

Canadian

Oct. 30—MCC (Manitoba) women's auxiliary annual meeting, Rosenort Evangelical Mennonite Conference Church.

Nov. 5—MCC (B.C.) annual meeting, West Abbotsford Church, Abbotsford, B.C.; theme, "A Christian life-style in an affluent society"

Central

Oct. 22-23—Media workshop for Mennonite churches in Ohio, eastern Indiana, and western Pennsylvania, Smithville (Ohio) Church; resource persons, Diane Umble, Gerald Loewen, David Thompson

"Does poor always have to be a life sentence?"

If...

Compassionate poetry written by Don Bakely, a man who gained his understanding through a quarter of a century of ministry to the poor.

Sensitive photography by Terry Evans... pictures of strong people she respects.

A vivid portrait of another America... the dreams, the hopes, the hurts of the poor.

100 pages, illustrated, hardback................$6.00

Faith and Life Bookstores
159 W. Main, Berne, IN 46711
Box 347, Newton, KS 67114

Fellowship Bookcenter
302 Kennedy
Winnipeg, Manitoba R3B 2M6

a big word with the poor

Donald C. Bakely

Photographs by Terry Evans

Letters

Poignant plea

Dear Editor: I have quickly forwarded the timely adieu Evelyn Nunemaker Krehbiel bade her college-bound daughter (September 7 issue) to our deans of admissions, budgeting, housing, student affairs, and the chapel. To those of us who have welcomed the daughters (and sons) for more years than we would like to remember, often wedging ourselves into alienating roles, always exposing the weanling to realities and ideals every sophisticated freshman (undergraduate or graduate) ought to know and learn to understand, Evelyn Krehbiel writes a kind, patient, and poignant plea. Whether in aggregate (the frustrated hordes we face on registration day) or the individual (the searching, quite alone student in a sensitive counseling session), I will try to keep alive this vivid picture of the caring parent whose stake, often untold and, worse, unheralded is very high. *Kenneth C. Kaufman, Box 7505, Stanford University, Stanford, Calif. 94305* Sept. 9

THE TRIUMPH OF THE KINGDOM

Levi Keidel

The Son of God came for this express purpose: to destroy the works of the devil (1 Jn. 3:8). He reintroduced into the world the kingdom (or rule) of God.

In his first public sermon, Jesus specifically defined ways in which he would usurp the authority of Satan over humankind. He would preach good news to the poor, release those held captive by sin, restore sight to the blind, and set free the downtrodden (Lk. 4:18-21).

So he went everywhere teaching that the kingdom of God was arriving (Mk. 1:14-15). To prove it, he performed miracles which liberated people from all forms of bondage (Mt. 4:23-24). He struck his most telling blow against the rule of Satan when he cast out demons (Mk. 1:27). This was necessary to accompany his affirmation that the kingdom of God had arrived and had begun its triumph.

When his seventy disciples returned from their preaching-healing mission and exulted in demons capitulating to his name, he said, "I was watching Satan fall from heaven like lightning" (Lk. 10:17-18). When the Pharisees accused him of collaborating with Beelzebub to cast out demons, Jesus said in effect, "Satan would not engage in civil war and thereby destroy himself. I'm not casting out demons by the power of Satan. And if I am casting them out by the Spirit of God, then know that the kingdom of God has come upon you" (Mt. 12:26-28).

Jesus promised that his disciples would also exercise such power (Mk. 16:15-18). Philip did (Acts 8:6-8). Peter did (Acts 5:14-15). Paul did (Acts 28:3-6). Followers of Jesus Christ witness that power to the present day. Every soul which by conversion crosses over from the domain of darkness into the kingdom of Christ, every life which is redeemed, every physical body which is miraculously healed, every believer who is experiencing ongoing liberation from sin's bondage demonstrates that the power of that eventual glorious and universal kingdom has penetrated into the world right now. It is undermining the authority of Satan in this world and replacing it with the rule of God. These signs are earnests of what is to come, reminders of the eventual sure and absolute triumph of the kingdom of God.

Jesus consummated his victory over the powers of Satan with his death and resurrection. In his death "he descended into the lower parts of the earth," and in his resurrection "he ascended on high, leading captive a host of captives" (Eph. 4:8-9). The picture is that of the victory procession of a king returning from battle, bringing behind him his enemies bound captive. In this manner, Jesus won a sweeping victory from the lowest to the highest realms, "disarmed rulers and authorities, and made a public display of them" (Col. 2:15). For this reason, God seated him at his right hand and put all things in subjection under his feet (Eph. 1:20-22). The resurrected Jesus could therefore affirm to his disciples that "All authority has been given to me in heaven and in earth. Go ye therefore and disciple all nations" (Mt. 28:18-20). Satan and his hosts had been taken captive. Christ had resumed his place as Lord. His dispersing disciples could go with courage, assured of his presence anywhere.

We may view at least three different aspects of the triumph of the kingdom of God.

First is its triumph in the life of the believer.

As already mentioned, any manifestation of kingdom power in human experience, be it in personal conversion, physical healing, or progressive liberation from sin, is a sign of triumph for the kingdom of God. However, there is another dimension of its triumph which is less manifest, often disregarded, but nonetheless real. That is the ministry of angels to safeguard believers.

Scripture teaches that angels are continuously engaged in such a role. (Ps. 91:11; Mt. 18:10). It implies that they actively wage war with forces of evil which inhabit the heavens (Dan. 10:12-14).

I remember a witch doctor in Zaire who was frustrated in his efforts to strike a grass-roofed chapel with lightning. "Whenever I make medicine to invoke lightning," he said, "I see a white-clothed figure on the roof peak with arms outstretched, protecting it."

Spiritual authorities of the kingdom of God are triumphing for us every day in ways beyond the reach of our imagination.

Second is the triumph of the kingdom of God in human society.

Malcolm Muggeridge says that while

ome was collapsing under the weight of s own overindulgence and profligacy, bscure Christian events in a distant tpost of the empire . . . events involving most totally illiterate people, subject eople, people of absolutely no interest importance to a sophisticated, educat- d Roman . . . were going to lay the undation of a new and an infinitely eater civilization, that in terms of art nd science and understanding, was oing to reach unimaginable heights" esus *rediscovered*).

Generations of humankind which ave been a part of western civilization nnot begin to define their indebted- ess to the Christian gospel. The most otent force affecting western speech, terature, art, and government is said to e the Bible.

Why hasn't Satan been able to trans- rm this globe into a sanctuary of his orshipers? Wouldn't he like to? Forces the kingdom of God continue to win iumphs from which we benefit immea- urably, but which we largely ignore. he remarkable growth of the church in any third world countries, east and est today, attests to the progressing iumph of the kingdom of God in uman society.

Third is the triumph of the kingdom of od in the age to come.

Human history with its space-time imensions will one day be abruptly and nexpectedly terminated. I have found irty-three New Testament references what is called "the day of the Lord," he day of Christ," or "that day." As one eruses the list, the predominant theme "that day" is reckoning, accounting, a nal righting of all wrongs, a rendering impartial and permanent justice. The residing judge will be Jesus Christ (Jn. 22).

While that day has a beginning point, it ill have no end. It ushers in eternity. om it will unfold the following events hich bear upon the eternal state and estiny of created beings, and thus upon e ultimate triumph of the kingdom.

1. Believers will be resurrected (or anslated), judged, and rewarded. This not a judgment to determine their ernal state in bliss or in torment. Christ s already borne the penalty of their ns, and now will protect them from ndemnation (Jn. 5:24). This is a day of counting to determine how faithful ey have been in serving their Lord, how sponsible they have been in their use of ealth entrusted to them, and to be warded proportionately. There will be ame and joy (1 Cor. 15:35-52; 2 Cor. 10; 1 Cor. 3:12-15; Lk. 19:12-26; Phil. 15-16; 2 Tim. 1:12).

2. Unbelievers will be resurrected (or translated), judged, and consigned to a place of eternal anguish and alienation from God. Through the ages of human history, saints have resigned themselves to persecution and to martyrdom in the faith that God could be counted upon to one day vindicate them. Following their Savior, they refused to return evil for evil, entrusting themselves into the hands of "him who judges righteously" (1 Pet. 2:21-23). That day has now come. Every breaker of God's laws who has not taken refuge, through faith, in the Savior, every unarraigned criminal, every ruthless political demagogue, will now present himself at the bar (Rev. 6:16; 2 Thess. 1:9-10; Mt. 25:41-46; Rev. 20:11-15).

3. All enemies to the eternal rule and authority of God will be abolished. This includes unbelievers (see above), angels (Jude 6), Satan (Rev. 20:10), and finally death itself (1 Cor. 15:26). Thereby his unchallenged supremacy is restored.

4. There will be a cataclysmic destruction and renewal of the created universe. Our current knowledge of thermonuclear physics makes such a possibility entirely believable. From this purgation will emerge a "new heaven and earth wherein dwelleth righteousness" (2 Pet. 3:10-12; Rev. 21:1).

5. Finally, having perfected his saints' salvation, having put all things in subjection under his feet, having reconciled all things in heaven and in earth back to himself, having restituted the world to its original state of perfection, Christ will transfer the universe-kingdom back to Jehovah. God will again take his throne to rule supreme. As a heavenly Father, he will accord his creature-subjects the blessings for which he originally created them (Col. 1:20; 2 Cor. 5:19; 1 Cor. 15:24-28).

I remember when in Zaire a large river ferry carrying passengers capsized and sank. When I arrived, people were calling to each other from shore to shore. "Is Kabeya there?" one called from the other side. There was a hasty search among survivors on this bank, and the call went back, "Yes, he is here." Joy on the opposite bank was delirious. Then someone called from this side, "Is Ndaya there?" After a period of silence, the call came back, "No, she isn't here." And loved ones collapsed in mourning.

This to me was an unforgettable picture of that eternal day when judgment will suddenly be executed, the saved will rejoice, and the kingdom will affirm its ultimate triumph.

Last of six articles

Contents

It's all right to be small 590
In the beginning 592
News 594
Record 600
Letter 601
The triumph of the kingdom 602
Winds, waves, and rocks—3 604
30 for LK 604

CONTRIBUTORS

Elizabeth Yoder, along with her husband and twin boys, is on the road in congregations and voluntary service units as part of a two-year People's Teacher of the Word project under Mennonite Voluntary Service. Mail can be forwarded to her from 3248 West 163rd St., Markham, Ill. 69426.

Ric and Carol Dalke are Mennonite Voluntary Service workers in western Oklahoma. Their address is Box 411, Seiling, Okla. 73663.

CREDITS

Cover, John Durbin Yoder, 1220 First Ave. N.E., Cedar Rapids, Iowa 52402; 594, Jack Mace, 504 B Molly Mall, Hutchinson, Kans.; 596, Lynn Roth, MCC; 599, Jan Swartzendruber, MCC; 601, Rudy A. Regehr.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Winds, waves, and rocks-3

Numerous rocks, reefs, and shoals lie in the church's path. I'll name only two: pride and prejudice.

Prejudice. The church's battle with racial and ethnic discrimination and prejudice is not over. In the Canadian West, for example, anti-French feelings run high. All over the continent, attitudes toward the native people appear to be worsening. Anti-Semitic sentiments unfortunately are dying hard.

Mennonites, once known as queer and sometimes even dirty people by their neighbors, are now calling some of their new neighbors by the same names. Sad.

Pride. Some churches and their members may be coping with all the trials which have been catalogued in this and the preceding two editorials, but in the process they may be building a veneer of pride around their lives which prevents God's grace from breaking through.

C. S. Lewis in *Mere Christianity* wrote: ". . . The utmost evil is pride. Unchastity, anger, greed, drunkenness, and all that are mere fleabites in comparison. It was through pride that the devil became the devil. Pride leads to every other vice—it is the complete anti-God state of mind."

The winds which blow, the waves which shake the boat, and the rocks which lie ahead comprise the church's agenda. It is a frightening list. It could easily discourage and overwhelm us if we did not remember that Jesus is in the boat with us. He is the one who can pilot us through the heavy going. It is he who saves us.

Daniel Berrigan, quoted in Jim Wallis's book *Agenda for biblical people*, makes this helpful comment:

"I can only tell you what I believe. I believe
I cannot be saved by foreign policies
I cannot be saved by sexual revolutions
I cannot be saved by the gross national product
I cannot be saved by aldermen, priests, artists,plumbers, city planners, social engineers,nor by the Vatican, nor by the World Buddhist Association nor by Hitler or Joan of Arc nor by angels and archangels nor by powers and dominions
I can only be saved by Jesus Christ."

The Psamist prayer and hope can also be ours:

"Our Lord of hosts . . .
Thou dost rule the raging of the sea;
when the waves rise, thou stillest them."LK

30 for LK

Many writers conclude their manuscripts with the number "30." It indicates clearly to editors, typesetters, and proofreaders that the article ends here. With this issue, "30" will be written to the use of the initials LK on this page. Starting next week, the new initials will be BW.

The magazine's slant will undoubtedly change somewhat under Bernie Wiebe's editorship—each editor gives a publication his own stamp—but his overarching concern will be the same as that of all of his thirteen predecessors: to help individuals, families, and congregations to be faithful in their Christian discipleship. Bernie merits your support and confidence. I recommend him to you.

The past five years have been exciting and enjoyable for me. I leave the position with good feelings. Help, counsel, and goodwill have come from many sources. I must particularly acknowledge the excellent work done by my colleague, Lois Barrett, who has given unstintingly of herself to help make *The Mennonite* readable, informative, reliable, sensitive, and faithful. She will be continuing in her role as associate editor.

Warm words of appreciation must also be given to Sue Schumacher, the editorial assistant; John Hiebert, the designer; Dick Rempel, the business manager; Marilyn Kaufman, the circulation clerk; Myrna Iwig and Carol Wiebe, the secretaries in Newton and Winnipeg; Heinz Janzen, the general secretary; and the members of the Committee on *The Mennonite:* Virgil Gerig, Henry J. Gerbrandt, Don Klippenstein, LaVerna Klippenstein, and Hedy Sawadsky.

Thanks, and *auf Wiedersehen.* LK

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:37 OCTOBER 19, 1976

"Hello, I'm Debby Zook.
My eyes are blind.
I am a teacher."

Though handicapped, Debby Zook has found fulfillment.

Hi, Debby!

Charles Ludwig

Debby's car was in reasonable condition. The lights and horn worked perfectly—and she had plenty of gas. And yet when she was a mere twelve blocks from her home in Mount Union, Pennsylvania, she felt compelled to pull to the side and phone for help.

"I—I can't see well enough to get home," she spoke desperately.

This admission of approaching blindness was one of the hardest admissions Debby ever made. For years she had been known as "the girl with bad eyes." Now it seemed she would be dubbed, Debby Zook—the blind girl. Facing this fact was one of the most traumatic events in her life.

Debby wished she were dead.

It seemed so unfair. Here she was, a freshman in college, majoring in sociology so that she could help others. A wave of bitterness swept through her body.

But Debby refused to be crushed. Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose," was a part of the fiber of her life. Instinctively she knew there was a way out, and now she was determined to find that way.

Debby is one of five children born into the family of a minister. Her father died when she was twelve. At the time of his death, he was pastoring a mission church near Mount Union. The Zooks were not rich, but the children never considered themselves poor. There was always plenty of cornmeal mush and the surrounding purple mountains of central Pennsylvania had a way of reminding them of the majesty and love of God. The entire family was dedicated to the theme of helping others.

When Debby was eight, a mysterious infection destroyed the sight of one eye. Soon the infection spread to the other eye. The doctors did what they could to stop the infection, but all they could manage was to slow it down. From this point on, the lenses in Debby's glasses began to thicken.

At first, glasses supplied her loss of vision. Soon they proved inadequate. Debby now suffered two losses: she had poor vision, and she was unlike her playmates. "At this point," she recalls, "guarding the secret became a full-time obsession with me.

"As a freshman in college, I pretended not to know the answers to the questions in the German text when the real problem was that I couldn't see the words. And why did the professors have to write so much on the blackboard? No doubt they would have been willing to go over the work with me, but I had no intention of staying after class. That would mean letting the professors in on my secret.

"I still had my driver's license then. I could get along driving by daylight, but after dark I could hardly manage."

Acknowledging that she would have to learn braille was like facing a firing squad. But soon, under the tutelage of a man from the Department of Rehabilitation, her forefinger was learning the meaning of those tiny bumps on the paper.

In time she was reading—and becoming reconciled to total darkness. Then she began to have hope. Perhaps she could continue college and major in sociology after all! With her dreams back in the stars, Debby set to work. Sometimes the future seemed impossible, and often tears of frustration rose to the surface. But strong biblical faith and a solid Mennonite background more than matched her adversaries.

By 1971 she had her degree from Juniata College and had taken a special course at the Greater Pittsburg Guild for the Blind. Better yet, her major was sociology!

Soon a call came to teach at the

Debby Zook does her own housekeeping. Here she autographs her book for the writer of this article.

Hazard Vocational School in Hazard, Kentucky. While here, an uncle, former Herald Press book editor Ellrose Zook, encouraged her to write a book about her experiences. This book, *Debby*, (Herald Press, 1974) drew me to Hazard to gather material for this article.

Snug in the mountains of southeastern Kentucky, Hazard is a coal-mining town of 8,500. Here, one sees trains loaded with coal, cozy little houses in the nearby hollows, deep lines in the faces of the miners, and the sagging shoulders of the chronically unemployed.

Upon entering her classroom, Debby greeted me with a cheerful "Hi" and then introduced the two students who were studying with her. One was learning to type and weave on a small table-loom. The other, who had some sight—only 10 percent of the legally blind are completely sightless—was working with some words Debby had written in large letters on the blackboard.

At the end of the session, Debby decided that I should meet her boss. Not knowing where he was, she said, "Let's go to find him!" To me this was amazing, for the double-storied building is long, with many offices, a number of sudden twists, and several sets of steps. But Debby spoke with the confidence of a twenty-twenty-vision employee.

As we proceeded down a corridor, Debby stopped at a number of offices and asked for her employer. At each office, she was greeted with "Hi, Debby!"

In this manner we proceeded all through the office portion of the building. But her boss was not to be found. On our way back, Debby pointed out a technique she uses with the white cane she continues to sway on the floor just in front of her feet. "Notice," she explained, "that when my right foot is forward, the point of the cane is in front of my left foot. By doing it this way I can 'feel' twice the area."

Upon our return to her classroom, Linnie Merrill—the student who was learning to type and weave—told me about a story she had published in a newspaper.

"I wish I had a copy," she said.

"Oh, I'll make you one," laughed Debby. She then reached into the top drawer of the filing cabinet and pulled out the story without hesitation. Seconds later I was following her downstairs to the copying machine. There she copied it on her own without a wasted movement.

After making an appointment for her to have supper with my wife and me, I said, "We'll pick you up. Now how do we get to your house?"

On the porch, she said, "You just go down the road until you cross the bridge, and then you turn left and. . . ." As she spoke, she pointed with her cane. Had I not known that she was blind, I would never have suspected.

Debby lives in a little frame house by herself and does her own cooking, washing, and ironing. She plays a number of instruments, carries on a wide correspondence by means of her typewriter, and is active in the Airport Gardens Baptist Church in Hazard.

A celebrity in Hazard, Debby has been on local TV, has been featured in the city newspaper, and is in demand for talks in service clubs and churches. Nearly everyone in Hazard knows her. When I first entered the city and inquired of a man how to get to the Vocational and Technical School, I was met with a frown. But when I said, "I want to interview Debby Zook," he responded immediately.

Debby often walks uptown alone—and without fear. On the way, many wave to her, "Hi, Debby! How's everything?"

Debby smiles a lot, and her smile is deep. It comes from her heart, for she knows that she is doing what God wants her to do. Moreover, she knows that she is helping others.

In her story, Linnie Merrill wrote: "You will never know the thrill that it gave me . . . when I went down to school to meet my instructor, Miss Debby Zook. . . . Nor will you ever know the thrill it gives me now to be able to sit at a typewriter—I do not mean a braille typewriter, I mean a regular typewriter—and type a letter to a friend."

The fact that Debby was able to help this woman who had lost her sight as the result of meningitis when she was only ten months old, is one of the facts that keeps Debby's smile in place.

Though handicapped, Debby Zook has found fulfillment.

A blind person can participate fully in all aspects of society if he or she has training and practice and, in some cases, adapted tools of the trade. But most important is an attitude of acceptance by other people.

Enriching a sightless life

Willard and Elma Waltner

Emil Waltner sets his phonograph by "feel."

Which of the five senses could you do without?

Faced with a choice, few of us would elect to give up sight. All our lives, seeing has been an important part of our being, awareness, and understanding. Not to be able to drink in the vibrant colors of nature, not to be able to recognize the people who greet us, never again to read—how could we get along without our eyes?

But we do not have the choice, and many persons are faced with this challenge.

Fortunately, people with visual handicaps can now "read" again through the sense of hearing. "Talking books" or magazines have been read onto records or cassette tapes. The records and record players are available free of charge to visually handicapped persons or those with other physical handicaps that make normal reading difficult or impossible. This service of compassion enables many people with failing eyesight to enjoy the enrichment of life made possible from reading.

When Dad's eyesight gradually dimmed in his eighties, a lighted reading glass served for a time, but eventually that no longer helped. We first learned of talking books through an aunt who used them. We took steps to get one for Dad and thereby reopened the mind-stretching world he had always enjoyed through books and magazines.

Shortly thereafter, his brother developed the same degenerating eye condition, so we introduced him to talking books, also. He hailed them as the best invention of the century and frequently walked the several blocks to our home with a book to be passed on to Dad before return, because "it's really interesting, he will like it." The brothers now live in a retirement home, and "reading" fills many hours that would otherwise drag.

Dad, who is nearly ninety-four, continually amazes us with his interest in politics, science, history, poetry, and a wide range of other topics from religion to philosophy to nature. The talking books and such magazines as *Newsweek, Reader's digest, U.S. news and world report,* and *National geographic* make this possible.

Uncle Ben, nearly ninety, is fond of saying that he is "getting his college education" through the talking books. He keeps an accurate record of the ones read by asking sighted persons to enter the titles in a special notebook. The number adds up to an impressive "over 750" in the approximately 3½ years he has been using the service—plus half a dozen or so magazines. Between times he reads and rereads his personal copy of the Old Testament and parts of the New Testament. Only one regret that both these men express is that they can't remember everything they read—a situation shared with most sighted persons.

What types of books are favorites?

"That's hard to say; there are so many different types. Sometimes we read one book twice before sending it back. One we both really liked was 'Your body and how it works.' "

With rooms directly opposite, it is easy for the brothers to compare notes on which ones are "really good" and to exchange books before returning them.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Ben Waltner puts on earphones to "read" without disturbing others.

The phonographs are so designed that putting on the records and making adjustments "by feel" is a simple matter. A record of instructions is furnished with the machines and if anything gets "out of kilter" they can be returned and a replacement is immediately sent out. Even though this usually takes only a few days, it is a catastrophe to be denied the pleasure of "reading" for even a short time. If desired, earphones can be used so that only the one using the machine hears the sound.

The titles available cover a wide range of subjects, and the library commission periodically sends catalogs of titles to users of the service. There are subjects of interest for all ages. Records and machines go through the mail postage free. Address cards are slipped into metal holders and need only to be slid out, reversed, and put back into the holder for return to the lending library. This can easily be done "by feel" if a sighted person is not around.

Editor's note: The brothers are Emil J. Waltner, author of the book Banished for faith, *and Ben J. Waltner, father of Erland Waltner, president of Mennonite Biblical Seminary. Both are residents of the Salem Home for the Aged at Freeman, South Dakota. The talking books service is available to blind or otherwise handicapped people. In the USA, contact the Library of Congress, Division for the Blind and Physically Handicapped, Washington, D.C. 20542; in Canada, write to National Library, Canadian National Institute for the Blind, 1929 Bayview Ave., Toronto, Ontario M4G 3E8.*

News

Palestinian teacher killed in prison

A teacher at the Mennonite Secondary School at Beit Jala in Israeli-occupied West Bank has been killed in prison, it was learned recently.

Khader Abdullah Issa Nimmer, who was serving a four-year prison term on political charges, was killed by another prisoner on July 14.

According to prison officials and prisoners released since his death, another prisoner convicted of multiple murders had access to the storeroom containing prison knives. He went into a rage and vented his anger with a knife on the nearest person, which happened to be Issa. Issa died while being transported by helicopter to a hospital along with another prisoner who received stab wounds.

Palestinians view Khader Issa Nimmer's death as a political event, according to MCC Information Services. The fact that Issa was a political prisoner and died in the closed environment of the prison has created speculation and skepticism. The Palestinians hold prison authorities responsible for allowing a person convicted of multiple murders to have access to knives and for not ensuring the safety of those held at the prison.

Issa was arrested in mid-September 1974 and brought to trial five months later on the charge of "receiving arms training in the Soviet Union."

Despite the contention of Issa and his attorney that the prosecution's statement did not correctly reflect answers given by Issa to interrogation following his arrest and the testimony given by character witnesses, Issa was declared guilty and sentenced to four years in prison.

Issa, the oldest in a family of seven, came from the Palestinian village of Ein Arik. His father died in 1967, and during the three years he taught at the Mennonite Secondary School, he contributed his salary to the support of his family.

Political tensions have also been brought closer to the school by the Israeli military's occupation of a mountaintop near the school.

Near midnight on August 1, 600 to 800 Israeli soldiers gathered near the summit of a mountain near the school and during the night fenced off 125 acres of land owned privately by about fifty Beit Jala residents and area farmers.

When Bishara Daoud, the mayor of Beit Jala, contacted the Bethlehem military governor the next morning for an explanation, he was told that the land had been taken for "security purposes."

The mayor said that neither the municipality nor, to his knowledge, the Israelis possessed a legal document indicating a legal transfer of title to the land. Appeals by the mayor and the landowners to Israeli higher authorities have been met with inattention and refusals.

Anabaptist center planned in Japan

A new Anabaptist center in Tokyo, Japan, is being planned by an inter-Mennonite group in that country.

Verney Unruh, General Conference secretary for Asia who just returned from a month in the Far East, said he had attended the first meeting of the board of directors of the center September 3 in Tokyo.

The center, which would include the Robert Friedmann library, would not be a school as such, but might offer short-term courses for church leaders and others.

Members of the board of directors are Takashi Yamada and Hiroshi Yanada of the Japan Mennonite Christian Church Conference (General Conference-related), Takio Tanase and Charles Shenk of the Japan Mennonite Church, and Gan Sakakibara and John Graybill of the Greater Tokyo Cooperative Evangelism Committee (which includes Mennonite Church, General Conference Mennonite Church, and Brethren in Christ representatives).

Among the possibilities for the center are the loaning of professors from Associated Mennonite Biblical Seminaries in Elkhart, Indiana, and the participation of church leaders from Taiwan.

Winnipeg promoters want Christ in Christmas parade

A Christmas parade with floats showing scenes in the nativity story and the life of Jesus is being planned in Winnipeg December 19.

The parade is intended as an alternative to a commercial, tinsel Christmas, according to Dave Loewen, executive director of Nativity Celebration, Inc., now on leave of absence as director of Camp Arnes.

The idea of a parade came to Mr. Loewen and his wife, Elfrieda, about four years ago as they watched the Santa Claus parade from Toronto on television. They were disturbed that Santa was the focus of celebration, according to the *Winnipeg free press*.

Also included as part of the celebration is a musical program in the Winnipeg Convention Centre.

Budget for the celebration is $40,000, plus some donated supplies. About $10,000 has been budgeted for carved figures for the floats.

"We parade everything else except our faith," said Mr. Loewen. "We should be a little more willing to share our faith."

WORLD
FRIENDSHIP CENTER
ワールド
フレンドシップ センター

COM involved in Hiroshima center

The Commission on Overseas Mission of the General Conference is planning to continue its involvement at the World Friendship Center in Hiroshima, Japan. Its involvement started with the placing of Eva Harshbarger of North Newton, Kansas, on the staff this year for a short-term assignment. Ms. Harshbarger stands at right in top photo with two of her Japanese colleagues. The center was started after World War II by religious groups in Japan and the United States to promote peace and friendship. COM is looking for a missionary couple to replace Ms. Harshbarger for a longer term. In bottom photo, Marlene Habegger and Verney Unruh, who with COM executive secretary Howard Habegger recently visited the Far East, examine the thousands of folded-paper birds hung at a peace memorial in Hiroshima.

Normal, Bloomington congregations merge

Two congregations—one from the General Conference Mennonite Church and one from the Mennonite Church—have completed a merger. The new congregation, to be known as the Mennonite Church of Normal (Illinois), will be a member of both denominations.

Members of the Bloomington Mennonite Church and the First Mennonite Church of Normal, Illinois, in separate congregational meetings on September 26 unanimously adopted the resolution for merger and a new constitution.

The merged congregation will continue to meet in the buildings which had been used by the First Church, 918 South University, Normal, where worship and Sunday school for members of both groups had already been integrated since September 1975.

First Church, organized in 1912, had a membership of 275. Bloomington Mennonite Church was begun in 1956; present membership was 42.

The pastoral leadership team of James Waltner and Carl Newswanger will continue. The moderators, John Bertsche and Lotus Hershberger, will share leadership responsibilities until January 1977, when the new organizational structure provided by the constitution will be implemented.

The new congregation will be affiliated with the General Conference Mennonite Church's Central District Conference and the Mennonite Church's Illinois Mennonite Conference.

Aid to protected villages in Rhodesia approved

The MCC executive committee has approved a recommendation to give $17,500 in aid to black Rhodesians living in "protected villages."

The money will be used by Rhodesian Christian agencies with both black and white leaders for educational assistance, shipment of used clothing, and the purchase of local food supplies and antimalarial medicine. Of the aid, $12,500 will be sent immediately to Rhodesia, while arrangements for the rest are still in process.

Protected villages are being set up by the Rhodesian Government along its borders with Mozambique and Zambia. Guerrilla forces operating out of these two countries are fighting for the liberation of Zimbabwe, the African name for Rhodesia, from the minority white government.

Government officials tell the villagers that they are being protected against terrorists. It appears, however, that the government wants to control the black population in these areas. Villagers are placed on plots twenty meters square in enclosed areas. They are not permitted to leave the enclosures except during the daylight hours, and in some cases they are allowed to leave only to collect firewood.

According to Don Nissly, MCC country representative in Swaziland who met in Rhodesia with the leaders of Christian agencies, conditions in the protected villages are in a state of crisis. Water supplies are limited and unsafe. Malnutrition, dysentery, and malaria are widespread.

Hastily erected huts are not adequate protection against the cold weather of the dry season. With the beginning of the rains in October, an upsurge of activity by Zimbabwean guerrillas is expected. Mr. Nissly reported that the villagers are caught in the middle of the conflict between the Rhodesian Government and the guerrillas.

In addition to describing the indignity to the villagers and the breakup of their social patterns, reports indicate the brutality of the Rhodesian security forces. Husbands and fathers are often detained with no trial or forced to work without pay.

Cattle belonging to the villagers have been taken by government forces to prevent the guerrillas from having them. Parents who would sell a cow to pay for their children's school fees no longer have the resources to send their children to school. About $2,500 of the MCC money is earmarked for educational assistance.

Because the villagers could not tend their fields or gather their harvest, their food supply is very low. With the danger of increased guerrilla activity brought on by the onset of rainy season, there is little hope to increase their own food output. Of the MCC aid, $10,000 will be used for purchase of local food supplies.

MCC has already sent twenty bales of clothing to Swaziland for shipment to Rhodesia. Another fifty bales are ready for shipment from material aid centers in North America.

MCC has no program in Rhodesia at present. Due to the gravity of the situation and the courageous response of organized Rhodesian Christians, however, executive committee members felt that the assistance was merited. MCC's tradition of response to victims of war and political tension was cited.

MDS haylift helps drought-stricken herds

In response to a severe hay shortage in limited areas of Minnesota, South Dakota, Iowa, and Wisconsin, Mennonite Disaster Service workers in nearby areas have implemented "Operation Haylift" to send hay from their farm communities to drought-affected farmers.

Because of lack of rain, some cattle farmers in north central United States have run out of hay and do not expect another crop until summer 1977. Those hardest hit have already sold their beef or dairy herds in face of financial failure.

To prevent more farmers from selling their herds, the Iowa MDS unit began Operation Haylift in the middle of September. So far the Iowa unit has sent thirty-two semitrailer loads of hay (500 bales per load) to areas in central Minnesota, South Dakota, and northeastern Iowa. The free hay is distributed to anyone who needs it, regardless of church affiliation. Transportation costs are shared by the government and the farmers who receive the hay.

Word of the problem rapidly spread to MDS units in other areas.

The Illinois and western Ohio MDS unit, also in Region II, will support Indiana MDS workers in their efforts. The Borderland unit in western Ontario and lake regions of Minnesota will also send hay to Wisconsin.

Volunteers plan series of retreats

Thirty-two persons participated in a northwest regional retreat for Mennonite Voluntary Service October 7-10 at Palisades Mennonite Camp near Swan Valley, Idaho.

Included in the retreat were volunteers from five units: Portland, Oregon; Seattle, Washington; and three in the Denver area.

Resource person for the retreat was Peter Ediger of Arvada, Colorado, who recently began work as director of Mennonite Voluntary Service. He spoke on the theme "Jesus—the question for our answers." Part of the weekend was also spent in reports from the units.

The northwest retreat was the first of three regional MVS retreats being planned for this fall. Midwest units will meet October 22-23 at the Cheyenne-Arapaho campgrounds in western Oklahoma. Northeast units will meet November 12-14 at Camp Friedenswald, Cassopolis, Michigan.

Law, justice, and vision in Crete

In southern Crete the Gortyn Code, called the Queen of Inscriptions, dating from the fifth century B.C., stands close to the sixth-century church of St. Titus, situated on the traditional site of that bishop's first church. Their proximity has poetic significance.

This code of laws, cut on a circular stone wall in a script whose lines turned back and forth like an ox plowing a field, stood at the center of its old city-state, regulating the life of its citizens. At the same time the Athenian philosophers to the north were talking about justice, as had the Hebrew prophets a little farther to the east and two or three centuries earlier.

In Crete each city-state was ruggedly independent and most rejected monarchy with aristocratic but representative control. From the aristocrats men were elected to office for stated terms. At Gortyn, laws were codified and placed where all could read their rights and responsibilities. Elders, men who originally formed the tribal council, were part of the government structure, as were a deacon, or produce-divider, who looked after the common meal.

Some of the structure and spirit of the early church was obviously borrowed from the city-states. In the Book of Titus we find clearly that elder and bishop were synonymous terms in the early church. Just as in each city-state several men held office jointly, so in the Christian church there were several elders for each church.

As in the Gortyn Code there was an ethical emphasis in the Christian church. The Didache, the instruction in morality of the church, was not unlike a Mosaic or Gortynian code.

Cretan government and the Gortyn Code were praised throughout the ancient world. This is not to say that Crete was a paradigm of virtue. The island was famed for its avarice and dishonesty. In the letter to Titus, Paul told him to rebuke the people sharply because they were liars, men of deceitful character. It was the acts of the Cretans that impugned their character, however, not their code.

How do we as peace-loving people oppose the modern injustice and lying in North America or in Crete? In Crete it is pointless to say, "Do you know Jesus Christ?" because his icon, or picture, is kissed in church every Sunday. People say, "You obey God, but we have him with us."

That it is possible to have Christ without obeying him is the big lie at the root of the foliage of lesser lies, and it should still be rebuked sharply, if it is not. Happily, there are Cretans who do stand up against wrong, and one of them is outstanding for his courage.

When Mennonite Central Committee came to Crete, it did so at the invitation of a man who claimed to be one of the successors of Titus, Bishop Irenaeos of Kastelli Kissamou. He had a concern for the poor and the underprivileged, and so with MCC's help he started a technical school and a farm. He also built hostels for students from the mountains, an old people's home, and a school for deaf-mute children.

When the junta established a dictatorship in Greece in 1967 and started putting dissenters in jail and questioning them with force, Irenaeos would not be silent. As late as June 1974, two months before the Greek junta was overthrown, Irenaeos wrote an article entitled "Is the church's witness silent?"

"The great guilt of the church in our time is its silence," he wrote. "Its witness and its salvation, which constitute the church's unique mission, are lacking in the hell of this world. How does the church hope not to be abandoned by men, when she herself abandons them unassisted to the powers of the devil?"

In protesting inhuman treatment, Irenaeos was saying that people should neither commit injustice, nor should they be under its heel unaided. We don't believe in the Orthodox practice of kissing icons or of raising them up as an act of worship, but we can hardly disagree with Bishop Irenaeos' words: "Let us lift up the standard of God. Let us raise and let us confess the icon of man." The opposition of Irenaeos to injustice and his support of the oppressed lifted up the true picture of man as truly as he ever did in liturgy.

Mennonites and Brethren in Christ are more dependent for our visions on historians than on images. But historians' visions are as detached and static as icons and do not even have their spiritual overtones. A vision or a form should be intensely spiritual. It is only the Spirit of God that can produce the Anabaptist vision in the lives of committed Christians. *Harold Nigh, MCC Crete*

Words & deeds

First Church, Sugarcreek, Ohio, celebrated its fiftieth anniversary October 9-10 with an open house, services, a dinner, and exhibits. The church began in 1926 as a union church of Mennonites and Brethren. In the early 1950s, the Brethren built their own building, and in 1958 the Mennonites remodeled the original building. Membership has grown to 277.

Grace Church, Prince Albert, Saskatchewan, is one of fifteen churches in the city participating in an "Invitation to live" crusade November 21-28. Marney Patterson of Toronto, an Anglican minister, will be the speaker for the "largest ever" crusade in Prince Albert. In preparation for the crusade, twenty-six household fellowships have been meeting. The fellowships are not intended as gatherings of regular churchgoers, but as an invitation to neighbors for fellowship and Bible study.

The U.S. Supreme Court has let stand its rulings of last July upholding capital punishment. The court on October 4 refused to grant rehearings in three cases, deciding that death penalty laws in Georgia, Texas, and Florida do not violate the Constitution's ban on "cruel and unusual" punishment. But the court has also said that the July decision applies only to murderers and it will decide later whether a rapist can be sentenced to death even if the victim survives. There are seventy-nine prisoners on death row in Florida, forty-eight in Texas, and more than fifty in Georgia.

A cross-cultural fiesta near Lancaster, Pennsylvania, recently brought together 190 people representing Spanish, black, Vietnamese, and Pennsylvania Dutch cultures. The annual event is planned by the Eastern Mennonite Board of Missions and Charities.

A French-speaking Bible institute has been opened by the Mennonite Brethren churches in Quebec. The Ste. Rose Bible Institute is located in a suburb of Montreal in a building purchased from the United Church of Canada. Eight or nine full-time students are expected. Another twenty-five students are expected for the evening courses.

Mexican Mennonites appeal deportation order

It was an appeal against a deportation order. The family of seven had come to Canada from the Mennonite colonies in Mexico 2½ years earlier. They had stayed in Canada even though their legal right to do so was uncertain. Immigration officers, enforcing the law, issued the deportation order and now the family was asking the Immigration Appeal Board to reconsider it.

The words "I solemnly do affirm . . . that I will speak the truth . . . the whole truth . . . and nothing but the truth . . ." were translated, clause by clause, into Low German, so that the appellants would know clearly what they were promising.

Then David Friesen, a minister of the Evangelical Mennonite Mission Church, who represented the family, began to examine them. Who are you? Why did you leave Mexico? Did you know of the legal requirements for residing in Canada? Why did you not try to know more? What was your source of livelihood in Mexico? How are you making your living in Canada? Are the children attending school? Are there relatives in Canada?

Then the prosecution lawyer began the cross-examination. He wanted indications that they were really trying to make their way in Canada: Were they attending any English language classes? Were they a burden to Canadian society?

The three judges pressed further: Would they be able to make a living in Mexico if the deportation order was carried out? Would the Mennonite community there accept them back?

While the husband and wife were being questioned, their five young children, with their particular hair styles and dress patterns and the unique stories in their faces, explored the room's furnishings—the thickly carpeted floor, the well-padded chairs.

No doubt the playful and sometimes crying children helped to communicate to the board a picture of a real family, suffering from poverty in Mexico, coming to Canada with others in a crowded pickup truck, being poorly advised about the legal requirements of residence in Canada, but believing that they had some rights because of their Canadian parentage, working hard and satisfying their employers in Canada, living responsibly, trying to adjust to the requirements of life in Canada.

Even the prosecution lawyer, although he showed clearly that the deportation order was valid in law, concluded his remarks with the suggestion that in the particular circumstances it might be best to cancel the order and permit the family to stay.

Some of the Mennonites from Mexico have had difficulties. Their background in Mexico has not disposed them towards looking after the various documents that life in Canada requires. And not all deportation orders can be appealed. The right of appeal is very restricted. In addition, some law officers, eager to "settle" problems, sometimes carry out the deportation orders before people know about the possibility of an appeal.

Almost all of the estimated 8,000 Mennonites who have come to Ontario from Mexico in the last twenty years have been able to get their legal status settled by other means. But for about a dozen families in the last year, the Immigration Appeal Board has been a savior. *William Janzen, director of MCC (Canada)'s Ottawa office*

---

who needs amnesty?

FORD:

"I gave in September of 1974 an opportunity for all draft evaders, all deserters, to come in voluntarily, clear their record by earning an opportunity to restore their good citizenship. I think we gave them a good opportunity—I don't think we should go any further. . . .
I am against an across-the-board pardon of draft evaders or military deserters."

CARTER:

". . . I don't advocate amnesty. I advocate pardon. . . . Amnesty means that what you did was right. Pardon means that what you did, whether it's right or wrong, you're forgiven for it. And I do advocate a pardon for draft evaders."

- Hundreds of thousands are not aided by either position.
- Ford's program resulted in "clemency discharges" for only 22,500 of the 126,900 eligible.
- Carter's "pardon" applies only to 4,400 draft resisters. Excluded are over 500,000 military resisters, both "deserters" and veterans with bad discharges. Also excluded are civilians with antiwar activity charges.

DO THE CANDIDATES' VIEWS REFLECT YOUR CONVICTIONS?

If not, share your views on unconditional amnesty with the candidates by writing to:

President Gerald Ford
The White House
Washington, D.C. 20500

Governor Jimmy Carter
Plains, Georgia 31780

More information on amnesty is available from:
Peace and Social Concerns Committee
Commission on Home Ministries
Box 347
Newton, Kansas 67114

How does the cup of cold water get there?

Getting the cup of cold water to the recipient is not always easy.

Although shipping material aid supplies such as beef, wheat, or used clothing overseas gives North Americans a chance to share with third world people, it presents some practical and philosophical problems.

As Mennonite Central Committee ships an average of 3,500 tons a year of materials, 80 percent of it food, to over forty countries around the world, the questions of how and when supplies should be used become difficult to answer.

At times, shipping delays or difficulties in moving shipments through customs mean shipments arrive after the time when they were needed most. Even when shipments arrive on time, third world countries may not have adequate roads or vehicles to allow ready transportation to the sites where the materials are needed.

Occasionally a lack of adequate storage facilities means that food commodities such as wheat waiting to be transported through the countryside by jeep, shoulder yoke, or head become targets for rats and spoilage caused by hot humid weather.

Although beef, canned annually in Mennonite communities using the MCC portable canner, is not accessible to rats and has a much longer storage life than wheat, it can raise other kinds of problems.

In Haiti some of the beef given in rural villages as payment in food-for-work projects during the 1975 drought turned up for sale in the market at Port-au-Prince, the country's capital city.

"I can assure everyone that this beef was not stolen, but given to poor rural peasants who worked for every can of what was found in Port-au-Prince," said MCC project director Vernon King.

The problem was that a can of beef did not represent the maximum quantity of food for the amount of money it was worth. "When given beef, it was a luxury the peasants could not afford," Mr. King explained. "The peasant sold his beef to buy grain so there would be more food for his family and the market people purchased the beef, taking it to the cities to resell to more wealthy people who normally eat beef and could afford it." This beef became a currency instead of its intended purpose of boosting the nutritional intake of the poor.

MCC wheat awaits distribution.

Other countries such as India cannot use beef because religious practices prohibit the people from eating it.

Nonfood items also present their share of problems. In some cases, the same items could be purchased in the country to which they were shipped. By sending it from North America the local economy loses business.

Another problem is that North American products are different from locally produced ones. "The notebooks that came to India in school kits are of a different size and style than the ones available in India," said Paul Kennel, who recently returned from working with the MCC program there.

"Children want to have notebooks just like the rest of their friends in school, and some schools require their students to use standard Indian notebooks. The school kit supplies are then sold by families and the money used to buy Indian-made school materials." MCC is not shipping school kits to India in 1976.

However, material aid can be used constructively. Disasters such as hurricanes, droughts, or wars may wipe out a country's crops, meaning outside food resources are necessary until another crop can be planted and harvested.

At the peak of the drought in the Sahel, huge quantities of MCC wheat were shipped into the area. Now that the crisis is past, the food shipments have decreased drastically and the emphasis is on agriculture and water resource development.

MCC beef can be a real asset to institutions such as orphanages which feed large groups of people by enabling them to provide high-quality protein in an otherwise monotonous diet.

Nonfood aid can also be used creatively, as former MCC volunteer Caroline Snider discovered during her service in Bolivia. MCC health kits and layette bundles provided teaching tools for her health classes which 150 to 200 children attended in groups of twenty to thirty and for her classes for pregnant women.

The MCC material aid program in Bolivia, which requires an education or capacitation program to be planned by the recipient group, has resulted in other creative ways to use material aid.

A woman's group who wanted to contribute to the local community but was too poor to do so used quilt patches supplied by MCC to make quilts for a children's home and experienced the joy of giving which comes so seldom to third world communities.

The more serious questions raised by the distribution of material aid center around what it does to the long-term development and attitudes of those who receive it. "Give a man bread—he will remain a beggar. Teach him how he can solve his problems—he will regain his dignity," suggested Mr. Kennel, who studied the shipping and use of MCC material aid in India as part of a master's degree program in international development administration.

"The overall question is whether the use of commodities will help a community develop the skills it needs to solve its own problems in the future," Mr. Kennel said.

Material aid can create a give-me mentality in the recipients, causing them to look for outside solutions to their problems rather than to use their own resources and have pride in what they can do to solve their own problems.

"How does material aid fit development thinking?" questioned MCC Latin America director Gerald Shank. "It seems to hinder stimulation of self-help groups to find and depend on nationally available products for a more guaranteed source of working material. MCC and its commodities might have to leave next month."

"We have to go into every place with the idea that we will be there temporarily," Mr. Kennel said. "We cannot assume that we will be there forever to prop the people up."

Using imported material aid supplies to meet a need means that the local people cannot use that solution in solving their problems themselves in the future. If alternate solutions have not been suggested, their situation has not really improved.

Even food-for-work programs, in which community members are hired to work on a community project then paid for their labor in food, can create problems in terms of long-range development. "Even though food-for-work projects tackle community needs, they are still outside solutions that the community cannot use to solve its own future needs," Mr. Kennel said.

"If we use food-for-work just to employ people, we are not involved in long-range development, but merely providing employment for individuals for a period of time. What happens to the employees is that afterwards they are still basically in the same socioeconomic situation as before."

The important thing to consider is the people who receive the material aid. "People are the agents of social change," Mr. Kennel said. "Physical change comes easier than social or personal change, but all is built around trust, group involvement, responsibility, and incentive from the people. Material aid can be used if the people's dignity is maintained and the way it is used helps to eliminate poverty, not reinforce it."

Seed shipment continues Vietnam aid

Nine tons of vegetable seed left Hong Kong for Vietnam August 13. The seed shipment, worth $54,000, is part of a yearlong program of aid from MCC to Vietnam.

The seeds are being shipped to the port of Haiphong and then transported to Hanoi, where they will be distributed to agricultural cooperatives in the outskirts. The seed shipment has been consigned to the Viet-My Committee, the Committee for Solidarity with the American People, who presented the request for seeds to an MCC delegation during its November 1975 visit to Vietnam.

Vietnam wants to increase vegetable production to assure a more nutritious and balanced diet for its people. However, the production of seeds in Vietnam has not yet been sufficiently developed because of the many years of war. So it is important that seeds be brought in from the outside for the present, according to MCC Asia director Vern Preheim.

Projected total cost for the 1976 shipments to Vietnam is one million dollars. The cost is divided about equally between material aid such as meat chunks, cloth, soap, and milk powder and cash purchases of medical equipment, seeds, and school supplies.

The first shipments of material aid left from MCC warehouses in Ephrata, Pennsylvania, and Clearbrook, British Columbia, this spring. They included donated blankets, cloth, laundry soap, bar soap, health kits, school kits, sewing kits, and MCC canned meat worth $340,000. In July 500,000 pounds of flour were added to the donated items listed on the shipping license.

In March a shipment of carbon steel tubes to be used in the construction of school furniture and carbon steel tubing, channel steel, and equal angle steel for making wheelchairs was sent to Vietnam. The shipment was coordinated by Friendshipment, a coalition representing forty religious and peace groups that was formed to provide people-to-people aid to Vietnam. MCC contributed half of the shipment's total $200,000 value.

Technical equipment worth $22,000 is being readied for shipment to the National Institute of Hygiene and Epidemiology in Hanoi. The equipment includes a rotoprint machine, a vehicle, and cameras to be used for mass education in hygiene and epidemic prevention.

In August the first shipment of $240,000 worth of medical equipment was sent to reequip Lang Giang District Hospital in Ha Bac Province, Vietnam.

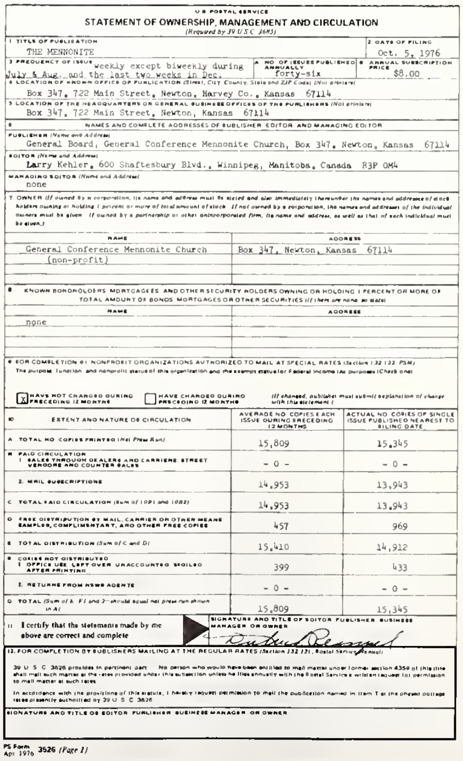
Vietnam is faced with large problems, according to James Klassen, MCC volunteer who returned to the United States in April. When the war ended, massive United States aid to the former government was cut off.

Immediate assistance is crucial for the people of Vietnam. Recovery from thirty years of war is a massive task. Earl Martin, another MCC worker formerly in Vietnam, feels that the government of Vietnam will pursue the type of development that will put it on its feet in five to ten years if it receives the necessary initial help.

Although the immediate postwar period is when the Vietnamese economy needs outside assistance most, U.S. President Ford in May vetoed a bill that provided for the lifting of an embargo on commercial trade with Vietnam.

Some Christian groups compromised themselves by their association with the U.S. military effort. But the government of Vietnam has already noticed that religious groups are among the first to offer postwar assistance.

MCC aid is sent to Vietnam although there are no MCC representatives in the country at present, a change from usual MCC policy. However, MCC delegations who have visited Vietnam in the past year have noted the careful way in which past donations have been used.



U S POSTAL SERVICE

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Required by 39 U.S.C. 3685)

1 TITLE OF PUBLICATION: THE MENNONITE

2 DATE OF FILING: Oct. 5, 1976

3 FREQUENCY OF ISSUE: weekly except biweekly during July & Aug. and the last two weeks in Dec.

A NO. OF ISSUES PUBLISHED ANNUALLY: forty-six

B ANNUAL SUBSCRIPTION PRICE: $8.00

4 LOCATION OF KNOWN OFFICE OF PUBLICATION *(Street, City, County, State and ZIP Code) (Not printers)*: Box 347, 722 Main Street, Newton, Harvey Co., Kansas 67114

5 LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS *(Not printers)*: Box 347, 722 Main Street, Newton, Kansas 67114

6 NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR

PUBLISHER *(Name and Address)*: General Board, General Conference Mennonite Church, Box 347, Newton, Kansas 67114

EDITOR *(Name and Address)*: Larry Kehler, 600 Shaftesbury Blvd., Winnipeg, Manitoba, Canada R3P 0M4

MANAGING EDITOR *(Name and Address)*: none

7 OWNER *(If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)*

NAME	ADDRESS
General Conference Mennonite Church (non-profit)	Box 347, Newton, Kansas 67114

8 KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES *(If there are none, so state)*

NAME	ADDRESS
none	

9 FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES *(Section 132.122, PSM)*
The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes *(Check one)*

☒ HAVE NOT CHANGED DURING PRECEDING 12 MONTHS ☐ HAVE CHANGED DURING PRECEDING 12 MONTHS *(If changed, publisher must submit explanation of change with this statement.)*

10 EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A TOTAL NO. COPIES PRINTED *(Net Press Run)*	15,809	15,345
B PAID CIRCULATION 1 SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	- 0 -	- 0 -
2. MAIL SUBSCRIPTIONS	14,953	13,943
C TOTAL PAID CIRCULATION *(Sum of 10B1 and 10B2)*	14,953	13,943
D FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	457	969
E TOTAL DISTRIBUTION *(Sum of C and D)*	15,410	14,912
F COPIES NOT DISTRIBUTED 1 OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING	399	433
2. RETURNS FROM NEWS AGENTS	- 0 -	- 0 -
G TOTAL *(Sum of E, F1 and 2—should equal net press run shown in A)*	15,809	15,345

11 I certify that the statements made by me above are correct and complete

SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER

12. FOR COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES *(Section 132.121, Postal Service Manual)*

39 U. S. C. 3626 provides in pertinent part: "No person who would have been entitled to mail matter under former section 4359 of this title shall mail such matter at the rates provided under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates."

In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item 1 at the phased postage rates presently authorized by 39 U. S. C. 3626.

SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER

PS Form Apr. 1976 3526 *(Page 1)*

Record

Workers

Ron Boese, Menno Church, Ritzville, Wash., has begun a thirty-months term of service with MCC. He will work in community development and youth recreation in Amaraji, Brazil. Ron attended Bethel College, North Newton, Kans. His parents are Ralph and Viola Boese of Spokane, Wash.

Boese

Enns

Irene Enns, Coaldale (Alta.) Church, has begun a two-year term of service with MCC in Lethbridge, Alta. She will work as a residential counselor for Com-Serv, an agency for mentally handicapped persons. She has previously worked for Mennonite Voluntary Service at the Elkhart (Ind.) county home. From January to June 1976 she was a member of "Ecclesia," a traveling ministry team. Irene is the daughter of Jacob and Katherine Enns of Lethbridge, Alta.

SERVICE OPPORTUNITY

A nurse is needed to train practical nurses at the federal hospital in Cuauhtemoc, Mexico. Fluency in Spanish is preferred, and a master's degree or experience in nursing education is required.

Write or call:
Overseas Personnel Secretary
Box 347, Newton, Kansas 67114
(316) 283-5100

The Chilliwack Mennonite Church, a small congregation in the Fraser Valley in British Columbia, needs a pastor. The candidate must be able to minister in the German language and relate positively to "charismatic" Christians, as half the congregation meets for German services and many of the other half are involved in the "charismatic" movement. Direct inquiries to: George Harms, 6528 Fern Ave., Sardis, British Columbia.

Ken and Leona Goering-Gingerich have begun a three-year term of service with MCC in Amaraji, Pernambuco, Brazil, where they will both be teaching in a secondary school. Leona received an AA in liberal arts from Hesston (Kans.) College and a BA in social services from Goshen (Ind.) College. She is the daughter of Arthur and Amanda Goering of Newton, Kans. Ken received an associate degree from Hesston College and holds a BA in art from Bethel College, North Newton, Kans. He has served as graphic artist for MCC at the Akron headquarters 1974-76. He is the son of Chester and Barbara Gingerich of Middlebury, Ind.

K. and L. Goering-Gingerich

Barbara Harms, Blumenorter Church, Gretna, Man., has arrived in Recife, Brazil, to begin a thirty-months term of service with MCC. Barbara will work as a public health nurse. She attended Mennonite Collegiate Institute and received her diploma as a registered nurse from Grace Hospital School of Nursing.

Creative hymn-singing workshop

with Alice Parker

at Killarney Park MB Church

October 29-31

Registration fee: $12
Sponsored by:
Inter-Mennonite Music Committee
42705 Downing Road, Route 4
Sardis, British Columbia
V0X 1Y0

All interested persons are welcome!

Harms

Jantzen

Jon Jantzen has begun a one-year term of service with MCC. He is working at Akron headquarters in constituency world hunger education. He will serve as a resource person for area food committees, maintain lists of resource materials on world hunger and life-style issues, represent MCC to national agencies working on food policy, and relay information from Washington, D.C., to MCC and the area food committees. Jon attended Prescott (Ariz.) College and Bethel College, North Newton, Kans. He holds a BS in environmental studies from Western Washington State College, Bellingham, Wash. His parents are Lubin and Tillie Jantzen of Newton, Kans.

Kirst

Lehman

Paul Kirst, Bethesda Church, Henderson, Nebr., has begun a thirty-months term of service with MCC in Bolivia. He will serve as administrator of a colonization program that assists Bolivians in their move from overcrowded highlands to unpopulated but fertile lowlands. Paul holds a BS in business administration from Iowa Central Community College and a BS in economics from Wayne State College, Wayne, Nebr.

Rose Lehman, First Church, Berne, Ind., has begun a thirty-months term of service with MCC at Hospital Albert Schweitzer in Haiti. She holds a BS in nursing from Goshen (Ind.) College.

Miller

Peters

Kathy Miller, First Church, Sugarcreek, Ohio, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Ind. She will work as an activities aide at Royal Fontana Nursing Home, Champaign-Urbana, Ill. Kathy attended Bluffton (Ohio) College for two years. She is the daughter of Mr. and Mrs. Oscar R. Miller of Berlin, Ohio.

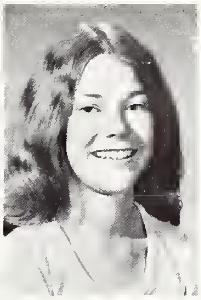
Helena Peters, Zion Church, Swift Current, Sask., has begun a thirty-months term of service with MCC in Egypt where she will work as a nurse. She has previously served with MCC as a child-care worker at Junior Village in Washington and as a nurse in a hospital in Kentucky. Helena is the daughter of David and Helen Peters of Swift Current.

Friesen

Stoltzfus

Gene Stoltzfus and Dorothy Friesen have been assigned to Indonesia to begin a three-year term as MCC corepresentatives. Dorothy holds a BA in history from the University of Manitoba and an MA in peace studies from Mennonite Biblical Seminary, Elkhart, Ind. She has served as the coordinator of Church Community Services in Elkhart. Gene is a Goshen (Ind.) College graduate and holds an MDiv from Goshen Biblical Seminary, Elkhart, and an MA in Southeast Asia studies from American University in Washington, D.C. Gene has served in Vietnam with International Voluntary Service; in Washington, D.C., with peace action; and as director of Mennonite Voluntary Service in Newton, Kans. Gene and Dorothy have attended Southside Fellowship in Elkhart, Ind.

Dorothy Wiebe, First Church, Aberdeen, Idaho, has arrived in West Berlin, Germany, to begin a thirty-months term of service with MCC. She will work with handicapped children at Evangelisches Johannesstift. Dorothy holds an AA in secretarial studies from Bethel College, North Newton, Kans. Her parents are Henry and Ruth Wiebe of Aberdeen, Idaho.


Wiebe

Zacharias

Helene Zacharias, Sherbrooke Church, Vancouver, B.C., has begun a two-year term of service with MCC in Lethbridge, Alta., where she will work with mentally handicapped children. Helene attended Canadian Mennonite Bible College and holds a child-care certificate from Douglas College. Her parents are Jacob and Susanna Zacharias of Vancouver, B.C.

Calendar

Oct. 22-24—Western District Conference annual sessions, Beatrice, Nebr.

Nov. 4-5—General Conference nominating committee meeting, Newton, Kans.

Nov. 5-7—Family life consultation, Wichita, Kans.

Nov. 8-10—Church growth consultation, Bluffton, Ohio

Canadian

Nov. 12-13—MCC (Saskatchewan) delegate meeting, Swift Current Evangelical Mennonite Church, Swift Current, Sask.

Nov. 19-20—MCC (Ontario) delegate meeting, Steinman's Mennonite Church, Baden, Ont.

A pastor or church worker is required for a new Mennonite (conference) church in Lethbridge, Alberta.

If this challenge interests you, please contact:
Mrs. A. Martens
2509 15th Ave. North
Lethbridge, Alberta T1H 4E1
(403) 329-0696
for more information.

Deaths

Laura Petter, Ashland (Mont.) Church, was born in February 1899 and died Sept. 28. She began missionary service under the General Conference's Board of Missions in 1924 at the Ashland Church on the Northern Cheyenne Reservation. After the death of her husband in 1936, she continued serving there until her retirement in 1966. She was still living in Ashland at the time of her death.

Miller

Petter

Ministers

Peter Bartel has resigned as pastor of the Chilliwack (B.C.) Church to become pastor of the Grace Church, Brandon, Man. He is a graduate of the University of British Columbia and Mennonite Biblical Seminary, Elkhart, Ind.

Marilyn Miller was ordained as copastor of the Arvada (Colo.) Church Sept. 19. She was licensed last year, at the time she began serving as copastor of the church with Peter Ediger. She graduated this year from Iliff Theological Seminary in Denver. In addition to her work with members of the congregation, she has been instrumental in starting a neighborhood ministry in conjunction with King of Glory Lutheran Church in Arvada.

Richard Ziemer has resigned as pastor of the Flatland Church, Quakertown, Pa., effective Dec. 31. He has served there since 1971.

Audiovisuals

To build up the kingdom, a filmstrip about Mennonite Disaster Service, documents MDS activities occurring in the space of one year beginning in spring 1975. Written and produced by Ron Sawatsky, the twenty-four-minute color filmstrip is available from the Audiovisual Library, 21 South 12th St., Akron, Pa., or 201-1483 Pembina Highway, Man. R3T 2C8, and from MCC provincial offices.

Letters

Nafziger's address and work

Dear Editor: J. Marvin Nafziger can be found at Mennonite Mutual Aid, Inc., 1110 North Main St., Goshen, Indiana 46526. He divides his time between MMA and being educational minister for the College Mennonite Church, Goshen. *Robert S. Stoltzfus, 1050 Mennonite Road, Mantua, Ohio 44255*

Editor's note: Mr. Nafziger is the writer for the September 14 editorial, Tell me your dream. *In that issue, we indicated that his address was unknown to us.*

Thanks for soul food

Dear Editor: Thank God for students and writers like Levi Keidel, who speaks with authority based on the solid foundation of Christ and his Word. His is the exciting and satisfying and blessed hope of our Anabaptist forefathers. May his kind increase!

It's such a refreshing flow of soul food, especially when contrasted to the despondency and despair of humanistic philosophies that have nothing truly worthwhile to offer the hungry heart and the searching soul.

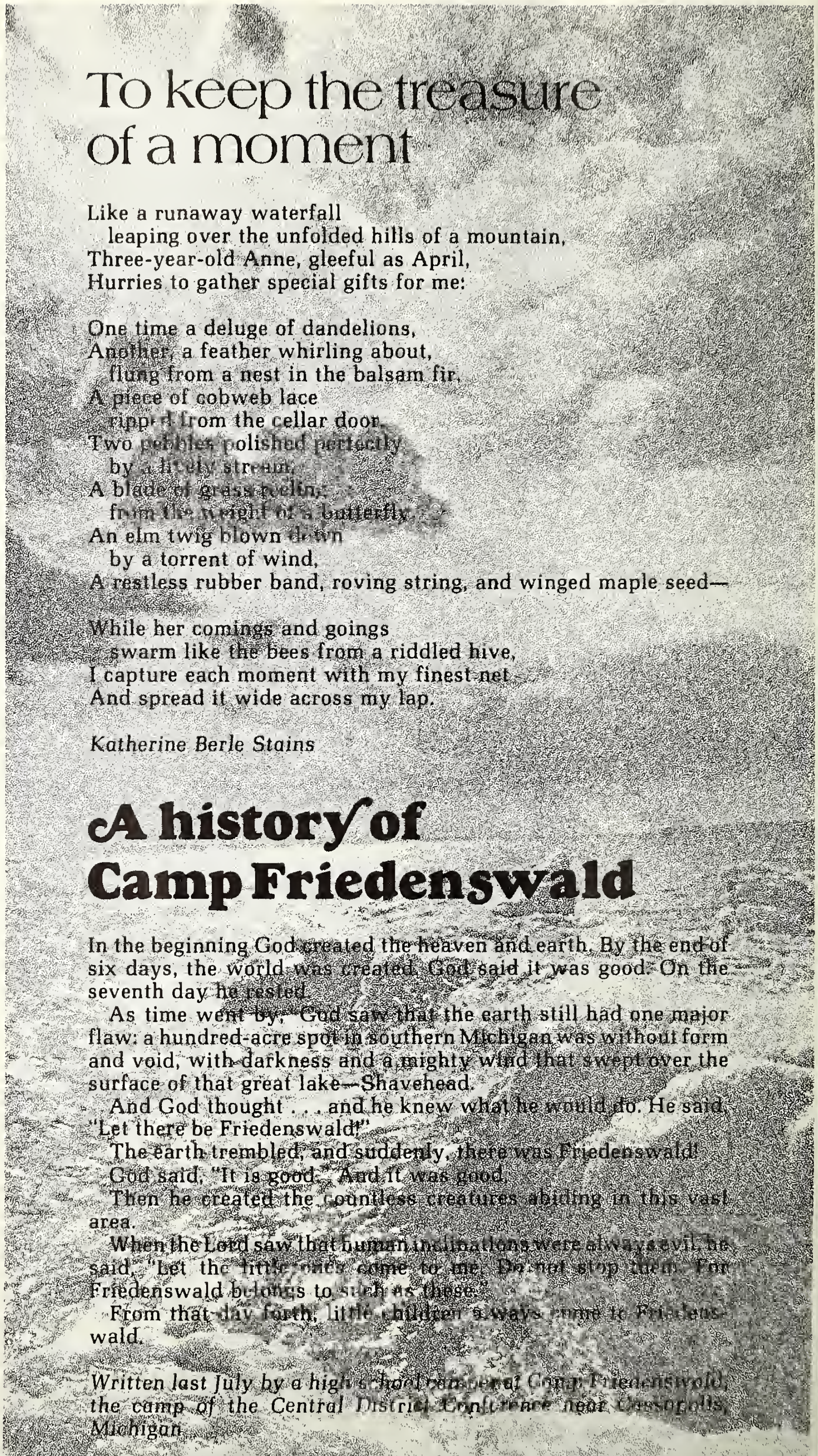
"Blessed and fortunate and happy and spiritually prosperous (that is, in that state in which the born-again child of God enjoys his favor and salvation) are those who hunger and thirst for righteousness (uprightness and right-standing with God), for they shall be completely satisfied" (Is. 55:1-2) (Mt. 5:6, Amplified). *Frank Horst, 720 South Pine, Warden, Wash. 98857*

Help wanted

Immediate openings for **secondary math teacher** for alternative school and **community organizer** for Rosedale Team Ministry in Kansas City, Kansas. **Alternative mental health** worker and **community service** worker needed in Seattle, Washington, beginning February 1977.

All positions require two-year term. College degree preferred. Room, board, transportation, medical coverage, and $30 a month provided. Applications available from your pastor or Newton office.

Contact: Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100



To keep the treasure of a moment

Like a runaway waterfall
  leaping over the unfolded hills of a mountain,
Three-year-old Anne, gleeful as April,
Hurries to gather special gifts for me:

One time a deluge of dandelions,
Another, a feather whirling about,
  flung from a nest in the balsam fir,
A piece of cobweb lace
  ripped from the cellar door,
Two pebbles polished perfectly
  by a lively stream,
A blade of grass reeling
  from the weight of a butterfly,
An elm twig blown down
  by a torrent of wind,
A restless rubber band, roving string, and winged maple seed—

While her comings and goings
  swarm like the bees from a riddled hive,
I capture each moment with my finest net
And spread it wide across my lap.

Katherine Berle Stains

A history of Camp Friedenswald

In the beginning God created the heaven and earth. By the end of six days, the world was created. God said it was good. On the seventh day he rested.

As time went by, God saw that the earth still had one major flaw: a hundred-acre spot in southern Michigan was without form and void, with darkness and a mighty wind that swept over the surface of that great lake—Shavehead.

And God thought . . . and he knew what he would do. He said, "Let there be Friedenswald!"

The earth trembled, and suddenly, there was Friedenswald!

God said, "It is good." And it was good.

Then he created the countless creatures abiding in this vast area.

When the Lord saw that human inclinations were always evil, he said, "Let the little ones come to me. Do not stop them. For Friedenswald belongs to such as these."

From that day forth, little children always come to Friedenswald.

Written last July by a high school camper at Camp Friedenswald, the camp of the Central District Conference near Cassopolis, Michigan

Meditation

As high as the mountains

I cannot tell you how I felt as we were approaching the Colorado Rocky Mountains. From the moment the misty shadows came into view, my eyes would not move in any other direction. I knew that I had to absorb as much of these magnificent landforms as I possibly could in the limited time that we would be spending in and near the mountains.

After sunset, we arrived at our destination: Rocky Mountain Mennonte Camp—elevation 10,000 feet. Patches of snow covered the ground and the air was calm and brisk. Breathing in the cold air and fresh pine cleared my lungs and gave a new liveliness to my mind as well as my body. In me was an eagerness to see all that I could possibly see.

My first venture into the mountains was that same evening. A group of us made a steep climb up an old wagon trail with only the bright shining moon in its near fullness and the sparkling white snow to light the way. A cabin was situated at the top of our climb, overlooking the beauty of the earth.

In the valley far below us, tiny lights pinpointed the cabins which made up our camp. Across the valley, partly overlapped by other mountains, was a majestic peak towering over all the others. The snow that capped it caused it to shine in the black night in all its glory.

We followed a different trail on our descent. First down some rocks, then we made our way through a forest of trees and trampled over fallen logs that crumpled beneath our feet. Every now and then we stopped to marvel at the mysterious beauty and stillness that only the night can bring.

Down more rocks we cautiously descended, making sure our footing was secure at every step. Back at the camp I turned to see where we had climbed but could only see the dark outline of the mountains against the dark but brighter sky.

Next morning the sun shone brightly, accenting every massive and every intricate part of the earth. The untrodden snow sparkled like Christmas glitter. Everything was so clear—almost perfect.

I again ascended the mountain—this time alone. I climbed until I found the perfect spot and sat down on a rock with a clear view of the great creation around me. All was silent, and I was alone. There was a mountain ahead of me blanketed with evergreens and snow. A large dark shadow swept over its side, accenting the white snow against its trees. I turned my head to the right and tried to grasp the beauty (*beauty* is such an inadequate word) of what I saw. Far off, the mountains were not clear but rather like a shadow clouded over with mist.

Below those mountains were valleys and hills rolling in some kind of a pattern, yet getting nowhere. I looked down and saw the steep and narrow valley in which our camp lay. It was long and winding and I wondered where it would have led me had I followed it. And there, over to the left, stood that snow-capped peak that had shone so magnificently the night before.

I sat in amazement, gazing and listening to the silence—the silence of roaring mountains and the silence of crystal clear water singing in the air. I listened to the trees and the snow and the sky that was bluer than I could ever have imagined it to be. I wanted to stay there a long time—to enjoy and really to live. I wanted to share what was there with someone. In my heart I was as high as those mountains. But how could I express how I felt? It was frustrating—so much, yet what could I do with it all!

I began to walk back towards the camp. Halfway down, I took one last look. I heard again the singing of the unseen water in the mountains. Then I saw someone far below and heard the echo of footsteps crunching in the snow.

Driving away from the mountains the next morning, I looked back, and the warmth and friendliness of the mountains suddenly struck me. It was then that I knew that anything so magnificent and so majestic can only be shared with God, one to whom words often have so little meaning.

And then, I thought that to try to use words to describe anything of such splendor and complex simplicity would almost be to destroy its significance. *Darlene Dyck*

Contents

Hi, Debby! 605
Enriching a sightless life 608
News 609
Record 616
Letters 618
To keep the treasure of a moment 618
A history of Camp Friedenswald 618
As high as the mountains 619
Communication for commitment 620
Thank you, Larry 620

CONTRIBUTORS

Charles Ludwig is a free-lance writer, 2717 East 30th St., Tucson, Ariz. 85710.

Willard and Elma Waltner do crafts designing and pictorial reporting from Box 190, Freeman, S.D. 57029.

Katherine Berle Stains lives at 3948 North 51st Boulevard, Milwaukee, Wisc. 53216.

Darlene Dyck is from Winnipeg, Man., serving in day care at the Beatrice voluntary service unit. Her address is 519 North 5th St., Beatrice, Nebr. 68310.

CREDITS

Cover and 606, Charles Ludwig; 607, Canadian National Institute for the Blind, Winnipeg, Man.; 608, 609, Willard Waltner; 610, Howard Habegger; 614, Loren Hostetler, MCC; 618, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6871.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Bernie Wiebe, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46505.

Communication for commitment

C. H. Dodd summarizes the biblical message as follows: the age of fulfillment for which the people of Israel longed and prayed and suffered has dawned because of the Jesus-event—his life, teaching, works, death, resurrection, and ascension; this same Jesus is the head of the New Israel, enthroned at God's right hand; the gift of the Spirit is the sign of Christ's continuing presence within history which will be consummated by his return in glory to make manifest what is now latent—his lordship over a new creation—and the response God requires of those who desire to enter into this new life, eternal in quality, is repentance and faith.

Sounds simple, doesn't it? That is the gospel in a nutshell. It is the total communication.

But that is where we err so often. *All* of the message needs to be heard and responded to. Church history reveals that the gospel has often been fragmented or partialized. Some harp constantly on the cross; some magnify social and political justice; others dwell on the charismatic gifts; and many wait piously for the imminence of the second coming. For all kinds of worthy reasons, the wholeness of Christianity has been torn apart.

Whenever we lose sight of its total dimensions, our communication of the Jesus-event tends to become clouded. Too many Christian communicators become masters of the one-string fiddle. They learn to play a variety of tunes and with skill. But it is not the fully orchestrated music of redemption.

Why do some evangelists preach only sermons about the cross? Do they not see any saving power in the resurrection or in the Psalms? Why do some of the activists ignore the teachings of the second coming? Do they fail to understand its profound political consequences?

We need to lay an ax to all the pigeonholes and to allow the total gospel the freedom to deal with a person's total being. Perhaps we will then again be more ready to call for a verdict. One tragedy of much communication is that we fear the psychic or spiritual or social pressure of calling for personal response. This may well reflect some anxiety about our own vague sense of identity. We then become victims of a gospel with minimal demand. We cajole people to take church office by promising negligible inconvenience. And we fail to understand that we have lost the respect of youth not because we have been too demanding, but because our own lives demonstrate so little total commitment. These young idealists still have the audacity to measure the value of a cause by the size of the demand it makes.

As the new editor of *The Mennonite*, it is my fervent prayer that ours will be *communication for commitment*. J. J. Vincent puts it well in the book *Christ and Methodism:* Evangelism has as its aim discipleship. Evangelism is the presentation in life and word of the radical offer and demand of God. This offer and demand is never abstract or "spiritual," but is always a demand for a particular response on a particular situation. To say yes to Christ is always to say yes to a particular deed of Christ in the world. Faithful evangelism attempts to depict the crucial incarnateness of the word: crucial because the only word of God we can know is his word in the cross, incarnateness because the only word of God we can know is his word made flesh and dwelling amongst us. "Decision" becomes decision about present, actual, real-life issues, not about some vague, temporary attitude of the heart. "Conversion" becomes conversion not as a momentary change of heart, but as a complete reversal of motivation, vocation, life, and action. BW

Thank you, Larry

After five good years of working with Larry Kehler, it's hard to say good-bye, so I'll just say thanks:

—for his careful inclusion of ideas from all segments of the conference.

—for his willingness to tackle touchy topics, but also to be a reconciler.

—for his editorial skill in squeezing the best out of an article in a concise way.

—for his gentle supervision from 1,100 miles away.

—for his vision for the church and world which has broadened our visions.

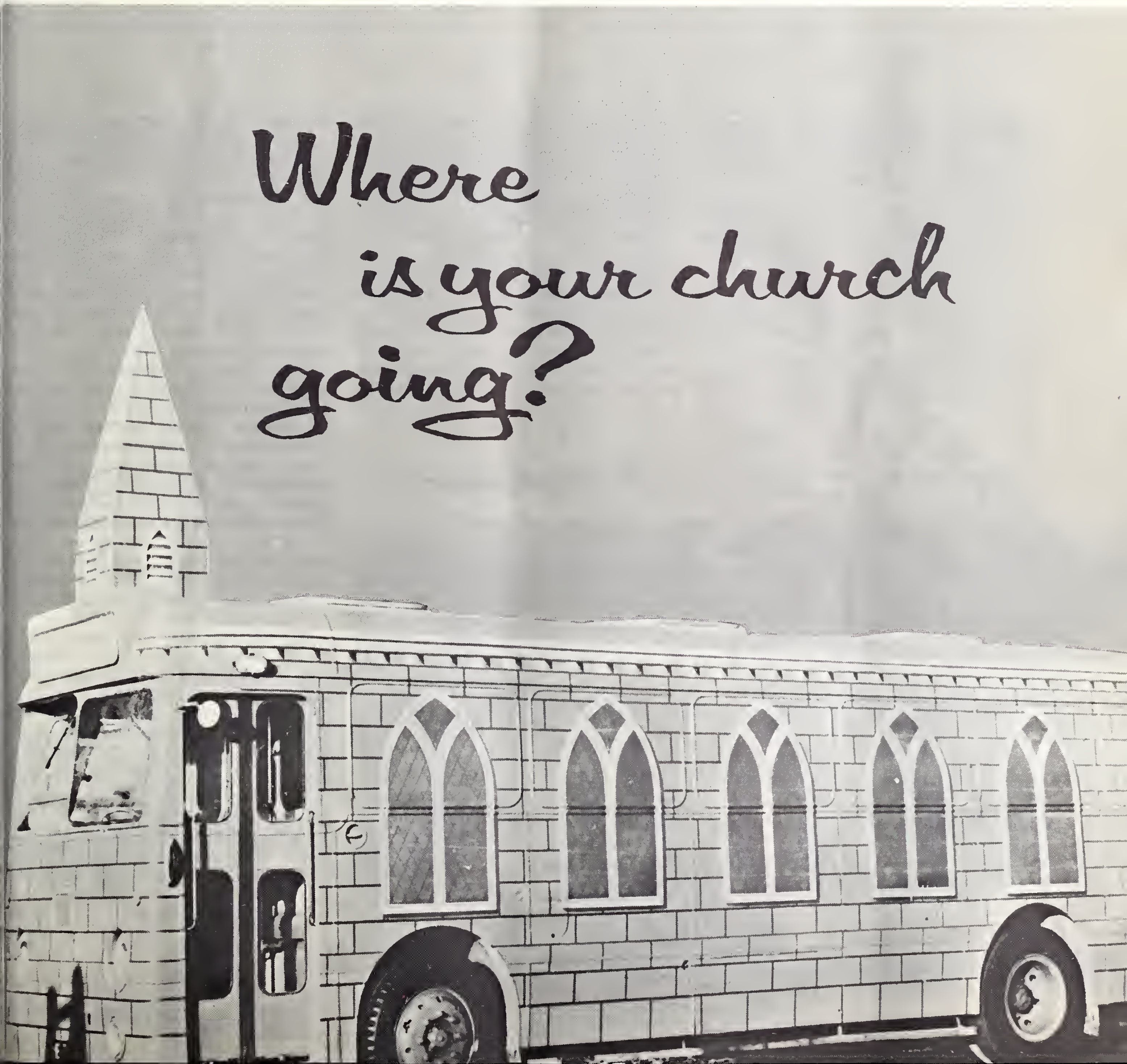
Larry will be missed in his role as editor, but we will try to maintain the standards he has followed and to continue to make *The Mennonite* a good and useful vehicle of communication for the congregations scattered across our conference. LB

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:38 OCTOBER 26, 1976


Where is your church going?

SETTING GOALS FOR EVANGELISM

Edward R. Dayton

Historically, there have been two "acceptable" measurements for effective evangelism: (1) number of "decisions for Christ" or (2) number of church members.

The results are all too obvious. We read glowing reports of church growth or the hundreds who have come forward at evangelistic campaigns, but no one gets very excited about the fact that 5,000 people may be enrolled in a correspondence course studying the fundamentals of the gospel.

Since evangelists and missionaries emphasize decisions and church members, their supporting constituencies quickly learn to look for these "evidences" that the evangelist or missionary is "doing his job!" And since the evangelist or missionary finds his greatest affirmation from his constituency (either verbal or financial) when he lives up to their expectations, he may concentrate all his (often futile) efforts on making decisions or church members.

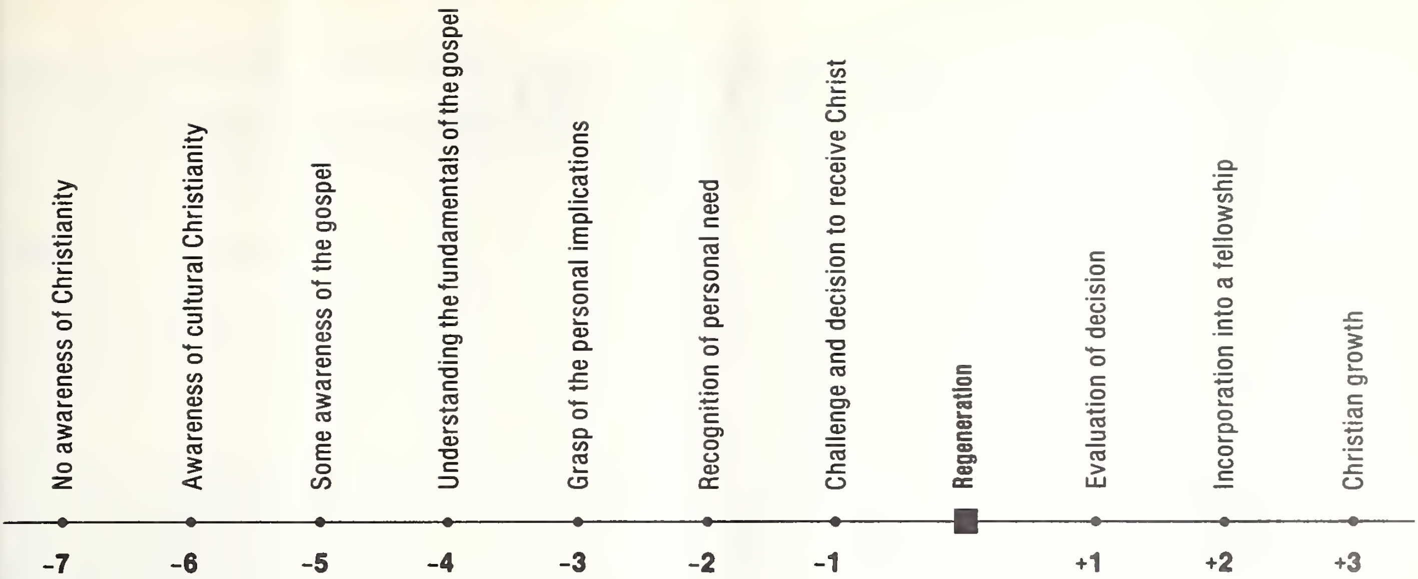
Sociologists have recognized for many years that individuals and groups move through a process in coming to a decision. Studies on the diffusion of innovation and the decision-making process of groups lead to the same conclusion.

It is not difficult to find illustrations in your own life. There are decisions that you have made about which at one time you had absolutely no awareness. In order to make a decision you had to move through a process of gaining some *awareness, understanding* the fundamentals of the possibility of a decision, grasping the *personal implications* of what needs would be met by this decision, and finally facing up to a positive or negative *decision.*

If you faced the question and decided to make the decision, you may recall that you almost immediately started *evaluating* whether it was a good decision and, as is so often the case, started justifying to yourself (and others) why you made the decision. Having evaluated this decision positively, you then *looked for others* who made a similar decision and felt at one with them. There are many examples: the decision to buy a new car, the decision to choose a different career, the decision to get married, the decision to accept a new job.

The scale on the next page applies this idea to the process of evangelism. It was first adapted to Christian evangelism by James F. Engel of the Wheaton Graduate School in a paper entitled "The audience for Christian communication." Since then a number of people have adapted it in different ways. The steps that are shown in the model above have been extended or compacted by different writers. The specific definitions are not important to us at this point. What is important is that some kind of such a

Sometimes, instead of moving toward goals, we drift along with no obvious sense of direction.


No awareness of Christianity
Awareness of cultural Christianity
Some awareness of the gospel
Understanding the fundamentals of the gospel
Grasp of the personal implications
Recognition of personal need
Challenge and decision to receive Christ
Regeneration
Evaluation of decision
Incorporation into a fellowship
Christian growth
-7
-6
-5
-4
-3
-2
-1
+1
+2
+3

People move through a process in coming to a decision.

process does exist and that the large majority of individuals and groups move through a process identical or similar to this one.

Some may immediately argue from their own experience that they have known people who have been atheists who not only understood the fundamentals of the gospel, but also have moved through these steps very rapidly. Still others may argue that there are those who are already in a fellowship (members of a church of some kind) who have never really gone through these steps; they actually are not Christians. These special cases should not detract us from the power of the tool that lies before us. For when we talk about strategy for reaching a people, somehow that strategy must include an evaluation of where this people is along this scale. It does little good to tell people that "Jesus is the answer" if they don't understand the questions. Our approach to communicating the love of Christ must encounter people where they are physically, intellectually, socially, and spiritually.

The large majority of individuals and groups move through a process identical or similar to this one.

But look what the existence of such an agreed-upon scale does for us in our communication about our strategy and our own evaluation of our program. Without meaning to sound trite, if we can communicate to one another that we are trying to bring a people from "-6" (awareness of Christianity) to "-5" (some awareness of the gospel), we can still identify ourselves as evangelists and at the same time communicate our purpose.

Furthermore, we can state measurable and accomplishable goals for carrying this out. For example, "to bring 50,000 of 300,000 Fulah people to some awareness of the gospel by carrying out a water distribution program in Upper Volta accompanied by the forthright witness of those leading the program" is quite clear. No doubt there are ways of discovering at some later time whether the 50,000 Fulah do actually now have some awareness of the gospel. The goal of moving the same people from "-5" to "-4" by enrolling 5,000 people in correspondence schools in one year is again a clear statement of our intention and includes a measure of whether we did what we set out to do.

What lies at hand is a new way to *think* about the task of evangelism, a new way to *communicate* about the task, a new way to set goals for the task. No longer need we be shut up to counting decisions of church members. The ultimate goal of evangelism remains the same: to see men and women incorporated as effective members of a local body of believers. But now we have a way of identifying the subjects of our message and ways to measure our own response to their need.

Such an approach is not without dangers. It may be an easy excuse for those who are doing not what is needed, but what seems convenient. But the communication of the gospel has always been risky at best. As Latourette reminds us, advance often comes through the storm.

If people are to move from "an awareness" to "challenge" they need to be given the opportunity to be accepted where they are. Perhaps here is a God-given tool to help understand where they are and to help us lovingly design communication that will move them toward the Savior.

Preludes to a new act

Joyce M. Shutt

Five of us had gathered for a communal meal of peanut butter and jelly sandwiches, apples, and coffee. We came from diverse backgrounds—one Anabaptist, two Lutherans, one ex-Jesuit priest, and one Methodist. Each of our life stories had its own special features, yet each shared a common theme. Each of us had tried to meet some standard, to follow certain rules, to live in specified ways in order to earn the love and admiration of others and to cause God, that wrathful and uncompromising judge, to turn his face from us.

Fortunately for each of us, a crisis experience or an individual had penetrated our carefully erected defenses and confronted us with the reality of grace. In that experience of knowing ourselves as loved and valued not for what we do, but simply because we are, we came to know God in an entirely new way.

Accepting Christ changes us in unexpected ways—like making us more vulnerable.

Before, we had approached God and faith as a technique or tool. We saw God as something or someone whom we could manipulate for our own purposes, someone who could make us acceptable to others and who could serve as the authority figure we needed to champion our own private causes.

Looking for a secret formula that can serve us well and put us in a better position is not unique to the five of us; it is part of the human pilgrimage. From the beginning of recorded history, we have stories and myths that tell of humanity's search for a religion that could magically bring instant success and make trouble go away. Unfortunately, this has also often been true for Christianity.

But fortunately, accepting Jesus as Lord and Savior has never worked that way. Accepting Christ does change our lives, but in unexpected ways—like making us more vulnerable and willing to absorb hurt and risk. Or, it removes the pressure we'd felt for always needing to be right. Or, it frees us to better feel a whole gamut of emotions.

But accepting Jesus will not make us smarter, more clever, sin free, or mistake proof. The very nature of the cross defies all that. It cannot be a tool or technique for self-improvement like active listening, "I" messages, or problem solving as in Parent Effectiveness Training. Either the death and resurrection of Jesus are the pivotal point from which we move out and embrace life, or they are nothing at all. Either Christianity involves a shift from seeing ourselves as the center of the universe and acknowledging that centrality as God's, or it is superstitious nonsense.

The awareness that we cannot earn love, that we can never be good enough or bad enough to secure or deflect God's love, is good news! God loves us because he chooses to do so. That's his nature. Because he freely wills to love us, we can stop trying to be good and perfect (according to our ideas of good and perfect) and become what God has always wanted us to be—imperfect, limited human beings who are channels to each other for his love.

We are beautiful and have worth in spite of our limitations. We are not self-sufficient or all-powerful. When we really grasp in our gut that it is all right to be who and what we are, with all our warts and bumps, failures and clumsiness, then we are somehow enabled to move beyond ourselves. Then we can become more nearly the kind of person we have tried so hard to be by following a rigid set of specific rules.

In the cross and resurrection, and because of the cross and resurrection, we find the freedom to admit our faults and failures and to affirm our humanness.

In the cross and resurrection we squarely face the ambiguities of life in a way no amount of education, scientific technique, or psychology can ever do for us.

In the cross and resurrection, the past, with all its garbage and glory, is transcended and transformed and thus can no longer control us. The long-range effects of sin are canceled when we truly repent—that is, when we admit our failures, face up to our self-defeating behaviors, accept our limits, and stop blaming others for our own choices, actions, feelings, and attitudes.

Because of the cross and resurrection, our worth is not dependent on what we do, feel, or think. We are free, not for license, but for responsibility, and we can say with Paul, "There is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in the heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord."

That means that we can keep going, facing people we have hurt and betrayed

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Abundant life means allowing God to be God and accepting ourselves as fallible human beings.

or who have hurt and betrayed us. We can continue to grow and question. We can be open to new options, new ideas and new ways, even when we have made a shambles out of our lives or those of others.

Because Jesus came, because he lived, because he was fully human, because he was limited in the same ways we are limited, and because he failed in his life's mission and died a failure on the cross, we now have life eternal.

Because of Jesus, we need no longer see only through a glass darkly, for in the cross and resurrection we come face to face with the meaning of life. Abundant life means allowing God to be God and accepting ourselves as fallible human beings. It means being responsible for our own thoughts, acts, and feelings and allowing others to be responsible for what they do, think, and feel. It means living in relationship with others who are equally limited people. It means knowing that being brokenly and beautifully human is what we are called to be, because it is in our brokenness that we communicate grace and point toward God's redemptive, healing love!

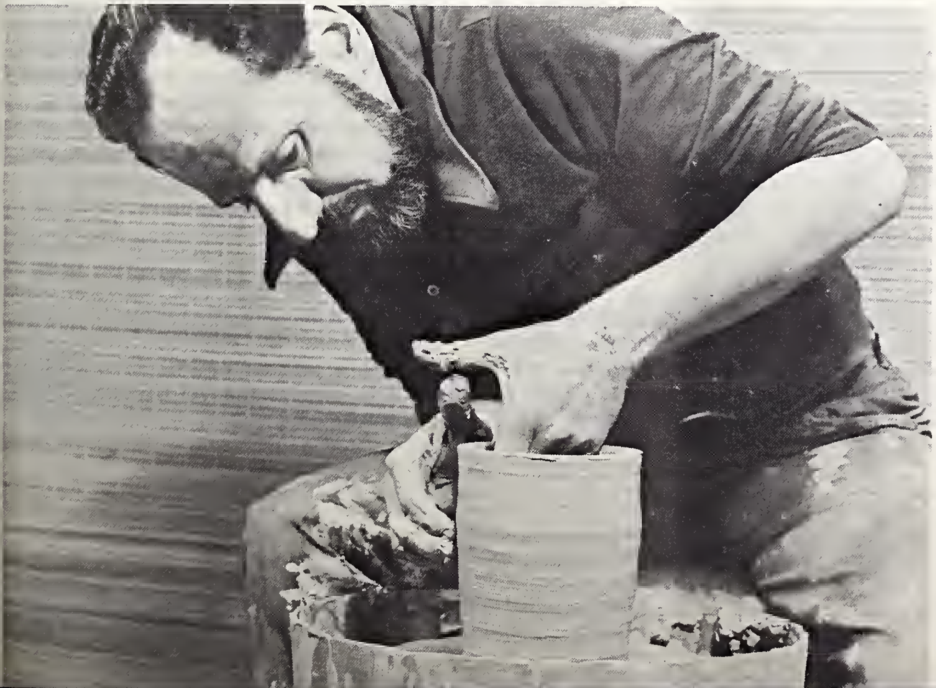
The paradox of the cross is that, in the midst of brokenness, there is hope and new life. No matter how often we fail, there is always a new opportunity. God's love never fails. We so often cut ourselves off from the abundant life we so desperately covet by rejecting our humanness, by refusing to accept our limitations and the responsibility for our own lives and actions, and by our unwillingness to let others see our needs and weaknesses. By pretending to be someone we aren't, we Peter-principle ourselves right into unhappiness and sin. We try to play God when we are human.

How many of us have really grasped the impact of the Jesus story? Have we really faced who and what he was? Or do we project our dreams and images on to him, making him into an idol we define, legislate, and worship? How hard it is for us to acknowledge that Jesus was often weak, limited, and powerless, that he died an utter failure, rejected by his followers, spit upon by his accusers, and scorned and laughed at by onlookers!

That doesn't fit our concept of a god. A god should be different, so we stress Jesus' accomplishments. We point out how he healed the sick, calmed the storms, and turned water into wine. We emphasize his divinity. Because we can't believe that God would have demeaned himself to become truly human (that doesn't fit our concept of perfection), we convince ourselves that Jesus never really was human. He was God dressed up in a people costume, going through the motions of being a man.

So we miss the quality and depth of God's love for us, revealed in his act of becoming one of us. Nor can we comprehend the terrible price he paid to communicate the depth of his love, hear his anguished cry for help in the Garden of Gethsemane, nor tune in to his utter desolation on the cross. But there was no play-acting to his human experience, in his joy, his sadness, or his despair. He had to be fully human to be our redeemer, for there is no other way to communicate to us what it means for us to be human or for God to be God.

Salvation is the promise of an unpredictable future.



Because of his broken life and his disgraceful death, we now have hope and the promise of an open future. Death and failure are not the end of the Jesus story. When Jesus rose from the dead, God showed himself as God. Everything before, including the ability to perform miracles, speaks of capacities which can also be ours when we are in tune with God and use them to point toward God, the giver and creator of life.

Because of the resurrection, our lives, our actions, our successes, our failures are not the sum total of life and meaning. They are starting points for what is to come. Tragedy and limitation, joy and success are never the end of the story. They are always preludes to a new act in an unfolding drama. Salvation is the promise of an open and unpredictable future, a future which transcends and transforms the past and our individual lives.

Trusting in an open and unknown future is difficult. Something in us fights against letting go of the past which seems so safe and predictable, even when painful. Fortunately for us, God likes surprises and confrontation. In those unexpected experiences which throw us off balance and open us to new views and relationships, he lets us kiss old dreams good-bye, let go of treasured self-images, and give up our delusions of power and grandeur so that we can taste the beauty and freedom that come from being our true selves—beautiful, loved, limited children of God.

That, dear brothers and sisters in Christ, is the heart of the Christmas story, the Easter story, the Pentecost story, the whatever-you-want-to-call-it story. Babies, angels, shepherds, magicians, lilies, eggs, music—all those things are nice. But the freedom to be human in Christ is truly beautiful.

"For God so loved the world that he gave his only Son, that everyone who has faith in him may not die but have eternal life. It was not to judge the world that God sent his Son into the world, but that through him the world might be saved." God loves us so much that he died for us! Out of his death and failure comes new life, a new creation, a new beginning which is ours.

A mother to many

Laura Petter was buried October 2 at Lame Deer, Montana, on the Northern Cheyenne reservation, where she had come as a missionary more than fifty years ago.

In the tree-shaded yard of the Mennonite church in Ashland, Montana, where she had lived, friends and family and church representatives (too many to fit into the church building) gathered for the funeral of a woman who had continued for thirty years in her mission work after the death of her husband.

Laura Rohrman, a Lutheran born February 8, 1899, in Detroit, had met her future husband, Valdo Petter, in Chicago at Moody Bible Institute. Both of them had hoped to be missionaries in Africa, but that was delayed because of Valdo's ill health.

In the meantime, he and Laura were asked to serve temporarily at Ashland because of Valdo's knowledge of the Cheyenne language. His father was Rodolphe Petter, Swiss missionary and translator to the Northern and Southern Cheyenne.

The temporary service stretched on until Valdo's death in 1934.

Laura Petter

Laura stayed in Ashland as a missionary, ministering in the community and enlarging her household with her own three small children by caring for at least twenty foster or adopted children.

"I watched the way she was willing to take children into her home and care for them," said Magdalen Shoulderblade at the funeral. "I told her once that when I grew up I wanted to have a home to care for children just as she did. But Laura would tell me, 'No, no, you should go to school, do some traveling, learn about the world, and then see what God wants you to do.' " Today Magdalen works at Cheyenne Home, which serves children who do not have normal parental care. Although she is single, Magdalen has adopted a Cheyenne girl.

Although Laura retired from active mission work in 1965, she continued to care for children in her retirement home near Ashland until her death on September 28.

She was probably the first person to develop a summer camp for Cheyenne youth.

The first camp was in an abandoned log building in the hills at Crazy Head Springs, between Lame Deer and Ashland. When that building burned, she developed a retirement home about seven miles from Ashland with the explicit plan that it would be available for camps each summer. Until the summer of 1975 (when she was seventy-six), Laura opened her home to a flood of Cheyenne children and youth for a week or more each summer so that they could have a Bible camp.

Her home was open to adults as well.

At the fellowship meal after her funeral, a Cheyenne man reminisced about his early years. "There were times when I came to the Petter home in rather bad shape from the use of alcohol. It would be cold and I would need a place to stay. Laura Petter would tell me, 'If you can get rid of that bottle somewhere, you're welcome to stay.' She would give me a good meal and a jacket if I had lost mine."

This man, who described himself as a Sun Dance priest, said he was satisfied with his life and felt no special need for Christianity, but he wanted to acknowledge the acceptance he had felt from Laura Petter.

Another story concerned a young Cheyenne man, bitter after his combat experiences in Africa and Europe during World War II.

"Nobody will ever push me around again," he said, and he carried a concealed gun constantly to enforce that vow.

One home where he and his brother and other young Cheyenne were welcomed was Laura Petter's home, where they occasionally stayed overnight.

One night he forgot his gun, which he had placed under the pillow.

"I've often wondered what Laura Petter thought when she found that gun," he said later.

Laura did not mention it, and he continued to be welcomed at her home. Later the warmth of acceptance by a number of Christians and the preaching of a visiting missionary helped change his life and drained away the bitterness. He became a Christian leader.

She whose own mother had died when Laura was fourteen had become a mother to many. *Malcolm Wenger and Lois Barrett*

World Food Council plans food reserve, $1 billion fund

Establishing an international food reserve is a major goal of the World Food Council, according to its assistant executive director, Harry E. Walters.

Briefing Geneva-based representatives of nongovernmental organizations recently, Mr. Walters said the council is following up recommendations of the 1974 Rome World Food Conference.

An international food reserve is badly needed, he said, to avoid acute shortages because of crop failures or national disasters, to sustain a steady expansion in food production, and to reduce price fluctuations.

The council has launched a $1 billion international fund for agricultural development; oil-producing countries have been asked to supply half this sum and the developed countries the other half.

In the fund, one-third of the votes are held by developed countries, one-third by OPEC countries, and one-third by developing countries.

German-speaking Soviets ask for emigration rights

Three hundred thirty-six German-speaking people from Soviet Kirgizia, nearly all of them of Russian Mennonite origin, have sent a declaration to the Central Committee of the Soviet Communist Party asking for permission to emigrate. Copies have been addressed to United Nations Secretary General Kurt Waldheim and to Communist Party leaders in western countries such as England, France, and Italy.

The letter covering the list of signatures bases its emigration request on the declaration of human rights adopted by the Soviet Union in 1973 and on the published final act of the Helsinki Agreement which appeared in *Pravda* August 2, 1975. This cover letter, which was apparently used in collecting signatures, names both East and West Germany as homelands. Without exception, however, all the signatories have indicated West Germany as preferred place of residence.

Although not all the signatories list the number of their dependents, it is apparent that they are speaking on behalf of more than 1,675 persons. Actually the signatures come from only a small section of the Kirgizian republic centered around the capital city of Frunze.

Aside from seventy-one signatories from Frunze itself, there were sixty-eight from the village of Tel'mann, Chuiski Raion, and fifty-nine from Rot Front in the same *raion*, or district. Rot Front is the former Gruenfeld village founded by Mennonites just before collectivization in 1930.

Names such as Klassen, Falk, Penner, Kroeker, Loewen, Peters, and Thiessen identify the signatories as being of Russian Mennonite origin.

All these signatures represent people who have applied for emigration through regular channels and have been refused. Many have been waiting since 1972. Some of these have received no answer. A few from the village of Tokmak needed a full page to summarize the number of times that they had applied and received an unsatisfactory answer.

A significant number list 1956 as the year when they first applied for an exit permit. In short, all of the signatories are special cases, persons whose patience has been exhausted from following the regular bureaucratic route and who have now appealed directly to the central party leadership to make good on its signature to the Helsinki Accord.

Those from Frunze listed the following reasons for seeking emigration: a desire to return to the historic fatherland, the chance to teach their children, the freedom to teach them according to their own personal views, and the possibility for freedom of religious expression.

The group from the town of Kant signed and completed the entire form and an accompanying letter in German.

One cannot predict how the Soviet authorities will react to this request now that it is being made public in the West. The Helsinki Accord states that all people have the right to live in the place of their choice. This particular group of Soviet Germans is doubly eligible for emigration, since it already qualified under an earlier program for bringing separated families together.

Congress adopts policy on world hunger

Right-to-food resolutions were adopted by both houses of the U.S. Congress during the closing days of this year's session.

The resolutions state the sense of Congress that "the United States reaffirm the right of every person in this country and throughout the world to food and a nutritionally adequate diet."

They further affirm that "the need to combat hunger shall be a fundamental point of reference in the formulation and implementation of United States policy in all areas which bear on hunger, including international trade, monetary arrangements, and foreign assistance."

Some opponents of the resolutions had challenged the concept of adequate nutrition as a "right," charging that this might imply other countries are entitled to U.S. food supplies and encourage massive food dependency.

Backers of the resolution pointed out that it specifically calls for self-help efforts by poor countries to increase their own food production.

The resolutions had been supported by a wide segment of the religious community and had been drafted originally by Bread for the World, a Christian citizens' movement concerned with public policy.

They began to receive wide publication when an "offering of letters" in churches across the country produced an estimated 200,000 letters to members of Congress in a two-months period that began last November.

Deleted from the original draft was the setting of 1 percent of the gross national product as a target for U.S. economic assistance to poor countries. (U.S. assistance is currently about one-fourth of 1 percent.) The Senate reduced the figure to 0.7 percent. The House deleted it, but called upon the president to report by April 1, 1977, on the expected assistance levels for the next five years.

Sioux Falls groups give updated reports

Participants in both Mennonite groups in Sioux Falls, South Dakota, have indicated recently that unreconciled differences remain between them, and to date, there are few signs that reconciliation is imminent.

During the month of September, letters were circulated from Don Klassen, a participant in the Sermon on the Mount Fellowship, (whose letter was printed in *Northern light*, the publication of the Northern District Conference) and from Adella Nickel, secretary of the Good Shepherd Mennonite Church (whose letter was sent to officers, churches, and members of the Northern District).

About two years ago several families left the Good Shepherd Church after "deep-seated, long-standing disharmony between members." The newer group, consisting of about ten households and known as the Sermon on the Mount Fellowship, applied for membership in the Northern District Conference at its annual sessions last June and narrowly missed receiving the necessary two-thirds majority vote. Some delegates had hoped that the two groups might again become one congregation.

However, according to the recent communications, both groups seem satisfied to remain separate.

"Through this experience and over the past year we can now honestly report to you that there has come a wonderful sense of peace within our church which we have not known for over a decade," wrote Adella Nickel. "Although there are deep differences between us, we can now genuinely affirm that we bear those who are in the other fellowship no ill will, nor do we desire to put any roadblocks in the way of their development."

Don Klassen commented in *Northern light*, "The two groups in Sioux Falls seem to represent different perspectives, which are evident throughout the conference. Our sincere hope is that reconciliation can be forthcoming, but at present the situation appears unworkable, and the amount of energy required would possibly be unproductive until some emotions cool, repentance occurs, and differences are tolerated."

Conferences collaborate on program for aging

Three Mennonite conferences have requested that MCC U.S. Ministries find a person or couple to travel to church communities to heighten consciousness of the needs of the aging and help develop local aging ministries programs.

The proposal of the three groups—the General Conference Commission on Home Ministries (CHM), the Mennonite Church Health and Welfare Committee, and the Mennonite Brethren Mission Board—was passed at the October 4-5 MCC U.S. Ministries meeting in Chicago. MCC U.S. Ministries will underwrite the basic cost of the program with conference groups contributing as they are able.

MCC is interested in finding an older person or couple for this position who has experience working with the aging. They will be responsible to MCC U.S. Ministries but will work closely with and through conference and regional groups. Writing articles and helping in seminars will also be part of the person's or couple's responsibility.

Participants in an ad hoc meeting May 20 of the three conference groups expressed concern about the need for older persons to become aware of resources they can use. A number of local programs making significant contributions to the aging were noted as being valuable models for a person or couple to share with other communities.

Scholars discuss "Politics of Jesus"

A peace theology colloquium October 7-9 in Kansas City, Missouri, drew sixty invited participants—primarily Mennonite college and seminary peace studies personnel to discuss peace and social justice.

The focus for the colloquium was John Howard Yoder's book *The politics of Jesus*. A group of scholars read papers, and Mr. Yoder responded to them during the last session.

Sponsored by the MCC Peace Section, the colloquium had a findings committee which presented two observations of the book and several questions as "continuing agenda."

The observations: (1) the colloquium generally had trouble with the term "revolutionary subordination" in Chapter 9 of Mr. Yoder's book, although the participants could come up with no better term, and (2) an ethic based on the cross seemed inadequate to interpret Jesus.

The continuing agenda included the following questions: How do we apply the New Testament ethic to institutions? Do Mennonites have a biblical base for contemporary ethics? Is the church the continuing hermeneutic community for us? How should Mennonites speak to themselves as well as to the outside world? How does the context influence biblical interpretation? What are the implications for Mennonites in shifting from a dualistic to a nondualist ethic, if in fact we are moving in that direction? What role does political effectiveness play in *agape*? How do we deal with power not only in the world, but also in the community of faith?

While most papers were highly technical, geared to an academic conference, the significance of the colloquium was the stimulation and exchange of debate among Mennonite scholars. There were verbal concerns on how this information could be translated to "lay" audiences; why this audience was white and male (only two women were present), and whether this format should be continued.

Scholars presenting papers at the colloquium were J. R. Burkholder of Goshen (Indiana) College, "Mennonite social ethics"; George R. Edwards of Louisville (Kentucky) Presbyterian Theological Seminary, "Biblical interpretation"; Willard Swartley of Eastern Mennonite College, Harrisonburg, Virginia, "An analysis of its [the book's] biblical rootage"; Warren Groff of Bethany Theological Seminary, Chicago, "Theologizing"; David Schroeder of Canadian Mennonite Bible College, Winnipeg, "By what authority?"; Glenn Stassen of Southern Baptist Theological Seminary, "Ethical methodology"; and Richard Mouw of Calvin College, Grand Rapids, Michigan, "Political thought." *Dorothy Nickel Friesen, Kansas City, Kansas*

Corn grows in Red Shirt

The two kinds of corn growing in the Red Shirt Indian Village agricultural project look good, said Chris Kauffman, Marion, South Dakota.

Chris, a retired farmer, made six trips to the village in Hermosa, South Dakota, last spring to deliver donated farm equipment and instruct the people in its use and maintenance.

The villagers hope to develop a community garden for supplemental food and also grow a cash crop to help the economy of the community. They own about thirty acres of irrigable land along the Cheyenne River. With funds from Volunteers in Technical Assistance (VITA), a nonprofit consulting agency, the people bought an irrigation pump.

Families planted garden plots in the community garden with seeds from Church World Service and CROP. But in order to grow a cash crop they needed farm equipment.

At the request of the villagers Mennonite Central Committee worked with Mennonite Men of the Northern District Conference, a General Conference service agency, and Mennonite Brethren Missions-Services to help them obtain the needed equipment.

Paul Leatherman, former director of MCC U.S. Ministries, said the project caught his attention because it coincided with two of MCC's priority concerns. "The No. 1 priority for MCC is working at the problems of world hunger particularly through development projects," he said. Besides the hunger concern MCC has a special concern for native Americans in North America.

The Mennonite Men ad hoc committee bought a Super H Farmall tractor with funds donated to the villagers by two church groups. Church Women United, a national ecumenical organization, donated $5,000 and the Reformed Church contributed $2,700. Marion-Freeman, South Dakota, people donated a plow, disc, cultivator, and corn planter.

Mr. Kauffman's enthusiasm grew as he saw the project progress, said John Kliewer, who helped gain support for the project. Mr. Kliewer is pastor of the Silver Lake Mennonite Brethren Church, Marion, South Dakota.

Buffy Branam, a Mennonite Brethren Missions-Services worker in Rapid City, South Dakota, worked with Chris. After his sixth trip to the Red Shirt Indian Village, Mr. Kauffman told Mr. Kliewer the project was running smoothly enough that the people would no longer need his help. He felt the villagers' need for further help would be met in consultation with Mr. Branum.

The residents of the village gave Chris and his wife, Delila, a colorful hand-stitched quilt with an expanding star design in appreciation for his help.

Alberta-Saskatchewan conference minister chosen

Abe Baergen of Tofield, Alberta, has been named conference pastor for the Conference of Mennonites of Saskatchewan and the Mennonite Conference of Alberta, effective October 1.

He will remain living in Tofield, where he had fifteen years of pastoral work before taking on his new assignment.

The joint arrangement between the Alberta and Saskatchewan General Conference churches, one of a number, is that the conference pastor divides his time between the conferences, one-fourth in Alberta and three-fourths in Saskatchewan, somewhat in accordance with the relative numbers of congregations in the two provinces. His role is to be a "pastor to our pastors, to work with them, to support and encourage them, and to be available to help them and congregations when they experience difficulties."

The first Alberta-Saskatchewan conference pastor, Abe Neufeld, left last June to take up pastoral duties in Steinbach, Manitoba. *Lorne R. Buhr, Saskatoon, Saskatchewan*

MC mission board wants expansion within countries

Future overseas movement through Mennonite Board of Missions, Elkhart, Indiana, will extend usually from existing bases rather than by opening missions in new countries, staff members Wilbert R. Shenk and Lawrence H. Greaser told the board's overseas committee recently.

A basic question has been whether expansion ought to be in new countries or by some other approach.

"Increasingly we have felt that we must extend from where we now are," they said.

The administrators pointed to four reasons to justify their decision:

—future expansion should involve more directly the local churches with which the board has been working,

—board missionaries are located in a number of major cities which demand new styles of witness,

—the board has been spread too thinly in numerous areas, and

—the traditional missionary emphasis on geographical frontiers seems outmoded.

This pattern of strengthening and extending existing mission bases is being applied particularly to Brazil, France, Great Britain, India, and Japan.

Jordan program includes development plus relief

Former MCC Jordan director John Hubert, kneeling in foreground, plants an olive tree seedling in Jordan. A program of teaching better care for olive orchards is part of an MCC emphasis on development rather than relief during the past four years. The MCC office in Amman, Jordan, opened in 1967 after the Six-Day War to distribute food, clothing, and Christmas bundles. More recently projects have included chicks, dairy cows, vegetables, cistern repair, and irrigation.

Patricia Erb is back in Elkhart, Indiana

After fifteen days as a security police prisoner in Argentina, nineteen-year-old Patricia Erb is back in Elkhart, Indiana. While her specific immediate plans are not determined, she is considering studying nursing.

The daughter of Mennonite Church missionaries Delbert and Ruth Erb was abducted from her parents' home September 13 by the security police of Argentina's military government and was released October 5.

She and her mother said her release came as a miracle, the answer to prayer of thousands of persons, the assistance of the U.S. Government State Department, and media attention.

Although Patricia is reluctant to talk about it, her abduction evidently came as a result of her involvement in a leftist political group at the National University of Buenos Aires, where she had been a student.

She said she originally joined the group seeking changes for the university in some new courses, improved classroom conditions, and installation of a room heater.

She was a member of the group (which wire news services said was named for Argentine-Cuban leader Che Guevara) for some time, but refused to use violence as a solution to social problems.

About six weeks before her abduction, she broke her ties with the group.

Although Patricia was born in Jackson, Minnesota, she went to Argentina with her parents when she was a year old. She had lived there ever since, except for several brief furloughs totaling less than a year.

She is more fluent in Spanish than in English.

Her mother, who returned to the U.S. with Patricia, will go back to Argentina in a few weeks.

Patricia told a press conference for local media in Elkhart October 8 that, as a nation, Argentina is "going through a difficult period, marked by much violence." Many people have been killed, including twenty-three Roman Catholic priests.

Words & deeds

The Council of Mennonite Seminaries is sponsoring a Middle East study tour June 12 to July 4, 1977. The itinerary will include nearly two weeks in Israel plus other regions of interest for study of the Old and New Testaments. An optional two-week field archaeology experience is being arranged. Students, pastors, and other interested people may contact any of the participating institutions for more information. The address of Associated Mennonite Biblical Seminaries is 3003 Benham Ave., Elkhart, Ind. 46514.

A campaign to petition the U.S. Government to favor the admission of Vietnam to the United Nations has been launched by three national coalitions: Friendshipment, Coalition for a New Foreign and Military Policy, and the National Council for Universal Unconditional Amnesty. MCC has participated in Friendshipment. The appeal also calls for normalization of relations with the new governments of Indochina, reconstruction aid to heal the wounds of war, amnesty for all war resisters and victims, and adequate federal rehabilitation for veterans.

The Church and Family Growth office in Saskatoon, Saskatchewan, is sponsoring a variety of weekend and weekly workshops during the coming months. Subject matter includes parenting, fair fight training, marriage preparation, leadership development, marriage enrichment, the single person in the congregation, dealing with stress, helper training, and congregational goal setting. No registration fee is charged for persons who are members or adherents of the sponsoring churches. Others are assessed a nominal fee.

Sources in Rhodesia have disclosed the arrest of Henry Kachidza, former secretary-general of the Bible Society and now president of the Rhodesian organizaton of Christian care, on July 16 in Salisbury. After being questioned at a prison in Chikurubi, he was transferred to Whawha. Although no formal charges have been made, Mr. Kachidza's arrest is believed to relate to his fund-raising activities for needy families of prisoners. Mr. Kachidza suffers from a heart ailment, and family members are concerned for his health because they have been unable to send him necessary medication. No date has been set for a hearing in his case.

"Does poor always have to be a life sentence?"

Compassionate poetry written by Don Bakely, a man who gained his understanding through a quarter of a century of ministry to the poor.

If...

Sensitive photography by Terry Evans... pictures of strong people she respects.

A vivid portrait of another America... the dreams, the hopes, the hurts of the poor.

100 pages, illustrated, hardback $6.00

Faith and Life Bookstores
159 W. Main, Berne, IN 46711
Box 347, Newton, KS 67114

Fellowship Bookcenter
302 Kennedy
Winnipeg, Manitoba R3B 2M6

a big word with the poor

Donald C. Bakely

Photographs by Terry Evans

Bluffton (Ohio) College ended the 1975-76 fiscal year with a surplus of $14,924. This is the seventh consecutive year the school has ended in the black. Of the $521,560 raised for the college last year from all sources, $287,711 was from Bluffton College constituents who are members of the General Conference Mennonite Church.

Cheyenne church chooses new name

The Bethany Mennonite Church, Busby, Montana, has changed its name to the White River Cheyenne Mennonite Church.

The new name, adopted September 9, is a translation of the Cheyenne word *Voxpoometaneo'o*, or "White River people," the name by which Cheyenne of the area are known.

The name *Bethany* was given to the congregation by pioneer missionary G. A. Linscheid, who began work in Busby in 1904. When the congregation adopted a constitution in the 1950s, it chose the name "Bethany Mennonite Church."

This name has now been set aside for a name more closely linked to the local community. The name will be used in both English and Cheyenne.

The change of name comes as the congregation approaches the completion of extensive remodeling of its meetinghouse. Dedication of the new meetinghouse is scheduled November 21.

Emergency aid shipped to Lebanon

Thirty tons of powdered skim milk were being prepared by Mennonite Central Committee for an October shipment to victims of the Lebanese war. The milk was contributed by the Canadian International Development Agency (CIDA) and will be released through the Middle East Council of Churches (MECC).

MCC will ship 500 cartons of beef and a supply of fabric to Lebanon along with a larger Church World Service shipment. Medicines are also being shipped for release through the clinics and emergency medical services of the United Nations Relief Works Agency serving Palestinian refugees and Lebanese displaced by the war.

During the past year and a half, one million people have left Lebanon as a result of the war. More than 30,000 people have been killed. Large population displacement has occurred in the mountains and along the coast.

Record

Ministers

Don Blosser, pastor of the Akron (Pa.) Church, has begun a two-year program at the University of St. Andrews, Scotland, leading to a PhD in New Testament. His decision was made after a period of searching and testing for gifts beginning with the need for New Testament teachers presented at Assembly '75 and continuing with church leaders and the Akron congregation. Filling his vacancy, *Marion Preheim* has been hired to serve part time as congregational coordinator. She will be providing leadership along with congregational chairperson *John Grasse*.

Brian Epp, Henderson, Nebr., was ordained at the Halbstadt Church, Gretna, Man., on Oct. 3. He will be serving the Rosenfeld Bergthaler and Halbstadt churches on a joint basis.

Workers

New personnel at Freeman (S.D.) Junior College include *John Ewert*, who will be teaching an education class and serving as superintendent, and *Sam Gingerich*, assistant principal.

Edward G. Krahn has been appointed curator of the Mennonite Village Museum in Manitoba. In August he received the museum technician training diploma from the Manitoba Museum of Man and Nature. He has a BA in anthropology from the University of Winnipeg. Mr. Krahn served as general manager of the Mennonite Village Museum during the summers of 1974 and 1975.

Schrag

Tim Schrag, Eden Church, Moundridge, Kans., has begun a thirty-months term of service with MCC in Amaraji, Brazil, where he will do construction work. He studied at Gesamthochschule Wuppertal in West Germany and graduated from Bethel College, North Newton, Kans., with degrees in history, German, and peace studies. He is the son of Edwin and Vera Schrag of Moundridge, Kans.

Debra Voth, Bethel College senior from Henderson, Nebr., has been awarded first prize in the C. Henry Smith Peace Oratorical Contest for her speech on Junior Reserve Officers Training Corps. Ms. Voth is currently studying in the teachers' college in Wuppertal, West Germany. Second prize in the contest went to *Donovan Graber*, Freeman Junior College, Freeman, S.D.

Officers elected to the Bethel College board of directors for the coming year are *Melvin Voth*, Hesston, Kans., chairman; *Elmer Ediger*, North Newton, Kans., vice-chairman; *Willis Harder*, Moundridge, Kans., secretary; and *Clarence Unrau*, Wichita, Kans., treasurer. Reelected members are *Milton Claassen*, Newton, Kans., and *Dale Stucky*, Wichita. Newly elected to the board is *Stanley Pankratz* of Mountain Lake, Minn.

Calendar

Oct. 28-30—Student conference on militarism, Tabor College, Hillsboro, Kans.; sponsored by the Intercollegiate Peace Fellowship; resource persons, Ernie Regehr and Ladon Sheats

Nov. 4-5—General Conference nominating committee meeting, Newton, Kans.

Nov. 5-7—Family life consultation, Wichita, Kans.

Nov. 8-10—Church growth consultation, Bluffton, Ohio

Dec. 3-4—General Board executive committee meeting, Newton, Kans.

Canadian

Nov. 26-27—MCC (Alberta) delegate meeting, Holyrood Mennonite Church, Edmonton, Alta.

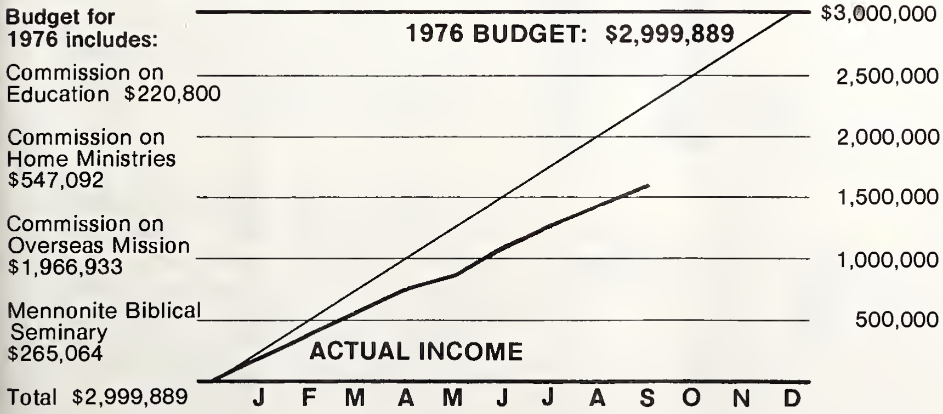
Nov. 27—MCC (Manitoba) delegate meeting, Altona Bergthaler (Man.) Church

Western

Nov. 5-7—Lay witness retreat, Eden Church, Moundridge, Kans.

Nov. 14-17—Harvest mission and fall meetings, Eden Church, Moundridge, Kans.; speaker, Palmer Becker

Conference budget



General Conference had received 52.9 percent of its budget by September 30 compared with 59.8 percent at the same time in 1975. This is the lowest percentage received by September since 1970. Actual dollar amounts received in September were $153,850 in 1976 and $185,725 in 1975. General Conference needs $1,414,582 in the last three months of the year, an average of $471,527 per month. We are looking to God and his people to provide the means for the continuation of General Conference programs. *Ted Stuckey, conference treasurer*

A pastor or church worker is required for a new Mennonite (conference) church in Lethbridge, Alberta.

If this challenge interests you, please contact:
Mrs. A. Martens
2509 15th Ave. North
Lethbridge, Alberta T1H 4E1
(403) 329-0696
for more information.

MCC Projects for Holiday Giving

MCC is grateful for the generous contributions from Mennonites and Brethren in Christ which come throughout the year. This year's special holiday season gift suggestions invite sharing from various age levels and groups such as families, Sunday school classes and congregations.

A children's nutrition clinic in Saidpur, Bangladesh, has a capacity for 100 severely malnourished children which it nourishes back to health. It costs $10 per child to run the clinic each month.

Sheets are bought in bulk by MCC and sent to orphanages, clinics and hospitals around the world. $2.40 will buy a single-bed sheet. Thousands are needed.

Wells are critical resources in Chad on the edge of the Sahara Desert. $15 buys a bag of cement to line a well to keep the sides from caving in.

Christian education materials are needed by MCC volunteers who teach Bible classes in orphanages and day care centers in Northeast Brazil, the poorest area of the country. $25 buys enough supplies for a week of classes.

The women's community center at Marka Refugee Camp in Jordan trains women to earn their own way. $80 is needed each week for two teachers' salaries, center maintenance, supplies and equipment such as sewing and knitting machines.

Broader Horizons is an educational program for mentally handicapped children administered by an MCC volunteer in Sudan. $50 runs the program for one week.

Family gardens are an important source of nutrition for people homesteading in the lowlands of Bolivia. $15 purchases enough vegetable seeds, fertilizer, insecticide and tools for a garden for one growing season.

Peace books and pamphlets are sent to overseas religious study centers and universities by MCC Peace Section. $80 supplies a set of 25 books for one library.

A spiritual and social counseling ministry to Mennonite immigrants from the Soviet Union to West Germany keeps an MCC volunteer couple busy full-time. $75 will support one of them for one week.

The Mennonite Disaster Service emergency fund needs to be kept at $25,000 to respond immediately to disasters such as the Big Thompson River flood in Colorado or the Teton dam break in Idaho. Contributions of any size will help.

Be sure to mark your contribution clearly for MCC and note the particular country and project you choose. Gifts can be sent through conference channels or to Mennonite Central Committee at its provincial or regional offices or at the following addresses:

MCC
21 South 12th Street
Akron, PA 17501

MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Man. R3T 2C8

Review

Between a rock and a hard place

Between a rock and a hard place, *by Mark Hatfield, (Word Books, Waco, Tex., 1976, 224 pp.)* is *reviewed by John K. Stoner, executive secretary, MCC Peace Section (U.S.).*

"What is love of country, if not pleading with a nation to choose the priorities of life?" (p. 213). In *Between a rock and a hard place* Mark Hatfield pleads with the nation, but especially with the church, to choose the priorities of life.

Persons looking for a neat system by which Christian values can be translated into political reality will not find it here. Mr. Hatfield gives a crunchy, sometimes jolting examination of today's burning issues in the crucible of the political arena under the impact of the Word of God.

Readers who have come to expect Mark Hatfield to speak up for God, justice, and the oppressed in the Senate chambers will find him doing the same in this book.

Mr. Hatfield is obsessed with the urgency of the major global crises which confront humanity. This in itself distinguishes Mr. Hatfield as a Christian and a politician, for these two professions seem peculiarly inclined to obsession with lesser matters (to the great distress of those who look for hope in the world). In the chapter "To see the earth as it truly is," Mr. Hatfield says:

"The final and most intense pressure on modern humanity was evidenced in the desolation I encountered at Hiroshima. That we may—through miscalculation or mistrust—lay waste to history itself through nuclear annihilation is a paramount horror of modern existence. The possibility is not often discussed because its implications are, I think, simply too terrible to consider and too frightening to comprehend. But the threat remains. Locked in the depth of the continent, insulated from attack, made more and more effective by the application of scientific genius, there wait the emotionless instruments of insurmountable destruction. . . .

"The fact that we now live and deal with such horror, that we continue to place our faith in the retaliatory security of a 'balance of terror,' that we have increased our global destructive capability to the point that it can have no purpose but, in Churchill's words, 'to make the rubble bounce,' demonstrates the moral bankruptcy of modern civilization. Such knowledge should lay to rest the notion that civilized humanity has been moving toward some higher humanitarian state. . . .

"To challenge progress, science, or the purpose of our power is to commit a sacrilege" (pp. 160-61).

But Mr. Hatfield challenges all three, and it's that which puts him out of step with the average politician and more than a few Christians in America.

Between a rock and a hard place addresses such hard questions as, "What about the politician's lust for power?" "Is the servanthood style of Jesus a model for political power?" "What about civil disobedience?" "Have patriotism and nationalism become a false religion in American churches?" "Can Christian faith be reconciled with the use of violence?" "Should Christians be concerned about impending ecological or nuclear disaster if Christ is coming soon?"

The book is stimulating and surprising. The reader asks, "Are these the words of a United States senator? These sentiments are more in the tradition of Matthew 5 or 10 or John the Revelator." Throughout history, courageous Christians have been known to rise up and cry out against the idolatries of the nation in which they lived, but these have usually been pastors or teachers—seldom persons in high government places. But in *Between a rock and a hard place* we hear the warning, the call to repentance, being sounded by one who is part of the government structure.

Does one, for example, expect to hear this from Washington in the evening news?

"We should allow ourselves to feel uncomfortable about our wealth, our life-style, our diet, and all our subtle worship of affluence. We must let God's spirit move within us, even to convict us anew of sin and to show us the ways of repentance and renewal. . . .

"There are some who write, or seem to say, that perhaps all the worst about famine, disaster, and war will indeed come true and that this only indicates and prepares us for the second coming of Christ. Without embarking on a lengthy eschatological discussion, we can agree about one central biblical truth. We are never told to sit by and watch the world destroy itself in its inhumanity and sin and console ourselves with the prediction that the end of all things must be just around the corner. To turn our back on the suffering of the world is to turn away from Christ himself (Mt. 25:31-40)" (pp. 208-9).

The expression "one central biblical truth" is characteristic of this book. Mr. Hatfield is acquainted with the message of the Bible. This stands in contrast to many popular preachers and writers who seem familiar with the words of the Bible, but are not well schooled in its message. They have found a few texts which fit well with the American dream, and beyond that they do not feel the need to seek or find much more in the Bible. This results in a Christianity that looks like a pale reflection of the American way of life and in preaching that sounds like patriotic oratory. *Between a rock and a hard place* can help the church in America rediscover the difference between its own vision and destiny and those of America.

During the era of the judges when Samuel was a boy, the Old Testament reports, "The Word of the Lord was rare in those days; there was no frequent vision" (1 Sam. 3:1). Today in America, in a land covered with Bibles, there is a dearth of the Word of the Lord. So when the word is spoken by someone like Mark Hatfield, one expects God's people to gather from near and far to hear it. Time will tell whether, indeed, they do.

SERVICE OPPORTUNITY

A nurse is needed to train practical nurses at the federal hospital in Cuauhtemoc, Mexico. Fluency in Spanish is preferred, and a master's degree or experience in nursing education is required.

Write or call:
Overseas Personnel Secretary
Box 347, Newton, Kansas 67114
(316) 283-5100

Meditation

Looking for our heritage: David Livingstone lies here

Last August, forty-four of us (forty from the United States, four from Canada) set out on a three-week journey to discover more about our heritage. We made stops in Great Britain, the Netherlands, the USSR, and Germany.

Our first stay was in London.

Suddenly, cars were coming toward us on the "wrong" side of the road! Double-decker red buses were all over. And Piccadilly became a *real* place.

Royalty and England seemed inseparable. Windsor Castle, part of the 1,300-acre retreat for the royal family, symbolized the extent of this royal connection. The castle complex itself, thirteen acres large, houses vast portions of British heritage. Among the tombs of Windsor was also that of John Donne, whose writing has so indelibly reminded us that "no man is an island."

Westminster Abbey, shaped like a cross, almost felt "alive" with history. Home to so many significant events, there was much to be reminded about. It was here that I discovered a meaningful part of our heritage.

Gazing upon the epitaphs over the crypts in the floor, I suddenly stood still. The words were a simple name—David Livingstone. He who gave his life as a missionary and explorer lay there among the kings and queens. He lit a candle of dedication and service to Christ in Africa. His combination of concern about the slave traffic and the desire to map out geographical areas was a nineteenth-century example of the holistic approach to Christian missions that we today are discovering as absolutely essential. On his first journey to Bechuanaland in 1840, Livingstone became convinced that the success of a white missionary in Africa was not to be measured by a tally of conversions so much as by the work of pioneering. His job was to open new missions by introducing people to Jesus Christ and then to encourage native workers to carry on. His mission strategy sounds like pages from the latest books.

As we drove homeward to our hotel, our guide told us that Big Ben, the clock built in the tower of the British Houses of Parliament, had stood still the night before. How symbolic—time stood still! From 1976, we had been in close communion with centuries of not only British, but also our own heritage. The past had seemed like a living presence.

Back at the hotel, the BBC news reports told about a further devaluation of the "pound," a worsening drought coupled with water rationing, and the prosecution of British Member of Parliament John Stonehouse for his involvement in a fraud and sex scandal.

It was a jolting reminder that the past heritage is a place to be visited, not a place to dwell. In the past we search for clues which, having helped people like Livingstone in times gone by could help us deal with today's world in a constructive manner.

No, the name *Livingstone* does not run in the same ethnic stream as Wiebe, Friesen, Reimer, or Giesbrecht. But as Jesus reminded his mother and brothers, "...Whoever does the will of my Father in heaven is my brother, and sister, and mother" (Mt.12:50).

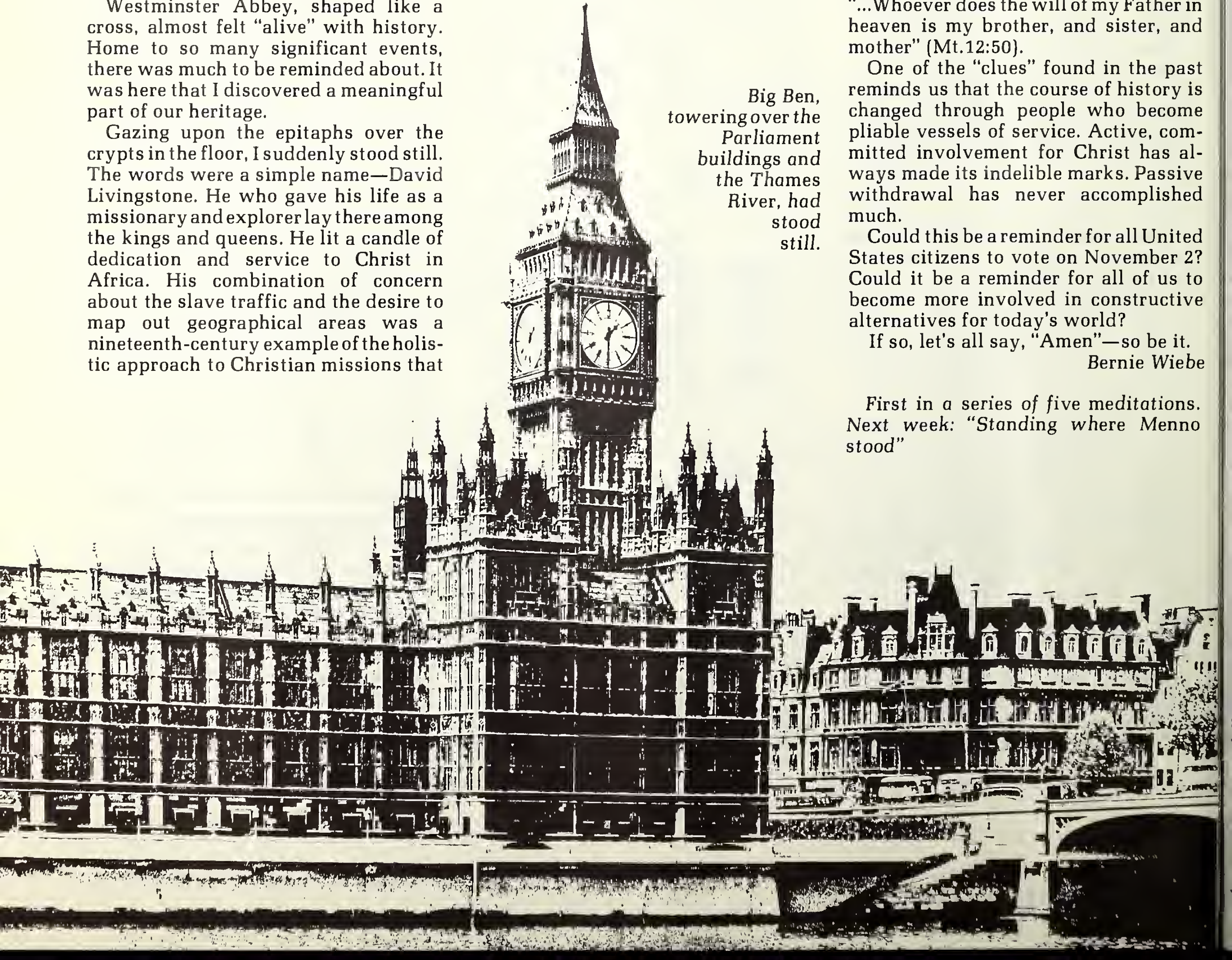
One of the "clues" found in the past reminds us that the course of history is changed through people who become pliable vessels of service. Active, committed involvement for Christ has always made its indelible marks. Passive withdrawal has never accomplished much.

Could this be a reminder for all United States citizens to vote on November 2? Could it be a reminder for all of us to become more involved in constructive alternatives for today's world?

If so, let's all say, "Amen"—so be it.

Bernie Wiebe

First in a series of five meditations. Next week: "Standing where Menno stood"



Big Ben, towering over the Parliament buildings and the Thames River, had stood still.

Discussion

Have we lost our vision?

Olin A. Krehbiel

Last Sunday morning (September 19) was the charter service for the new United Mennonite Church at Mesa-Tempe, Arizona. (They have not yet decided on an official name.) In the afternoon I installed Don Yoder as their pastor. While staying with the Yoders we again discussed the problems of these new churches trying to relate to several conferences.

That night I was moved by the Holy Spirit to get up out of bed to write down some thoughts that came to me and which I am now sending to you:

How can we better serve new Mennonites?

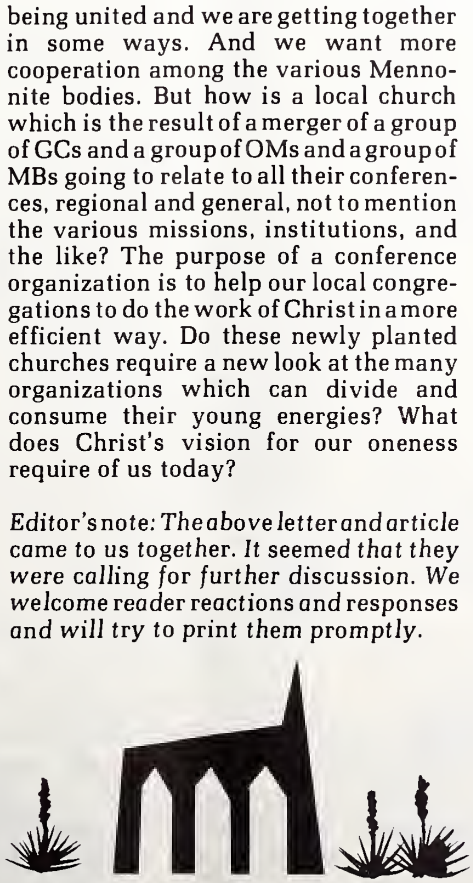
Jesus prayed on behalf of Christians "that they all may be one . . . that the world may believe" (Jn. 17:21). How can that be realized? Some would say we have a oneness in spirit that is only partly true. Do our organizational arrangements aid or hinder the Spirit? We Mennonites can't present a united body to others. What does it mean to have a diversity of members and yet be one body?

In Reno, Nevada, a group of young people of various backgrounds after trying various things, came to know Jesus and formed a Christian fellowship. They learned about the work of two Mennonite young men in Vietnam, and they became interested in the Mennonite expression of Christian faith. They made contact with the home of one of these men in Oklahoma and also with the General Conference Mennonite Church office at Newton, Kansas. They wondered whether there were Mennonites in their vicinity and were told about the Pacific District Conference churches. But soon they learned that there was a Southwest Conference of the Mennonite Church which cooperated with the Pacific District of the General Conference in church planting. It was hard for them to understand the complicated organizational setups of these Mennonite conferences. Then one member of the Reno Fellowship became interested in getting some training in a Mennonite seminary in the Pacific area and someone told him of the school at Fresno; however, this school was of the Mennonite Brethren conference, which added to more confusion about conferences.

In the Pacific Southwest, the Pacific District Conference and the Southwest Conference have been jointly planting new churches that are members of both conferences. How are these churches that are members of both conferences to relate to and attend two conferences when in 1975 one was held in Lynden, Washington, and the other in Phoenix, Arizona, some 2,000 miles apart? Two representatives, one from the Newton office and the other from the Elkhart office, suggested to our joint mission committee that our district conferences might merge. This would involve dividing our Pacific District Conference. Would that help much as long as our parent general conferences are not merged?

Once we had a vision of Mennonites being united and we are getting together in some ways. And we want more cooperation among the various Mennonite bodies. But how is a local church which is the result of a merger of a group of GCs and a group of OMs and a group of MBs going to relate to all their conferences, regional and general, not to mention the various missions, institutions, and the like? The purpose of a conference organization is to help our local congregations to do the work of Christ in a more efficient way. Do these newly planted churches require a new look at the many organizations which can divide and consume their young energies? What does Christ's vision for our oneness require of us today?

Editor's note: The above letter and article came to us together. It seemed that they were calling for further discussion. We welcome reader reactions and responses and will try to print them promptly.



Contents

Setting goals for evangelism 622
Preludes to a new act 624
News 626
Record 631
Between a rock and a
hard place 633
David Livingstone lies here 634
Have we lost our vision? 635
Changed by VS 636

CONTRIBUTORS

Edward R. Dayton is editor of the MARC Newsletter, 919 Huntington Drive, Monrovia, Calif. 91016.

Joyce Shutt, Route 1, Orrtanna, Pa. 17353, is a free-lance writer and is active in the General Conference's Women in Mission. She is a member of the Commission on Home Ministries.

Olin A. Krehbiel, 1626 South Klein Ave., Reedley, Calif. 93654, is chairman of the Pacific District home mission committee.

Jerry Meck is director of voluntary service for Eastern Mennonite Board of Missions and Charities, Salunga, Pa. 17538.

CREDITS

621, 622, RNS; 625, 634, Harold M. Lambert Studios, 2801 West Cheltenham Ave., Philadelphia, Pa. 19150; 629, John Hubert, MCC; "Setting goals for evangelism" is reprinted by permission from the MARC Newsletter, July 1976. "Changed by VS" first appeared in Gospel Herald as part of a special issue on VS; it is used by permission.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6781.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Bernie Wiebe, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46505.

Changed by VS

Jerry Meck

Christianity cannot be an isolated part of one's life, but needs to be integrated into life through one's values and actions. The development of a Christian life-style involves openness to the Holy Spirit, the Word, and the counsel and fellowship of Christians as we make decisions about our values and actions. As we mature, our life-styles will become more and more consistent with Christ's life and teachings.

Participation in one or two years of voluntary service should not be an end in itself, but may be part of a process through which we can develop life-styles which best express the Jesus way of life for us and for our time.

The voluntary service program is geared toward growth and learning in addition to service.

About two years ago the vision for voluntary service became that of providing an experience in discipleship training and service for those serving. In our effort to provide spiritual and personal growth resources for VS workers, it became evident that the quality of service rendered by the volunteers has improved. This supports the idea that discipleship and service go hand in hand. We believe that a stronger discipleship emphasis will improve the quality of our service and witness and enrich our relationship to Christ. To be an effective servant, one must be a disciple who has given "all" to follow Christ. Being a disciple of Christ must result in a life of Christian service. Voluntary service is committed to the idea that discipleship and service are one and the same.

Spiritual resources provided by the voluntary service office include resources given at orientation for personal Bible study, volunteers' participation in local Project Timothy programs, outlined participation in local Mennonite congregational life, and participation in yearly unit retreats providing input on specific areas.

One of the major ingredients of the growth model for VS is the participation in a local church fellowship. We realize that the voluntary service experience is short and that an attempt at social change needs to be coordinated with a long-term or permanent base. In light of all the dynamics involved in social change and the fact that the VS terms tend to be two years or less, it is questionable whether the VS program in itself can be effective in the social change. I am convinced that VS needs to be a supplementive resource to a congregation in relationship to that congregation's community outreach program.

Life together in the context of a VS unit (Christian community) is another key emphasis of the program. Within the context of the voluntary service unit, VS workers have an opportunity to reorient personal values.

For too long the church has simply told people how to change, what values to accept, what is right and wrong. But if change or new values are to be experienced, people need to become emotionally involved.

It is difficult to put in writing what is happening to the lives of volunteers as they grow, learn, and serve. The following testimonies may help to show what can happen.

"I came into VS because I needed to change my values. I now realize that money doesn't buy happiness."

Another wrote in retrospect, "Unit life has caused me to see myself. When there are so many people living so close to me, I can't hide the things I don't want others to see."

And here is one person's sense of anticipation: "I'm twenty years old, and this is the first year since first grade that September didn't mean a return to the classroom. I'm excited because my year of VS in New York City will be an education of a different sort. I'm awed by the potential of the year ahead of me. Will I fulfill this potential? With God's guidance I'm assured that I can and will. But why am I still scared? Adjustment and discovering one's self are scary, but thrilling. I feel like I can't learn enough fast enough. Throw some more at me!"

My own experience in VS resulted in some life changes. One symbol of that change is our family's involvement in community living in a double house with another couple. In this way our VS experience lives on as we share washers and dryers, children's toys, garden work, and the joys and sorrows of living. It is our hope that our life today is consistent with what the VS program attempts to do. In that way participation in one or two years of voluntary service is not an end in itself.

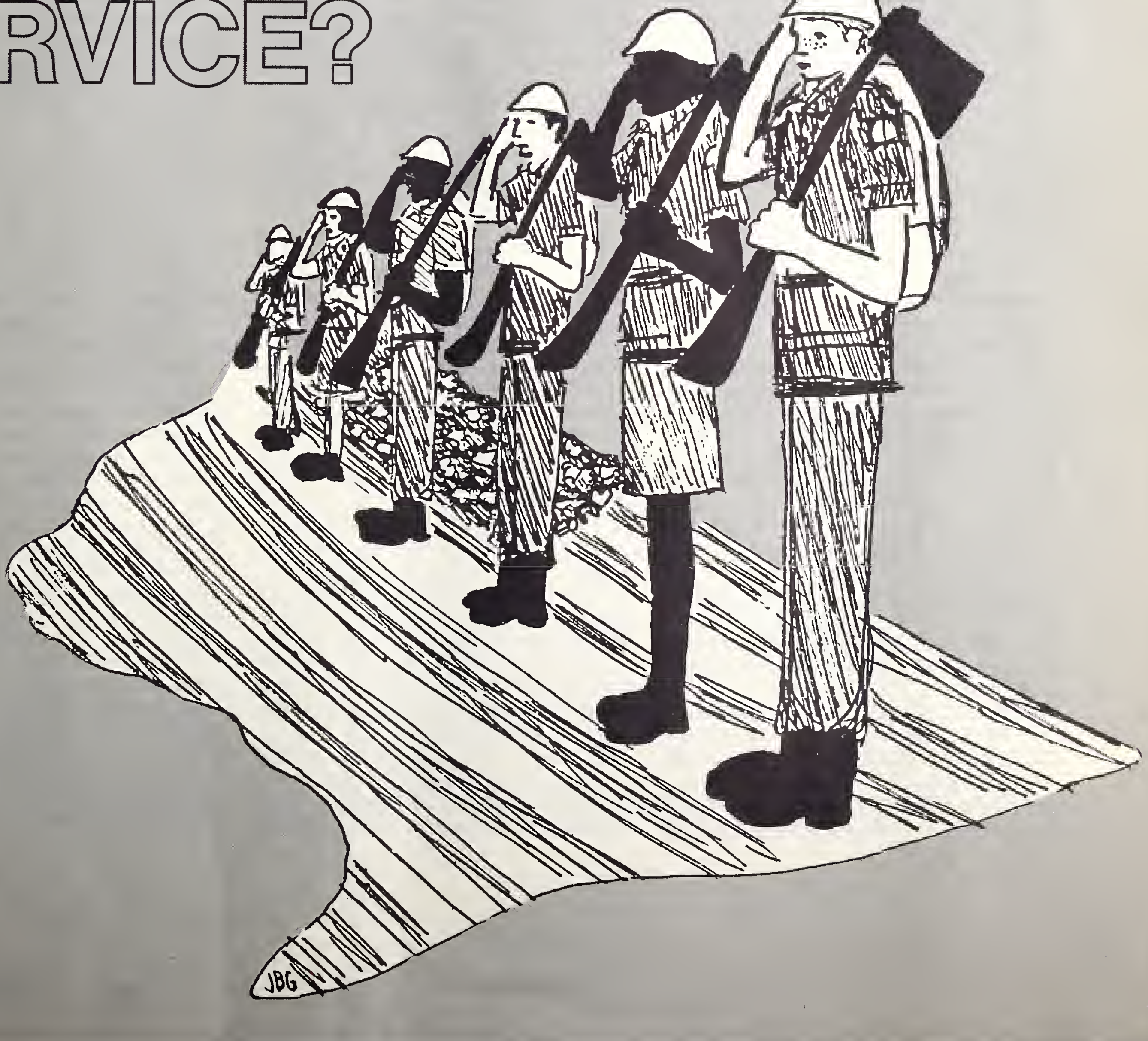
ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:39 NOVEMBER 2, 1976

Should the U.S. have a NATIONAL YOUTH SERVICE?



National service: Society's *cure* or **threat**?

Luann Habegger Martin

> *Representative Young: The sixteen-to-twenty-five age group is a forgotten segment in our society. We don't call on them until we go to war, and then we want some cannon fodder and we kill them off.*

The statistics are alarming: this June the U.S. unemployment rate for black youth was 40 percent. Sixteen percent of all white youth were unemployed. The unemployment rate for black teenagers ran as high as 90 percent in Charlotte, North Carolina.

Representative John Conyers, Jr., points out in a recent article that ". . . unemployment does not fall on everyone equally. It falls first on the poor, longest on the black, and hardest on black youth." He continues, "Without decent, remunerative jobs, the generational cycle of poverty is given another spin and society picks up the tab in increased crime, welfare, and urban decay."

Even if the overall unemployment rate drops, job prospects are not encouraging for young people. Age restrictions and the requirements of state licensing boards prevent youth from entering certain occupations. Without a union membership card or a diploma in hand, many teenagers find the doors closed.

Some people claim that existing youth programs are inadequate and fragmented. They want the federal government to provide youth with jobs. Congressman Andrew Young of Georgia has issued such a call.

Representative Young, identifying himself as "almost a pacifist," has strong ties with the church. During the summer of 1953 he worked in a Church of the Brethren camp in Austria. Following graduation from seminary, he served as pastor in several Congregational churches. From 1964 to 1967 Mr. Young acted as executive director of Martin Luther King's Southern Christian Leadership Conference.

Mr. Young describes the sixteen-to-twenty-five age group as "a forgotten segment in our society. We don't call on them until we go to war, and then we want some cannon fodder and we kill them off."

Mr. Young proposes that the federal government create service opportunities for youth in community and environmental work. In his state of Georgia, he finds that many blacks enter the military because they cannot find a job. One reason he favors voluntary youth service is that he sees it as an alternative to the military.

At the 1974 Mennonite Minority Peacemakers Seminar, the participants made a similar observation: "Young minority people are entering the service (military) because they need jobs and training which the military offers. . . . What use is it to counsel minority youth against military service unless the church provides alternate opportunities for jobs and training?" Mr. Young agrees with this statement but feels that the government must also assume responsibility for job training.

Mr. Young believes that society needs a mechanism to help young people make the transition from childhood to adulthood. National service could be the U.S. version of puberty rites. The Georgia congressman wants young people to go through a period of structured, disciplined instruction which includes physical and civics training. Participants would wear uniforms, possibly blue blazers and slacks.

In his mind this youth corps would build up the physical and moral character of the nation's young people. Although he feels that little support could be generated at this time for compulsory national service, he would like to see voluntary youth service evolve into a compulsory program for men and women. One organization with considerable political influence has come out in favor of voluntary entrance into youth service *but* compulsory registration for all eighteen-year-olds.

Many church people are concerned about youth unemployment and recognize the need for additional health services, conservation work, literacy programs, tutoring, and other social services. However, they are uneasy about supporting Andrew Young's proposal if voluntary youth service is the forerunner to a compulsory program.

Those endorsing voluntary youth service try to allay any fears of military involvement. However, many remember that the Army administered the Civilian Conservation Corps. They also recall that the National Youth Administration was transferred to the War Manpower Commission in 1942.

Our society needs a mechanism to help young people make the transition from childhood to adulthood.

Furthermore, in the past few years we have witnessed the ever-growing encroachment of the military in high schools and in civilian life. If compulsory registration were part of youth service, the military might set up booths at the registration centers. Recruiters visiting high schools might put pressure upon students to fulfill their "patriotic duty" through civilian or military service.

The military could work its way into voluntary youth service by offering assistance in a "civilian" capacity. The military has assisted the Youth Conservation Corps in transportation and equipment. Army Reserve units clean up streams, give medical examinations to students, and airlift civilian accident victims in Army helicopters. These programs help cultivate favorable attitudes toward the military among the young and society as a whole.

Mr. Young was to introduce legislation this fall to establish noncompulsory youth service. Will the final legislation designed to curb youth unemployment mirror the original intent? Will military forces view youth service as a readily available alternative to the volunteer army?

This June, Senator Sam Nunn, member of the armed services committee, warned that the ever-increasing personnel costs of the defense budget will result in "a military too small and ill-equipped to deal with the new Soviet challenge or a return to the draft." Mr. Nunn seems to assume that the all-volunteer army will fail and recommends that compulsory national service with a two- or three-year obligation be adopted.

Those who are pessimistic about the future of the volunteer forces point to high recruiting costs, a decline in the eighteen-year-old population, and problems of motivation and morale. Since vocational training rather than patriotic or political reasons draws most into the military, how, they ask, will the military compete with the civilian sector at a time of rapid economic recovery?

Others predict that the volunteer army will be around for some time. If the armed forces are unable to meet their quotas, they could shorten the enlistment term, lower enlistment standards, accept more women, or revise the quota. Manpower costs could be cut by reforming the reserve forces, reducing retirement and fringe benefits, closing more bases, and trimming Pentagon civilian personnel.

The future of the volunteer army and compulsory national service is to a large extent dependent upon economic conditions and the administration's attitude toward conscription. If Governor Carter is elected, Andrew Young may be an influential advisor in the White House. Mr. Young opposes the volunteer army because he thinks that it is composed of professional soldiers.

The church should carefully study any proposals for the establishment of voluntary or compulsory national service. There is more than the military issue to consider. What role will local communities play in developing projects and determining priorities in a federal program? Will attention be diverted from the root causes of social injustices? Will safeguards be built into the program to protect individual rights? To what degree will the federal government control the program?

Besides keeping informed of efforts to create a national youth corps, the church should reexamine its commitment to youth. Such efforts as the Mennonite Minority Employment Program (MMEP) should be commended and supported. MMEP offers employment to Mennonite minority youth who commit themselves to at least twelve months training with a Mennonite or Brethren in Christ business or agency. How many of the 6,000 Mennonite business and professional people listed in the directory published by Mennonite Business Associates (MBA) have shown interest in the program? Information on MMEP is available from MCC, 21 South 12th St., Akron, Pennsylvania 17501.

Approximately 500 to 800 people are expected to attend the joint meeting of MBA, the Church, Industry, and Business Association, and Mennonite Economic Development Associates this November in Perrysburg, Ohio. Participants should take advantage of this opportunity to discuss their response to youth unemployment.

God as Warrior and Lord:

A conversation with G. E. Wright

Waldemar Janzen

The late George Ernest Wright (1909-74) was a theologian and archaeologist. Through his years of teaching at McCormick and at Harvard, Mr. Wright opened many doors to new insights for his students. Many of us who never studied under Mr. Wright personally still were influenced by his writings, such as his 1952 essay "God who acts—Biblical theology as recital." Following his death, the Bulletin of the American schools of oriental research *invited his former students to write articles for two memorial issues of the journal. Waldemar Janzen's tribute appeared in the December 1975 issue.*

There is scarcely a heresy which our late teacher G. Ernest Wright abhorred as deeply and combated as passionately as the reduction of Christian theology to the private realm of spiritual experience, of an idealistically conceived Christomonism which would abandon the political metaphors for God in the Old Testament and thereby become irrelevant to the sociohistorical realities of our own time.

We learned from him not only that God is the One who acted in history, but also that he is the God who acts in the sociopolitical realm today. In *The Old Testament and theology*, he wrote, "The conscious rejection of political language as appropriate to an interpretation of my existence leaves me without a firm anchor to what appears to be my central problem as a human being."

It is not surprising, then, that Professor Wright devoted two of the seven chapters of that book, which may be called his theological legacy, to a systematic presentation of two central political metaphors for God, namely, "God the Lord" and "God the Warrior."

In the first of these, Mr. Wright depicts the cosmos as structured and ordered in analogy to a world government, with God in the image of a transcendent Suzerain who grants Israel vassal status as "the people of God" by means of a covenant patterned after the international suzerainty treaties of the second millennium B.C. The accent does not lie on an abstract monotheism, but on a "political monocracy."

> *...He expounded the Old Testament's holy war theme to me....I replied that it was just that doctrine which had helped me to ground my (Mennonite) peace church theology biblically.*

The point at issue—and the point jealously to be guarded—is expressed succinctly and brilliantly by the author: "The purpose of the suzerainty language is to depict why creative, positive, righteous goals have an ultimate support in our world, why life is given for service for which one is accountable, and why, despite the suffering and injustice in the world, life in the service of the Ultimate understood as Suzerain is possible and triumphant."

While the overt references to the Mosaic covenant recede in the New Testament because of particular intertestamental developments, God's cosmic government forms the parameters for the mission of Jesus, no less than for that of Israel.

In his chapter on "God the Warrior," Mr. Wright comes to terms with the reality of power in a sinful world, both for redemptive and for judgmental ends. In the face of ultimate power, experienced in history both as positive (creative and redemptive) and as negative (destructive and judgmental), it is possible to rest one's faith "in the creative end as the context of the whole" only if the divine Monarch is also the divine Warrior. It is the divine Monarch, or Lord, who, in his concern for cosmic order, becomes the Warrior who ultimately exerts power and achieves victory in a sinful and disordered universe, using human agents with or without their own knowledge, "without in any way sanctifying the participants," according to Mr. Wright.

Again Mr. Wright crystallizes the theological concern: "God the Warrior is the theme that furnishes hope in time. What is, cannot be sanctified for the future because a vast tension exists between the will of the Suzerain and that of his vassals. . . . Yet the strong, active power given language in the Warrior-Lord means that there is a force in the universe set against the forces of evil and perversity. Life, then, is a battleground, but the divine Warrior will not be defeated. . . . God the Warrior is simply the reverse side of God the Lover or of God the Redeemer."

It is particularly significant to trace the Warrior theme, with Mr. Wright, from its prominence in Israel's conquest-theology (Joshua), where the divine Warrior graciously conquers and gives the promised land to a weak and undeserving people; through the royal, or Davidic, theology of the Jerusalem circles, where stability and permanence are the concerns safeguarded by the divine Warrior who subdues the enemies; to the prophetic reinterpretation of the Day of the Lord (the day of victory in holy war) as a day of darkness, in which God will wage his holy war against his people Israel; and finally to the postexilic period which "saw the reemphasis on the Day as the time of victory in holy war and the time when the divine Warrior in holy procession assumed his throne as Suzerain of the whole earth."

In apocalyptic literature, this battle and victory takes on cosmic dimensions, and as such it eventually constitutes the metaphysical backdrop for the whole New Testament, concluding with the image of the New Jerusalem where God and his Christ are enthroned and reign in peace, after evil has been subdued.

Dominant as this great synthesis of biblical faith under the umbrella of two political metaphors (plus the idea of God as Creator) loomed in his thinking, Mr. Wright was acutely aware—at least during the dozen years of my acquaintance with him—of that challenge to his theology constituted by Christian pacifism.

In part, he perhaps considered the latter to be the most palpable evidence of present-day idealistic misreading both of the Bible and of the realities of the human situation. He himself—so he told me, not without a little benevolent condescension, during my first year at Harvard—had at one time been carried away by the sweep of liberal idealism and signed a pacifist pledge. Thereupon he proceeded to expound the Old Testament's holy war theme to me, finding himself a little puzzled when I replied that it was just that doctrine which had helped me to ground my (Mennonite) peace church theology biblically.

This awareness of Christian pacifism surfaces again when Mr. Wright concludes the summary of the chapter "God the Warrior" with an unexpected, and

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

...My pacifist position is consonant, as far as I can see, not merely with a biblicist literalism concerning certain words of Jesus, but also with the political metaphors of the Old Testament.

editorially perhaps a little extraneous, account of a dialog with "Mr. X," a respected theologian and member of one of the historic peace churches.

In this friend and conversation partner Mr. Wright does not find the telltale marks of an idealistic misreading or neglect of the Old Testament; on the contrary, he details the many biblical themes which he and Mr. X accept in the same manner. In fact, Mr. X also claims the need for the image of God the Lord and Suzerain, but because "only the ruling power of God actively at work in history can assure the ultimate success of the nonviolent imperative." Thus Mr. Wright places the crucial issue as he sees it, before his partner: "Can it not be said that, when the absolutes of the kingdom-ethic are translated into absolutes for the present age, trouble always ensues?" Mr. Wright is certainly not an advocate of war, but he does see positive possibilities for the use of force, and he holds a high view of the American "establishment" and its "civil religion."

Different ethical positions with respect to war and violence are in evidence here, and it may be well to ask, with Mr. Wright, what difference in images of the world might underlie a Christian pacifist position. While I cannot speak for Mr. X, I have become aware of certain differences between my own understanding of the cosmic government and divine Warrior metaphors and that of my respected teacher whose views concerning the Old Testament I share to a large degree. These differences make my pacifist position consonant not merely with a biblicist literalism concerning the words of Jesus, but also with the political metaphors of the Old Testament.

My disagreement with Mr. Wright can be presented in a brief thesis: his subordination of the metaphor of the divine Warrior to that of the cosmic government of the divine Lord as *one* feature of the latter telescopes into one what should be seen as two successive aspects of divine activity.

The order of the chapters under discussion ("God as the Lord" followed by "God the Warrior"), an order deliberately chosen, already introduces an accent which is sustained in the presentation itself: when the order of his cosmic realm is threatened by human rebellion, the divine Suzerain goes into punitive or redemptive action as divine Warrior. In other words, order and sovereignty are the starting point.

Divine warfare serves a restorative purpose, a cosmic policing function, as it were. It represents a subordinate (and occasional?) aspect of the ongoing divine rule. In Mr. Wright's own words, "a major (but only one!) function of the Suzerain will be understood to be his work as Warrior."

However, the classical divine Warrior passages of the Old Testament picture the Warrior as one who comes, conquers, and only then establishes his throne and dominion. His coming is, for Israel, not the awaited arrival of the expected authorities in charge of order, but the surprising appearance of an unknown or unexpected *go'el*, who then demonstrates his punitive and redemptive power and will, establishes his government, and is worshiped as Lord. Cosmic government is assumed as the final stage of the Warrior's coming; it does not form the conceptual umbrella under which the warrior-function finds its subordinate niche.

It is this sequence which defined the kingdom in the New Testament, as Mr. Wright also implies in his summarizing question to Mr. X. Within it, and from my own pacifist frame of reference, I would answer: I understand the historical present not so much under the image of a cosmic government, as under that of bondage and exile, that is, of the apparent domination of oppressive powers.

God's power is also in evidence, but by way of vanguard operations of the divine Warrior's host. These give promise of victory and of the establishment of cosmic order, of God's kingdom. My own proper stance toward them is that "quietness and rest" (Is. 30:15) which allows the divine Warrior to win the victory and establish his cosmic government. The stance of "quietness" is the basis of my pacifism, and the incipient victory, my hope for universal peace.

(This is no different from language used by Mr. Wright at points. Again, the points of difference are, first, a lesser sense on my part of the cosmic government as an appropriate metaphor for understanding present reality and, secondly, a sequential view of divine Warrior and cosmic government, rather than one which telescopes the two together.)

An outlook such as this perceives the present historical situation as less positively related to ultimate reality than Mr. Wright would have it. It senses a greater tension between our present and God's expected future. By way of contrast, Mr. Wright is seeking a high degree of integration of present historical reality into God's ultimate reality. This greater optimism is undoubtedly related in good measure to his Presbyterian background, "which has generally been more a part of the establishment in this country than its critic." It reflects also that close association of promised land, kingdom, and body politic which pervades the American ethos, bringing forth the most admirable human resources and also the tragic national involvements of the past decade.

News

Taiwan church leaders participate in a goal-setting retreat.

Project keeps alive an art—and families

By counting fabric threads and doing cross-stitch, seventy women in two refugee camps in Jordan are supplementing their family income.

The women, who are part of a Mennonite Central Committee needlework program, do the cross-stitching in their homes. An MCC volunteer visits them every two weeks to collect and pay them for what they have completed and distribute new bundles of materials to be embroidered.

"The embroidered designs are traditional," explained Dorothy Hubert, MCC volunteer who recently returned to North America after managing the needlework project for three years. "They are different in different areas of the country because daughters learn to copy the designs their mothers are doing."

The embroidered placemats, runners, and other table linens she picked up on her biweekly visits to Souf Refugee Camp, where fifty women embroider, and Marka Refugee Camp, where twenty women are involved, she brought back to the MCC office in Amman, Jordan.

There three women are employed to hem, wash, and iron the pieces in preparation for selling them in the little shop located in the entranceway of the MCC office building.

The program is self-supporting and has been in operation since the late 1960s, but so far the local demand for its products has been great enough that few items have been imported to North America through the MCC self-help program.

"Many of the women's husbands are away in another country because they couldn't find work in Jordan or could make more money outside the country. The mother is left at home with six to ten children in a two-room house—one room is for sleeping with all of them lined up on the floor. It is amazing what they do with what they have. Their houses are clean and orderly," said Ms. Hubert.

The needlework project helps keep alive an old art of the Palestinian people and helps to introduce foreigners to the people. The project is not viewed as a major long-term effort and is small enough so that it could be transferred to local leadership if desired in the future. It is currently administerd by MCC volunteer Sena Osborne.

The needlework project serves women in two of the refugee camps established after the 1967 war.

Taiwan churches set new goals

The Fellowship of Mennonite Churches in Taiwan (FOMCIT) has reevaluated its goals set in 1972, reaffirming some and setting some new ones.

During the visit of Howard Habegger and Verney Unruh, General Conference Commission on Overseas Mission staff, in September, about forty lay men and women and pastors of the Taiwan church plus five missionaries met for a two-day "goals-priorities-strategy" meeting at a retreat center near Taipei.

The group reaffirmed the first goal: To increase membership to 1,500 by 1982. Membership in 1972 was 600; it was 846 at the end of 1975.

A goal of establishing two more new churches was set. The 1972 goal was to establish five new churches in ten years, a goal which they met in four years.

Other goals reaffirmed were strengthening training for lay members, tithing, recruiting and training new pastors, encouraging whole families to become Christian (300 by 1982), and having present churches financially independent by 1982.

Among their new goals were sending one of their pastors for further graduate studies to become an "Anabaptist professor" at one of the seminaries in Taiwan, sending a missionary from Taiwan overseas, and increasing cooperation in evangelism between the church and the hospital.

Politics, economics, mission to be discussed

A seminar on "International power and the overseas church worker" is scheduled for January 17-23, 1977, in Washington, D.C.

The seminar, sponsored by the Overseas Mission Training Center in Elkhart, Indiana, is open to missionaries, seminarians, and other interested persons.

The Washington office of the MCC Peace Section (U.S.) is planning the program for the seminar, which will include presentations on U.S. foreign policy, liberation theology, military arms sales, and human rights.

Application must be made by December 1 to Robert Ramseyer, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, Indiana 46514.

Hamilton Brown, left, MCC worker from Albuquerque, New Mexico, gives shots at a public health clinic in Haiti.

Hwalien hospital plans new addition

Mennonite Christian Hospital in Hwalien, Taiwan, will replace its wood-frame ward, built in 1952, with a three-story concrete building, stated Verney Unruh, secretary for Asia for the Commission on Overseas Mission.

The hospital has organized a fund-raising committee in Taiwan to raise money there.

Intermenno Trainee program continues

In 1977 North Americans will be participating for the fifteenth year in the program administered by the Intermenno Trainee Committee in Europe.

The trainee program is a cultural exchange in which North American young people—single and nineteen to thirty—live with a family or in an institution and work full time in placements arranged by the Intermenno Committee.

Application forms for 1977 may be requested from MCC, 21 South 12th St., Akron, Pennsylvania 17501, or MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8, and returned to MCC no later than January 31, 1977.

Health problems revealed in Haiti survey

"Extraordinarily high" death rates and high levels of malnutrition and tuberculosis were found in a recent survey of the seventy-three-square-mile valley served by the MCC-administered hospital in Grande Riviere, Haiti.

The house-to-house survey in the rugged hills was conducted last spring by Hamilton Brown, director of the MCC medical program there, and two medical students from the University of Saskatchewan, Joan Heidgerken and Marnie Jacobsen.

The purpose of the survey was to evaluate the impact of MCC's public health program in the area.

The survey found that the majority of people living in remote mountain areas have not really been touched by MCC's program, although it was reorganized in 1972. The program includes first aid workers in twenty-one rural communities, practical nurses, a mobile clinic team, and hospital staff.

Among the survey's findings were these:

—the annual death rate is 23.8 per thousand compared with 7.8 in Jamaica and 15.9 in Guatemala. The infant death rate at 124 per thousand live births is six times higher than in the U.S. and twice that of El Salvador.

—the leading causes of death in the region are malnutrition, gastroenteritis, pneumonia, tuberculosis, and tetanus. More than 13 percent of the children were severely malnourished.

—vaccination status varied widely. In Grande Riviere, only 8 percent had never been vaccinated, while in the rural community of Bail, fourteen miles away, 85 percent had never been vaccinated. Almost half the target population of 50,000 has never been vaccinated.

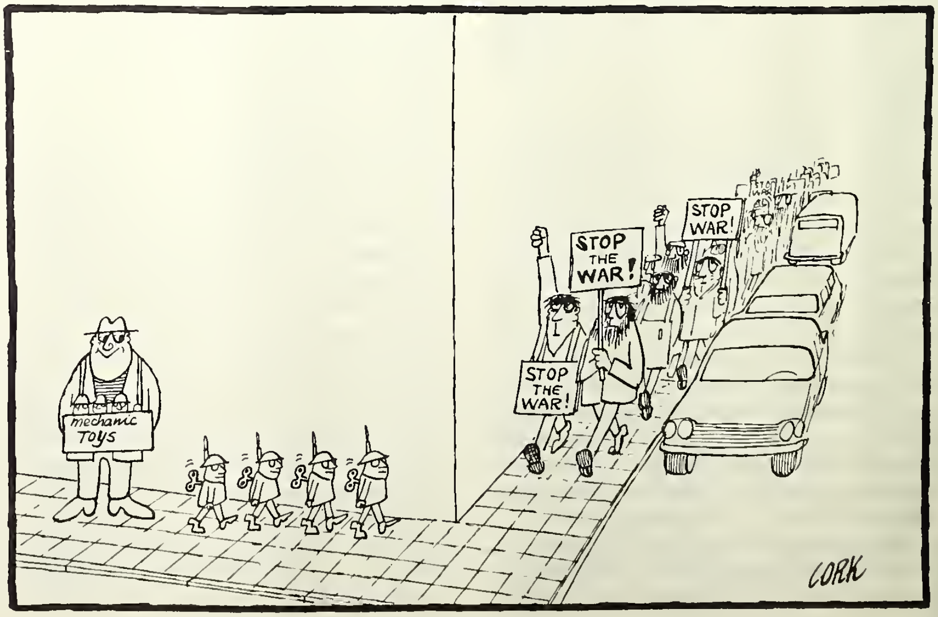
—in spite of several years of tuberculosis-control activities, TB infection was common.

In recent years, family planning has become an increasing priority in the public health program. The survey found that 13 percent of women of childbearing age were using some kind of family planning method, while another 42 percent said they were interested.

To help solve some of these problems, the program is conducting a massive vaccination pilot project in one rural area to see whether unvaccinated people will respond. Also under consideration is a plan to provide each of the four rural clinics with an icebox so that a supply of vaccines can be kept on hand for people who may not be in the area on the day of the clinic.

No matter what strides are taken in public health, the health situation will remain serious as long as there is malnutrition. Educational programs on using available foods are under way, and MCC is involved in agricultural programs, but the outlook is grim.

"The Haitian farmer must be very near or perhaps past the point where he can provide adequately for his family, let alone for the nonfarming population," the survey concluded. "The potential for agricultural development appears to be minimal."


mechanic Toys
STOP THE WAR!
STOP WAR!
STOP THE WAR!
CORK

Enrollments vary at postsecondary schools

Enrollment reports from General Conference Mennonite schools this year are mixed.

For example, while Freeman Junior College, Freeman, South Dakota, reported an increase of 20.2 percent, Bluffton College, Bluffton, Ohio, has an enrollment 14 percent less than last year at this time.

Freeman Junior College now lists 89 students.

Bluffton College has 594 students, compared with 690 last year.

Canadian Mennonite Bible College, Winnipeg, has 108 full-time students, down from last year's 140. In addition there are 29 part-time students. There are 56 freshmen and 52 returning students.

Bethel College, North Newton, Kansas, showed a slight increase from 629 last year to 637. This figure includes 241 new students.

Elim Bible Institute, Altona, Manitoba, projected an enrollment of about 45, an increase over last year. Since a second year has been added to the curriculum, two new faculty members have been hired: John Thiessen of Winnipeg in Old Testament and Mennonite studies and Philip Bender of Elkhart, Indiana, in New Testament.

Columbia Bible Institute, Clearbrook, British Columbia, opened its school year with 258 students. Ninety-five were from General Conference-related churches, 127 from Mennonite Brethren churches, and the remainder from other denominations.

Enrollment at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, is 192, compared with 168 last year. Of the 192, one hundred eight are studying full time. There are 129 men and 63 women. Of the 192, seventy are enrolled in Mennonite Biblical Seminary (General Conference).

Words & deeds

Verney Unruh of Newton, Kansas, secretary for Asia for the Commission on Overseas Mission, and Harris Waltner of Mountain Lake, Minnesota, commission member, are in India October 22 to November 16. Their visit was recently scheduled in order to deal with the concerns created by the expulsion of four missionaries from the country and the upcoming furloughs of four other missionaries whose return is uncertain. Mr. Unruh and Mr. Waltner's visit will include: (1) discussions of possible transfer of responsibilities held by missionaries and (2) attendance at the annual church conference of the Bharatiya Mennonite Church.

Four hundred fifty-five radio stations in the United States indicated within four weeks that they will use the first set of radio spots in the Invitation to Live campaign. The campaign is sponsored by the General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Churches, and the Church of the Brethren.

About one hundred women of the Fraser Valley and Kelowna attended the annual British Columbia women's retreat October 1-3 at Camp Squeah. Guest speaker was Agnes Manthorpe, family and marriage counselor from Coquitlam. Also included in the weekend were worship, singing, nature hikes, and Low German plays. A second retreat with the same program was offered again October 15-17.

The Reinland, Manitoba, village commemorated the centennial of western Canada's oldest Mennonite church building September 19. Messages were brought in Low German by John I. Peters of Wakeham, minister of the Sommerfelder Mennonite Church, and in High German by Gerhard H. Ens of Gretna, representative of the Blumenorter Mennonite Church.

The College Park Mennonite Fellowship, Saskatoon, Saskatchewan, was to organize formally on October 17. The new fellowship is the result of work by five General Conference churches in the Saskatoon area and the Saskatchewan Conference. John Kroeker was to be installed as pastor of the new fellowship on that day. The congregation now meets in the building of Evan Hardy Collegiate.

A peace seminar for inner city youth in New York City was recently sponsored by MCC with the cooperation of the Youth Council of the Mennonite Churches in New York City. Forty young people attended to hear Art Griffin of Elkhart, Indiana, talk about peacemaking and nonviolence on a personal as well as global level. Mark Wenger, director of the Eastern Mennonite Board's voluntary service unit in New York City, said, "We wanted to alert youth to the dangers of the military and its 'glorious' opportunities."

Campaign against death penalty launched

The National Council of Churches in the United States is planning an extensive campaign to oppose the death penalty.

The campaign will include joint action with other church and civil rights organizations, an appeal for volunteer legal aid, and efforts to seek clemency for people on death row.

In other action at its governing board meeting in October, the NCC:

—declared that the U.S. should seek to prevent the export of technology that makes it possible to use fuel from nuclear reactors for weapons as well as peaceful purposes.

—asked its member communions to study a letter from thirteen church leaders in seven Latin American countries asking for efforts to change U.S. policies that support repressive regimes in Latin America rather than sending missionaries and economic aid there.

—advocated normal diplomatic relations between the U.S. and the Socialist Republic of Vietnam and the admission of Vietnam to the United Nations.

—asked the U.S. president to call an international conference aimed at lessening the threat of war on the Korean peninsula and restoring human rights there.

—said that the U.S. Government should not have the power to determine, for tax purposes, what constitutes a religion or religious organization.

Visitors' center finished at Germantown

Highlight of the annual meeting of the Germantown Mennonite Church Corporation was the inspection of the newly completed visitors' center, according to Andrew Shelly of Newton, Kansas, a General Conference representative to the board.

The corporation met October 9-10 in Philadelphia to transact business and view the historical displays in the new center and the room where a historical sound-slide presentation is given. The new visitors' center is located on the ground floor of the large apartment building just north of the church building, which is the oldest Mennonite meetinghouse in America in continuous use.

Administrator Bob Ulle reported that, although the number of visitors during the U.S. bicentennial year did not come up to expectations, a sharp increase was experienced.

Record

Workers

Doreen Baergen, Tofield (Alta.) Church, has been assigned to the Mennonite Voluntary Service unit in Markham, Ill., for a two-year term. She will be a secretary at the Tinley Park Workshop. She is a graduate of Swift Current Bible Institute, Swift Current, Sask.

Baergen

Bartel

Vic Bartel, Eden Church, Chilliwack, B.C., is serving one year with Mennonite Voluntary Service in housing rehabilitation in Wichita, Kans. He has attended Columbia Bible Institute, Clearbrook, B.C.

Alan Beitler, First Church, Berne, Ind., has begun a two-year term of service with Mennonite Voluntary Service in Kansas City, Kans. He will be working at the Highland Community Drop-In Center. He is a graduate of Bluffton (Ohio) College.

Beitler

Braul

Larry Braul, Rosemary (Alta.) Church, has begun six months with Mennonite Voluntary Service working in home repair at Oklahoma City, Okla. He has attended Medicine Hat (Alta.) College and Swift Current Bible Institute, Swift Current, Sask.

David Coddington, Houghton, N.Y., has begun a one-year term of service with Mennonite Voluntary Service working in the housing program in Wichita, Kans. He is a 1976 graduate of Houghton (N.Y.) College and has attended the United Methodist Church, Wiscoy, N.Y.

Ben Ingalls, West Swamp Church, Quakertown, Pa., is serving two years with Mennonite Voluntary Service in Markham, Ill. He is working as a floor supervisor at a sheltered-care workshop for the retarded. Ben has been employed as a draftsman in Quakertown and spent last summer working at Camp Men-O-Lan, the camp of the Eastern District Conference.

Coddington

Ingalls

M. Jean Krahn, First Church, Saskatoon, Sask., is serving at least one year with Mennonite Voluntary Service in Arvada, Colo. She is working in apartment ministries as a community resource coordinator. She has previously served as librarian and dean of girls at Rosthern Junior College.

Krahn

Maiani

Dana Maiani, Vancouver, B.C., is serving one year with Mennonite Voluntary Service in Markham, Ill., in a church-sponsored day-care center. She has received a diploma in Christian education from Columbia Bible Institute, Clearbrook, B.C., and attends the Killarney Park Mennonite Brethren Church, Vancouver, B.C.

Theresa Preda, Monaco, Pa., has begun a two-year term of service with Mennonite Voluntary Service in Arvada, Colo., working with the developmentally disabled. Theresa is a 1973 graduate of Pennsylvania State University and received a teaching certificate from Duquesne University. She has worked as a volunteer with high-school-age youth under Young Life, Inc., in the Beaver, Pa., area.

Deaths

Laura Petter, Ashland (Mont.) Church, was born Feb. 8, 1899, and died Sept. 28. She began missionary service under the General Conference's Board of Missions in 1924 at the Ashland Church on the Northern Cheyenne Reservation, continuing to serve there until her retirement in 1966.

Petter

Rupp

Ministers

Anne Neufeld Rupp will be ordained at the Pleasant Oaks Church, Middlebury, Ind., on Nov. 7. She has been serving as copastor of the Pleasant Oaks congregation with her husband, Ken. Ms. Rupp is a graduate of Mennonite Biblical Seminary, Elkhart, Ind. She is currently a writer for the Foundations Series curriculum, grades five and six.

Calendar

July 28-Aug. 3, 1977—General Conference triennial sessions, Bluffton, Ohio

Western

Nov. 1-2—Staley Distinguished Scholar series, Bethel College, North Newton, Kans.; speaker, William E. Pannell

Discussion

Should the conference withhold taxes for war?

The following article is excerpted from a letter by Elmer Neufeld, president of the General Conference, which was sent in October to all General Conference pastors. Cornelia Lehn's article was also enclosed. The Mennonite invites further response on this issue.

Some time ago I reviewed a number of the court-martial records of the Mennonite men in the United States in World War I who were tried for refusing to participate in military service. These were our fathers and fathers' fathers who had committed their lives to the way of the cross and who held with the saints of all ages that there is a law of God which stands above the human laws of the nation.

There was no legal provision for conscientious objection to military service and war, so they simply took their stand in humble obedience to Christ and accepted the consequences. Gerhard M. Baergen . . . guilty. Abraham Goertz . . . guilty. Russell A. Lantz . . . guilty. John T. Neufeld . . . guilty. Carl A. Schmidt . . . guilty. Walter Sprunger . . . guilty. And so on.

It is through the sacrifice of these sturdy men of conscience that the United States came to provide a legal alternative to military service and war for those with scruples against participation. It is through their sacrifice that many of us were able to use this legal alternative in World War II and again in the Korean and Vietnam wars.

Now we face a new situation. For the first time since 1940, except for a brief lull following World War II, our churches in the United States no longer face the conscription of young men for military service. For this many have worked and for this we are grateful. However, it is clear that conscription for military service was not terminated because the United States has come to rely less on military power. In fact, the United States has come to be militarily the most powerful nation in the world and is exporting more armaments than any other nation in the world. All of this is possible with well-paid volunteer armed forces and a heavily financed industrial military complex. The military complex is able to get along without our young men as draftees, but it insists on having our finances to support its multibillion dollar operation.

More and more there are those among us whose consciences no longer allow them freely to support this military machine. Though they realize that Christians have usually paid their taxes through the centuries, even to strongly militaristic governments, they believe that the vast sums required today are too much, that it is once more time to

CHURCH EXTENSION SERVICES NEEDS YOU TO HELP CONGREGATIONS GROW

Since 1959, CES loans have provided funds for the purchase and construction of church buildings, voluntary service unit houses, and church camps.

More funds are needed. Your money will be invested in something you believe in.

Recently CES funds were loaned to:
Camp Men-O-Lan, Pennsylvania • ACTS Voluntary Service unit, Illinois • Mu-Cha and Sek-An churches, Taiwan • Peace Mennonite Church, Oregon • White River Cheyenne Mennonite Church, Montana

I want to enable Church Extension Services to do more.
☐ I would like to deposit the sum of $______(Minimum $100) for
(check one) ______ one year at 5 percent
______ three years at 5½ percent
☐ I would like more information about Church Extension Services.
Name ____________________
Address ____________________
Mail to Ted W. Stuckey, Church Extension Services, Box 347, Newton, Kansas 67114.

withstand the military powers that threaten to destroy all of humankind, that Caesar is demanding not only what belongs to Caesar, but also what belongs to God.

I was deeply impressed as we went about the circle of General Board members and staff [at the August meeting] that almost all had struggled with this issue of conscience and that most had in some way protested the vast sums being required for military purposes. Though it is appropriate for us as a people to counsel together whether it is right in the sight of God to keep paying these war taxes, this is also an issue on which individuals and families will make their own decisions—and we will not all make the same decisions.

However, as a conference we face a more complex question. Not only must our individual members and families decide what to do about war taxes, but the conference as an employer must collect taxes, including taxes for war, for the government. We are collecting taxes not only from those who are willing to pay the whole amount to the government, but also from those who have Christian convictions against supporting the military in this way. Cornelia Lehn is one such person.(See below.) A number of ordained ministers working for the conference are self-employed for tax purposes and thus can make their protest in whatever way seems appropriate. But for others this is not possible.

So the issue before the General Board in August was whether the General Conference as an employer should continue to withhold federal income tax money, even from those employees who have conscientious objection to this, and send that money to the government.

The Commission on Home Ministries recommends that the conference should no longer withhold taxes from those employees who have convictions against such payments. On the other hand, the Division of Administration has serious concerns about the consequences for the conference in violating the laws of the land.

The General Board in its August meeting had a long and intensive discussion, with representatives of the Commission on Home Ministries and the Division of Administration and with counsel on biblical principles from Marlin Miller, president of Goshen Biblical Seminary, as well as Erland Waltner, president of Mennonite Biblical Seminary.

A larger and larger majority of General Board members have serious reservations about serving as a tax collector from those employees who have Christian convictions against the payment of such taxes. At the same time we were sensitive that we were being called to make a decision not only for ourselves but for the whole conference and that we have not yet had adequate dialog with our congregations about this issue.

What is the will of God for the General Conference in this issue? What is your counsel for the General Board? We did not act because it was clear that we had not come to consensus, but the issue will continue to face us and we will continue to struggle for the right decision.

One possible course of action is for the General Board in its February meeting to formulate a recommendation to be sent to the congregations for study and for corporate consideration at the triennial sessions of the General Conference in August 1977.

I want to touch on a related question: Is this one of those conference issues which is of concern only to the United States and not to Canada? Will our brothers and sisters in Canada feel like washing their hands of this issue? Or is this one of those cases when one part of the body is in trouble and the whole body struggles together? May it in fact be possible that the Canadians can help those of us in the American churches see ourselves a bit more objectively?

Can we possibly come to the place, in the words of the Acts of the Apostles, that it seemed good to the Holy Spirit and to us together that we should decide this issue in a certain way? Surely if we search together in openness and honesty and in a spirit of prayer, God will not forsake his people.

My pilgrimage with war tax resistance

I work for the General Conference Mennonite Church at 722 Main St., Newton, Kansas. Each month a certain percentage of my salary is deducted for income tax purposes before I receive it. The business office is legally requested to do so for all employees except for those who have been ordained to the ministry.

We are told that approximately 50 percent of the income tax deducted goes to buy armaments. When I first started working here, this did not bother me too much, even though I believed strongly in nonresistance. After all, did not Jesus himself pay taxes (Mt. 17:24-27)? Why then should I refuse to do so?

The whole question of personal responsibility began to tear at my heart and mind, however. We held the people condemned at Nuremberg responsible for their deeds, although they had just "obeyed the government." We held Captain Calley responsible for his deeds at My Lai, though he, too, thought he had obeyed the government. Why should I not be held responsible to obeying the government when it was asking me to do an evil thing? Though Jesus paid taxes, the spirit of his teachings is to do good, not evil, to our fellow human beings. I became convinced that allowing my money to be used for armaments could not be God's will and that if it was used in that way I must bear at least part of the responsibility.

The big question then was how to get out of being involved in this crime. I could not refuse to pay a portion of my tax, since the whole tax was already withheld. I asked our conference office not to withhold from my paycheck that portion of the income tax that goes for war, but they could not grant that request. I considered the options, such as reducing my paycheck to the point where I would not need to pay any taxes or reducing it to the point where I would need to pay only half the taxes I do now.

Finally I decided to give half of my income to relief and other church work and thus force the Internal Revenue Service to return that portion of my tax which they had already slated for military purposes.

I realize, of course, that this is not the perfect answer. Of the 50 percent that IRS still has of my income tax, half will again be used to meet the military budget. It is, however, the best answer I know at this time. Finally I could no longer acquiesce and be a part of something so diabolical as war. I had to take a stand against it.

I wish that my church, which believes in the way of peace, would as a body no longer gather money to help the government make war. I wish all the members of our church would stand up in horror and refuse to allow it to happen. Then the conference officers would be in a position to say to the government, "We will not give you our sons and daughters, and we will not give you our money to kill others. Allow us to serve our country in the way of peace." *Cornelia Lehn*

Letters

Equal space for Ford

Dear Editor: I, too, am glad that Jimmy Carter is a Christian. I was a little surprised to see his religion listed as a campaign issue in *The Mennonite*.

I also believe President Ford is a religious man and in all fairness I am waiting to see him get equal space in *The Mennonite*. *Ted Schmidt, 1228 South Cyrrer Ave., Reedley, Calif. 93654* Oct. 6

More on public schools

Dear Editor: Having been either a student or teacher for the last twenty years, I have tremendously appreciated the two issues dealing with education. I was especially interested in Dean Stucky's article which dealt with what he perceived to be the advantages of public schools.

Three years ago I taught at Wichita (Kansas) High School North, while taking graduate courses. As one of the requirements for a course in scientific research methods, I did a study comparing the levels of racial prejudice of my eleventh and twelfth graders and those of students who had never gone to school with blacks or had anything but superficial personal contact, if any, with blacks. North at that time was considered a naturally integrated high school. This comparison of racial attitudes was based on a survey which had been proven reliable and which I administered to both groups of subjects. For the sake of brevity, suffice it to say that, much to my surprise, my students had expressed significantly more prejudiced viewpoints than did the second test group.

I discussed these results with my students. No doubt they would agree with you, Dean, when you said that public schools have been instrumental in dispelling the myths. They analyzed the second test group as being obviously naive and ignorant, whereas they were prejudiced with good reason; there was no shame resulting from the anger and hatred they felt towards their minority schoolmates.

Granted, the size of the sample was small; a mere hundred students were involved in the entire study. Granted, nothing has been conclusively proved. Nevertheless, I have had to wonder often since then how much time our schools have to devote to the teaching of tolerance, appreciation, or love. My experience has been that appreciation and love do not happen accidentally. We have far to go. *Susan Ortman-Nickel, Box 138, Mountain Lake, Minn.* Sept. 17

Also help potential rapists

Dear Editor: I appreciated the articles on rape. What is needed in addition, I think, is some clear instructions to men: don't rape. For every article that advises women on how to respond to rape, there should appear many messages to men on what to do if they feel they are potential rapists, how to avoid situations in which they might be tempted to rape, how to identify signals that they are going in this direction, and so on—all with the clear implication that rape is not acceptable behavior at any time, in any place, and regardless of provocation.

Such messages need to appear in all the media: church papers, men's magazines, general publications. I suppose we have taken it for granted that most men would reject rape as acceptable behavior and that the rapist is some kind of monster whose mentality has no resemblance to that of the ordinary man. I think the indications are that we dare not take this for granted. We don't know yet who potential rapists are, but surely some of them read the paper.

The media which is now busy conditioning women on how to respond to rape can also influence the behavior of men.

Apropos keeping women in their place, it is interesting that the expression "man in the street" refers to an average citizen, while the expression "woman in the street" refers to someone out to seduce men. *Ruby Baresch, 257 North Rutan, Wichita, Kans.* Oct. 3

Alternative for taxpayers

Dear Editor: Kansas Congressman Garner E. Shriver plans to reintroduce the World Peace Tax Fund bill early next year if reelected to the Ninety-fifth Congress. Mr. Shriver cosponsored the measure during the Ninety-fourth Congress.

The bill would allow taxpayers who are conscientiously opposed to war to allocate to a World Peace Tax Fund the portion of their federal taxes which would otherwise go for military expenditures. The fund thus established would be used for peaceful purposes, such as international exchanges, health, education and welfare efforts, and disarmament research.

Mr. Shriver believes the bill is consistent with rights granted individuals under the Selective Service System. If a person who is conscientiously opposed to war is not required to serve actively in a war, that person also should not be required to help pay for U.S. participation in that war. Just as alternative service is available to the conscientious objector, a constructive alternative should be made available to taxpayers. There is ample precedent for this in our nation's history. The World Peace Tax Fund should be no more difficult to set up and administer than the conscientious objector program. *Sam Baergen, 121 South Charles, Wichita, Kans. 67213* Oct. 18

Thank you, Larry Kehler

Dear Larry: A final thank-you and God bless. It's been so good to have you come into our home through *The Mennonite* these years.

I'll not begin mentioning the features that inspired, pricked, and informed. But "Winds, waves, and rocks—1, 2, and 3" were a grand finale projecting the new tempo for the church to be the church.

Fortunate the congregation that will share in your spirit and thought. *Mrs. D. P. Ewert, 309 South Cedar, Hillsboro, Kans.* Oct. 10

Help wanted

Coordinator for tutoring program in Philadelphia, Pennsylvania. Teaching degree preferred. Two-year term required. Two positions in Beatrice, Nebraska, as either **laboratory technician, recreation leader, or worker with retarded children or elderly people.** One year acceptable.

Room, board, travel, medical coverage, plus $30 a month allowance provided. Applications available from your pastor or Newton office.

Contact: Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Meditation

Looking for our heritage: Standing where Menno stood

From London, our group of forty-four went to the Netherlands. Sunday, August 8, we were in the northern Dutch province of Friesland. We visited an old Doopsgezinde meetinghouse in Pingjum, the place where Menno Simons held his first assignment as a priest. While serving here, he began to have doubts about the doctrines taught to him earlier. It was here that Menno became a thorough student of the Bible.

We went from Pingjum one mile farther to Witmarsum, where Menno Simons was born. From Pingjum, Menno was promoted to become priest in his hometown. At Witmarsum Menno Simons broke with his past on January 30, 1536, speaking of a new commitment to the cause of Christ and the teachings of the Bible.

The little Menno-Simonskerkje built in Witmarsum following World War II, stands as a tribute to the hands of Mennonite fellowship and commitment from both sides of the ocean. The church is simple but exudes a strong character.

From Witmarsum, we drove the two miles to the Menno Monument, built on the site where the first meetinghouse of Witmarsum Mennonites once stood. On the front it has the words "In memory of Menno Simons, b. at Witmarsum in 1496. Heb. 12:7"; on the left side: "According to tradition Menno preached to his first followers here"; on the right side (facing the village): "For three centuries the Mennonites of Witmarsum assembled at this place"; on the back: "1 Cor. 3:11. 1536."

We were thoroughly engrossed and excited about standing where Menno had once stood! What a thrill to be geographically where he had been.

Just then one of our group turned to me: "You know, I've always been afraid to read the writings of Menno Simons. I don't want to become a person worshiper."

Yes, there's danger here. The *Mennonite encyclopedia* tells us that when the monument was first built, the American periodical *Zur Heimath* called this "idolatry and a defamation of Menno Simons."

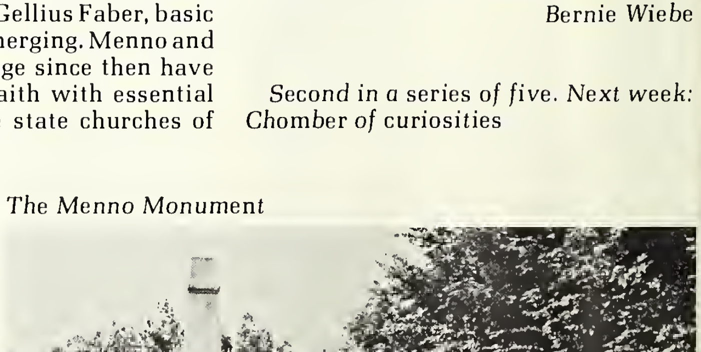
And if we in 1976 were to believe that our heritage lies in Menno Simons, that would be tragedy indeed. Our heritage rests more upon some of the truths that Menno discovered in his spiritual pilgrimage. His initial disagreements with the other church leaders were severely and critically tested. But even after vigorous debates with John A. Lasco, Martin Micron, and Gellius Faber, basic new insights were emerging. Menno and our 450 years heritage since then have committed us to a faith with essential differences from the state churches of Menno's day. The nature of the Christian life begins with a personal new birth and expresses itself in personal discipleship. The nature of the church is a voluntary fellowship of believers bound together by a loyalty to Christ and to each other. With these central foundation truths in mind, there need be no fear that we will be misled by his writings.

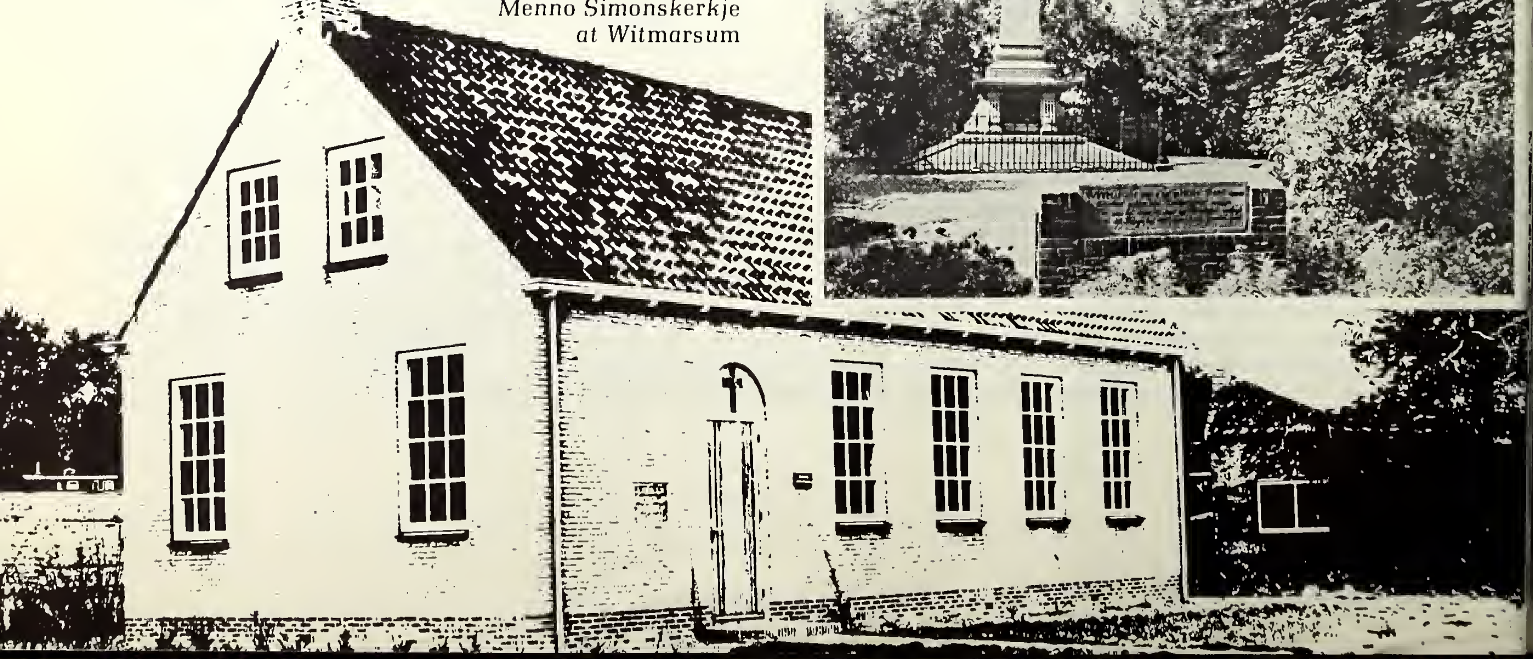
As I stood where Menno had stood, I was moved deeply because it impressed upon my mind the struggle of the early Anabaptists. They lived and died by their resolute commitment to the direction they personally discovered in God's Word. With total confidence, they faced horrible persecution. Today we are the evidence for their faith. It is a humbling reflection.

This reflection became even more humbling when we visited the Singel Church in Amsterdam. Solomon Yoder spoke to us about the Mennonites in Amsterdam today. He also told us that he is doing research on the Mennonites of Holland. His thesis is that Mennonites were better able to cope with sixteenth-century persecution than with twentieth-century prosperity!

Bernie Wiebe

Second in a series of five. Next week: Chamber of curiosities


The Menno Monument


Menno Simonskerkje at Witmarsum

Review

Bible and archaeology

Biblical archaeology, by G. Ernest Wright (Westminster Press, new and revised edition, 1962, $16) and Bible, archaeology, and faith, *by H. T. Frank (Abingdon Press, Nashville, 1971, $6.95) are reviewed by Jacob J. Enz, of Elkhart, Indiana.*

According to journalists there are two areas that rate high in human interest—archaeology and sex. Why should we not then make the most of the interest in archaeology when communicating the gospel in teaching or in proclamation?

I should like to call attention to two helpful books in this area. The first is by G. Ernest Wright, the late professor of Old Testament at Harvard University. This work was first published in 1957 and revised in 1962. Archaeological resources of this book are organized according to the historical periods reflected in the Bible. The book is extensively illustrated. While the book is definitely dated, it does have the advantage of being prepared by the one who devoted his life to this area of study. Not only does Mr. Wright draw information from antiquity, but he also draws from modern experiences of people who have lived in this area.

One item of particular interest in the book may be described in the following quotation, "On occasion also, Moses obtained water from a rock by striking it with his rod (Ex. 17:6; Num. 20:11).

"Major C. S. Jarvis, a former British governor of Sinai, has reported that he has actually seen such a thing happen! Sinai Camel Corps halted and were digging for water in the rocky wides of a valley where a slow trickle was coming through the limestone rocks. While digging, a lusty blow intended for the gravel struck the rock. The polished hard face of the limestone crumbled, exposing the soft porous rock beneath whence came a great gush of clear water, much to the astonishment of the whole camel corps. Moses, had he lived in Sinai for a considerable time before the exodus, may well have understood the peculiarities in limestone rock in certain areas of Sinai." This quotation shows that we must not be too quick to regard the various experiences of the Israelites as so many myths.

Archaeology has a twofold function in relationship to biblical materials. It illustrates the features of the biblical life, as does the experience of water coming from the rock, mentioned above. It also confirms certain events in the Bible. An illustration of this is the reference to the Sennacherib in the Bible. We now have Sennacherib's own record of his campaign involving Hezekiah. Hezekiah's name is specifically mentioned in the annals of Sennacherib. Of course, there are sections of the book devoted to the Dead Sea Scrolls, which confirm the present Book of Isaiah for the time of Jesus and before.

The book has a number of helpful indexes: one of modern names, another of biblical names, a third of biblical places, a fourth of subjects, and a fifth, perhaps the most useful, the index of Bible references. This means that if one happens to be working with a specific passage, one can immediately tell whether archaeology has turned up the information related to the passage in question.

Like Mr. Wright's work the volume by H. T. Frank opens with a discussion of the method of archaeology. Like Mr. Wright's work, it is amply illustrated. One advantage it has over the work of Wright is that it was published in 1971, about nine years after the publication of the revised form of Mr. Wright's book.

W. F. Albright said that only about 5 percent of what is underground in Palestine thus far has been excavated. So, while Mr. Frank had access to materials dug up since Mr. Wright's book, there is too much to be dug up yet to make nine years very significant.

Either or both of these volumes would be excellent in a church library. They are indispensable in the personal library of the serious student of the Bible.

Position open: Editor, religious pacifist monthly magazine. Affirmative action employer. Write Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960, Attention: Mrs. Maynard.

Contents

National service 638
God as Warrior and Lord 640
News 643
Record 646
Should the conference withhold taxes for war? 647
My pilgrimage with war tax resistance 648
Letters 649
Standing where Menno stood 650
Bible and archaeology 651
Roast beef and the B-1 bomber 652

CONTRIBUTORS

Luann Habegger Martin, 1612 Oak St. N.W., Washington, D.C. 20010 is presently a student at American University's School of International Service.

Waldemar Janzen, 991 Fleet Ave., Winnipeg, Man. R3M 1K5, is the academic dean and professor of Old Testament and German at Canadian Mennonite Bible College.

Jacob J. Enz, 3003 Benham Ave., Elkhart, Ind. 46514, is professor of Old Testament and Hebrew at Mennonite Biblical Seminary.

J. Richard Peck is director of communications for the United Methodist Church's Eastern Pennsylvania Conference.

CREDITS

Cover, 639, Joan Brockway Gilbert, 550 Washington Building, Washington, D.C. 20005; 640, RNS; 643, GCNS; 644, Fred Swartzendruber, MCC; 644, Cork, Postbus 2003, Heerenveen, Netherlands. "God as Warrior and Lord" is reprinted by permission from Essays in Honor of George Ernest Wright, Bulletin of the American Schools of Oriental Research, No. 220, December 1975, pp. 73-75. "Roast beef and the B-1 bomber" is copyrighted by the Christian Century Foundation, 407 Dearborn St., Chicago, Ill. 60605, and is reprinted by permission from Christian Century, Sept. 1-8.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6781.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Bernie Wiebe, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman.

Roast beef and the B-1 bomber

J. Richard Peck

In the belief that church organizations are principally responsible for the opposition to the B-1 bomber, Rockwell International, prime contractor for the aircraft, flew one of its top executives from El Segundo, California, to Philadelphia to try to convince religious journalists of the supersonic bomber's importance to the nation's defense.

The game plan called for Jamie W. Wallace, Jr., pilot and squadron leader in World War II and Korea and former test pilot for advanced aircraft, to make a friendly, well-orchestrated presentation to sixteen people from religious communities in the area.

Following a sumptuous luncheon and social amenities, Mr. Wallace outlined the history of United States defense policies since World War II, ending with the present "triad" policy (nuclear weapons to be launched from land bases, from submarines, and from airplanes). The B-1, he argued, is a key part of the strategic triad, needed to replace the old B-52; its advantages over other missile-delivery systems make it important to the defense posture.

Mr. Wallace outlined the advantages of the bomber over land bases or nuclear submarines for launching missiles: "It is recoverable. It is the only element of the triad that can be sent against its target and recalled short of nuclear exchange."

To compare the B-1 with the B-52, Mr. Wallace brought out a film showing the plane's ability to fly below 500 feet, where radar is ineffective; its variable wing positions that permit speeds up to 1,070 miles per hour; and the smokeless engines that consume 25 percent less fuel than does the B-52.

Asked how much profit Rockwell International will make on the B-1, Mr. Wallace replied: "Well, that's difficult to answer. The $2.1 billion appropriation is given to Rockwell, General Electric, and Boeing, and I'm not certain how much will be spent in producing the planes and how much profit each company will make."

"You have said that the B-1 bomber is necessary to fulfill the national triad policy," I observed. "But it seems we also have a national policy to provide adequate housing and diets, proper health care, and quality education. How does the B-1 bomber fit into these priorities?"

Mr. Wallace cited government statistics. In 1955, it was claimed, approximately 58 percent of every federal tax dollar went to defense and 29 percent to social needs, whereas today the figures are approximately the reverse: 58 percent for social needs and 29 percent for defense.

"Wait a minute," challenged the representative of the American Friends Service Committee. "The 1955 figure did not include Social Security and other trust funds, and the 1975 figure did. When you use comparable figures the decrease in the defense budget is only 2 percent, and much of the money said to be spent on social needs is for veteran benefits and for payment of the national debt, much of which is war-related expense."

Three B-1 bombers are now flying, and a fourth is in production with delivery scheduled for 1979.

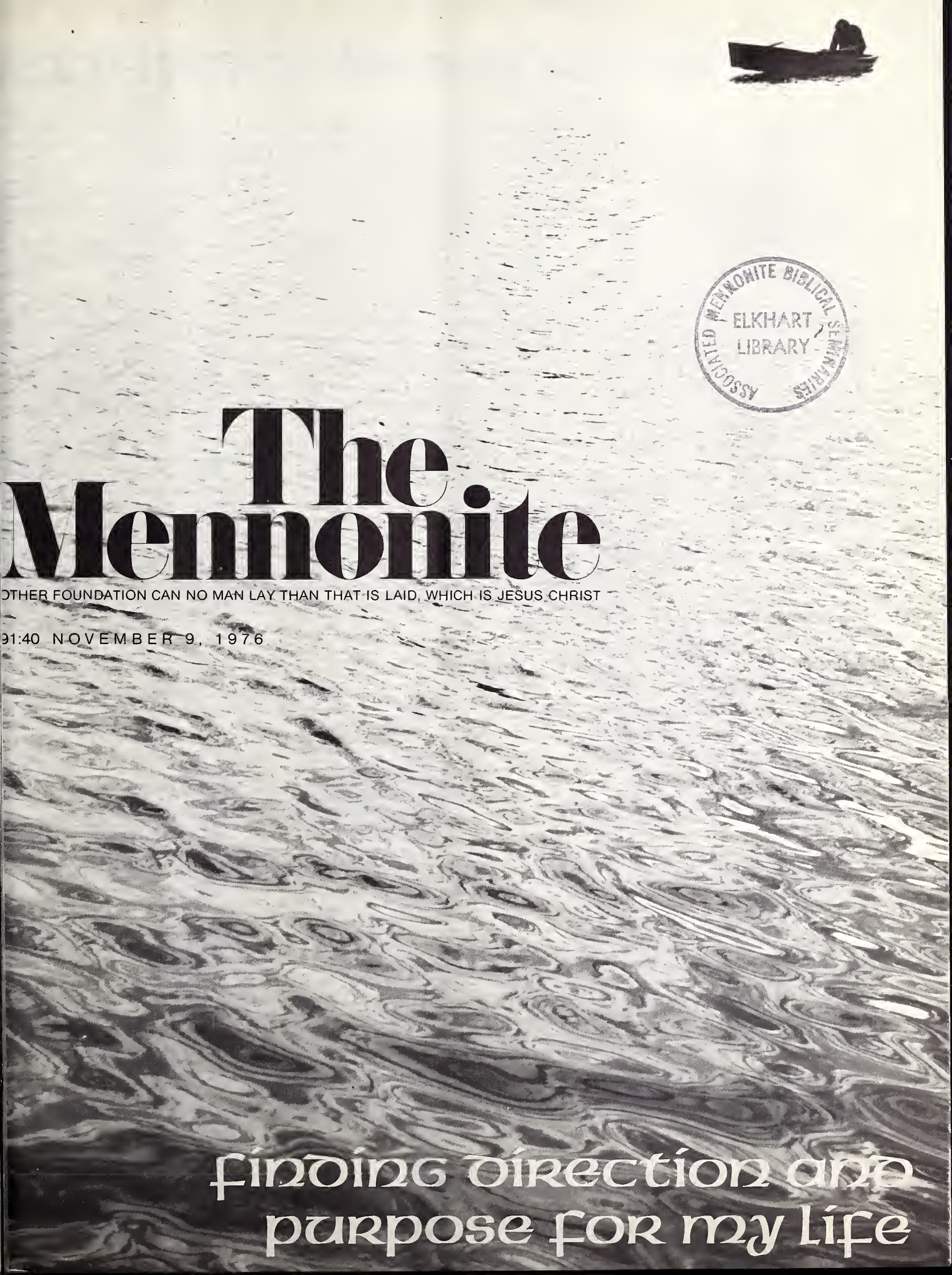
The $32.5 billion weapons bill the last Congress sent to the White House includes about $1 billion for the B-1.

Still, the measure is only an authorization; the actual appropriations are yet to come. The Senate appropriations committee has voted to delay the decision until next year, giving Congress another chance to put off the project that would ultimately cost an estimated $90 billion.

Some B-1 opponents claim that manned bombers are obsolete, for an enemy attack could not possibly wipe out all United States missiles. Others argue that use of the bomber is not for defense at all, but rather is brinkmanship—a way to back up ultimatums—and thus the chance of war is increased rather than decreased.

All of these arguments may be valid, but in my opinion the major reason for opposition is one of priorities. Among the world's nations the United States ranks first in defense but is only eighteenth in doctor-patient ratio, fifteenth in literacy, and twenty-fifth in life expectancy. Until we are first in all such categories, we simply cannot afford to be seduced into supporting the B-1.

So I thank Rockwell for the roast beef and the chocolate eclairs and for the compliment that churches are the chief obstacles to building the B-1. I pray that the corporation is correct.



ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:40 NOVEMBER 9, 1976

finding direction and purpose for my life

career development

Dick Bolles

The beginnings: Stewardship

Career development, from the point of view of Christian theology, is intimately related to the concept of stewardship. In the New Testament (and Old, for that matter) a steward was someone whom we would call a manager (like an apartment house manager or a business manager), someone who acts as the supervisor or administrator of property or money that actually belongs to another.

The biblical view is that every man or woman is, by creation, a steward. Each of us has been given unique gifts or natural abilities at birth, which, though they are resident in our body and our mind and our spirit, actually came from our Creator God and belong still to him. We are all managers, not of apartment houses, but of these gifts, and are accountable to their actual owner, God, for how they are used, misused, or not used at all. That accounting is called our "stewardship."

There are many words for describing the unique gifts which each of us was given at our birth: *aptitudes*, *skills*, *endowments*, *capacities*, *powers*, or a *faculty*, *knack*, or *apt*ness for this or that. The favored theological word for these gifts is *talents*.

This word is derived from a parable of Jesus which appears in two forms in the New Testament, in Luke 19:11-27 and in Matthew 25:14-30.

In both versions, Jesus talks about the responsibility of man and woman as stewards to God, under the figure of servants who are left a sum of money while their master goes on a long trip. In the Lukan version there are ten servants involved and each is left an equal sum of money (measured by a standard of weight called a *mina*, or "pound"—hence its name, the parable of the pounds). But in Matthew's version of the parable there are only three servants. Each is left a different sum of money (measured by a standard of weight called a talent [Greek, *talanton;* Latin, *talentum;* English, *talent*]—hence its name in Matthew's version, the parable of the talents).

The significant point in Matthew's version is that these different sums of money were not arbitrarily chosen. The sums were in proportion to the *ability* of each servant: "to one he gave five talents, to another two, to another one, to each according to his ability."

To this parable of Jesus, we owe the current meaning of the word *talent* as "skill," "aptitude," "ability," "gift," etc. Before Jesus, it always meant a unit of weight, or an amount of money having that weight—equal, incidentally, to approximately fifteen years' wages for the average laborer in Jesus' day.

Thus Jesus changed a word meaning "money" into "abilities" by this one parable in Matthew. Stewardship thereafter was an issue of how one managed, not merely one's money, but one's total abilities or gifts—although on Every Member Canvass Sunday, in altogether too many Christian congregations, stewardship is preached as though money were still its ultimate test. This leads to the wry thought that if Jesus changed money into abilities, the church has returned the compliment by changing abilities back into money, in some places at least.

In his parable of the talents, Jesus taught that good stewardship was demonstrated by those who were determined to use or employ their talents, rather than simply letting them go unused, and were willing to risk failure in order to achieve success.

The reward for good stewardship, Jesus taught, was that their talents were multiplied, and they were given increased responsibility. ("You have been faithful over a little; I will set you over much.")

The point of all this is that "career development," or life-work planning, is merely a contemporary name for that which has been eternally a part of essential Christian discipleship as taught by Jesus—namely, the stewardship of those unique gifts or talents, which God has given to every man and woman.

Where career development is present in the church's life and in the life of the individual Christian, it is present centrally (and not as a kind of dispensable appendix) to the whole theological understanding of what man is and woman is. Where this concern (by whatever name it may be known: "career development" or "life-work planning" or "stewardship of talents") is absent in the life of any church or any individual

Career development helps individuals decide which goals or values they want to serve with their talents.

nd christian theology

Christian, it is absent centrally—and hence the whole understanding of what a Christian is becomes defective. "Stewardship" is reduced to a matter of how one spends one's money, not of how one lives one's whole life under God.

When this concern is not merely present, but called by the name of "career development" or "life-work planning," this tends to indicate (taking the optimistic view) that the concern has become organized into a systematic body of knowledge, action, and reflection. The details of this organization will vary from place to place, but to the degree that it is the stepchild of theology, career development will always have these goals (derived from the parable of the talents):

(1) to help men and women to identify the unique talents (or skills) which they have each been given,

(2) to help men and women to use all their talents, once they are identified,

(3) to assist men and women in learning how to embrace risks, as an essential step toward the full use of their talents, and

(4) to help men and women to hold themselves accountable to their Creator God for how they use the uniqueness which they have been given.

Perspectives: Theology looked at in the light of career development

If it is important to look at career development in the light of theology, it is equally important to look at theology in the light of career development, for each can shed light upon the other.

When career development, or life-work planning, looks at the concerns which men and women have about their lives, it discovers that these concerns are in four groups. Let us say that tomorrow you suddenly wake up in the midst of a jungle instead of in your own familiar bed. You would have to deal with four issues.

First, what's happening? Where am I, how did I get here, and what do I have to deal with here?

Second, survival. Given the set of circumstances and the environment that I face, can I survive physically, emotionally, mentally, and spiritually? If so, how?

Thirdly, mission, or life-meaning. Once I know that I am going to survive, at least for the time being, what do I want to spend my time doing or accomplishing?

And fourth, reflection. Once I have committed myself to action and to this particular use of my time (and talents), how do I reflect upon it, evaluate it, and weigh alternative courses of actions?

Career development, or life-work planning, discovers these four issues facing men and women and deals with each of these four concerns systematically. The form of that systematic treatment will vary, but we have been preaching for some time now (*What color is your parachute?* has been in print since November 1972) the need to approach the four concerns in something like the following fashion:

1. *What's happening?* Career development offers the individual help in realistically assessing the nature of the world, particularly the nature of the world of work.

2. *Survival.* Career development offers the individual help in learning how to survive in the world of work, education, and leisure. The keys are knowing what problems one wants to use these talents to help solve, and interpreting one's skills in terms of those problems.

3. *Mission, or life-meaning.* Career development helps individuals decide which goals or values they want to serve with their talents.

4. *Reflection.* Career development helps individuals to reflect upon conditions under which they could do their best work. It helps them to reflect upon alternatives ("What is your plan B, if your plan A doesn't come to fulfillment?") under the conviction that no one is truly free unless he or she has at least two choices.

Now when we take these issues or concerns of career development firmly in hand and then turn to look at theology, it becomes clear that this ancient "queen of the sciences" has four answers to these basic concerns.

1. *The gospel* (Godspell, good-spell, good news, news of what's happening). Here theology reminds career development that any survey of what's happening must include not only what people are doing, but also what God is doing and, most of all, what God is doing *in* people.

2. *Salvation.* Here theology reminds career development that the ultimate thing from which we need to be saved is not anything outside ourselves but that which is within.

3. *Discipleship, stewardship, and moral theology.* We are not in this world merely to please ourselves, but to seek to discover the will of our Creator God, as that will has been written "in our members," in the fiber of our being.

4. *Theology and self-examination.* Here theology reminds career development that reflection is an essential complement to action and that no reflection is adequate which merely changes our actions. It must also ultimately change our selves.

The relationship between career development, on the one hand, and theology, on the other, might be aptly described in the following way: career development helps people discover what are the real issues of their lives and uncovers a method for beginning to get at some *opening* answers to those issues. It remains for theology alone, in all its completeness, however, to give any *closing* (that is, ultimate) answers to these issues and concerns.

Conclusion: The opposite of "steward" is "victim."

In an important new book called *The search for power,* Harvard professor David C. McClelland contends that there are four stages in the development of the individual to maturity:

(1) Power is perceived as coming from others, but is directed toward oneself.

(2) Power is perceived as residing within oneself and is used for the needs of the self.

(3) Power is perceived as residing within oneself, but is used for the sake of others.

(4) Power is perceived as residing outside, coming *through* the self, but used for the sake of others. This last stage, Mr. McClelland argues, is what religion is all about—and faith and theology and Jesus.

Career development helps remove the last vestiges of Stage 1 (where we feel like "victim") from our lives, by teaching that even in the world of work, power resides within us and can be used for the sake of others. So long as men and women do not know or believe this, theology may well beckon them in vain to Stage 4. We must first learn we are not victims, before we can learn that we are stewards.

decision making in the family

Eleanor Loewen

No one goes through a day without making some kind of a decision. Having to make a decision is not unique—how it is made may be unique. In the area of education and career, decision making is becoming more difficult because college costs are rising, jobs are becoming obsolete, and finding employment is difficult.

It is not simply a matter of deciding what one wants to be, getting the preparation, getting the job, and staying there till retirement. "Helping persons to clarify goals in seeking to understand ways of relating, ways of defining vocational directions, and ways to explore personal beliefs is a real *gift!*" (*Baptist leader*, September, p. 64).

Having to make a decision is not unique—how it is made may be unique.

The following are a few suggestions to assist decision making in the family, particularly decisions about career. Some may think of this as being too academic with little reference to the will of God. In the Christian family, the No. 1 priority is to pray for God's leading. What we fail to realize is that God has been leading throughout our life's experiences. This is a systematic approach to recognize which gifts we have already used and developed and to learn the many ways in which these gifts can yet be used. This process can be adapted to midlife as well as retirement career changes.

1. *Recognize career preparation as a lifelong process.* Interests, abilities, skills, and work values are established throughout one's life. We have often heard the verse quoted, "Instruct a child in the way he should go, and when he grows old he will not leave it" (Prov. 22:6, New Jerusalem Bible). In one family, children are expected to have some handwork or creative project on hand when watching television (commercial time especially). The children then form a certain attitude toward TV and its importance, and they are developing a skill.

Each task performed at home and the reaction by family members can stifle or enhance people's attitude toward their abilities. A healthy self-concept and self-confidence do not just happen when a person enters the job market. Recognition of a child's contribution in the family, whether it be work or play, is

A healthy self-concept and self-confidence do not just happen when you enter the job market.

important in developing self-confidence in the child and his or her ability to complete a task and to begin new projects.

One might label all of these as gifts which need to be developed and used in the home, school, church, or community. While observing a child at play, the parent may notice that the child is always the organizer of the group of friends. Capitalizing on that ability, the parents may ask the child to assist in planning a family trip or vacation or some other organizational task in the home. With guidance and encouragement in the development of this ability, the child may eventually be interested in a career where organizational ability is required.

In the Christian family, the concept of stewardship enters at an early age if parents consider it biblical to be a steward of one's hobbies, interests, skills, and money. One of a father's hobbies may be hiking. Instead of golfing with some friends, he takes a Sunday school class hiking. His attitude toward this act can be an example of stewardship—donating his time to the church in a different way. Children are quick to pick up such examples.

2. *Establish a reservoir of resources.* If a person is artistic, find all the careers in which the artistic ability can be used. Talk to people who use their artistic ability, such as teachers, graphic artists, department store display personnel, newspapers, the YMCA or YWCA, advertising agencies, and ACTS (Artists Communicating Through Service). Each contact has a number of other contacts, and the reservoir soon grows larger than one can ever use.

As a Christian community, we need to make our resources known. This is part of the stewardship of our knowledge and experiences. Being open to many possibilities may be the way the Lord leads and lets us choose the way we wish to serve him.

3. *Develop a systematic decision-making* process. Some children never have to make such decisions as whether to play with a friend or to watch television or what to wear to school that day because the parents have already made that decision. It is much quicker to do it that way than to sit down with children and help them work it out.

In some cases, parents are afraid the child will make a wrong decision. Therefore the parents make it themselves rather than helping the child cope with a wrong decision and turning it into a positive experience.

It is like learning to ride a bike. There is a greater sense of accomplishment after hard work, persistence, and pain pay off. The more experiences in which successful decisions are made, the easier the process becomes. These experiences include learning how to spend money wisely, making friends, accepting part-time employment (even delivering the newspapers), participating in school activities, and using leisure time.

The process can be summarized as follows:

(1) Through an autobiography, find the common skills, abilities, etc., (common thread); establish career values and life-style preference; and identify careers that can use these qualities.

(2) Make contacts.

(3) Decide on which direction to go and stick with it.

This will take a lot of time and can be lonely. Support and help are needed from the family. It becomes exciting for the person doing the planning, when a career materializes which is more than a job. It is enjoyable and it is an opportunity to use the many gifts God has given. "As each has received a gift, employ it for one another, as good stewards of God's varied grace" (1 Pet. 4:10, RSV).

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans 67114

News

Western District looks at families

The theme "Christian life in the family dimension" dominated the annual sessions of the Western District Conference of the General Conference Mennonite Church October 22-24 in Beatrice, Nebraska.

The majority of the sessions were spent listening to speeches on family living by Bernie Wiebe of Winnipeg, editor of *The Mennonite*, and participating in workshops on topics from abortion to interracial families, divorce, foster home care, marriage enrichment, and the church as family.

In the abbreviated business sessions, the conference approved a new constitution and bylaws for use during the next year and for adoption next year. The conference also passed resolutions supporting the World Peace Tax Fund Act and opposing capital punishment.

The "family" theme, which will be the topic at the triennial General Conference sessions in 1977 and at a series of regional consultations preceding it, was discussed by Mr. Wiebe in four speeches: "Listening for living," "Mennonites and sexuality," "Children, a heritage of the Lord," and "New beginnings for the Christian family."

The functions of the family are changing in society, Mr. Wiebe said. Formerly the home was a factory; family members depended on each other for a great many things. "Now home is more like a motel than a factory or a hospital or a recreation center," said Mr. Wiebe.

In spite of the fact that society is youth-oriented, most people don't want children, he said. Now children are consumers only, not producers.

In moving to this country, Mennonites made a shift from a traditional system of authority to individualist decision making. "It is difficult to translate our heritage into a new culture, but it can be done," Mr. Wiebe said. "We need to deal with the issue of authority in a new way."

In his presentation on sexuality, Mr. Wiebe noted that "immorality" has too often been equated with sexuality. How often, he asked, have churches used terms like "living in sin" to refer to pride or wealth?

He also noted the need to accept the significance of physical contact at all levels; however, the church has, in most instances, eliminated physical contact such as the holy kiss or foot washing.

Four one-hour workshops covered a variety of family-related topics. Especially well attended were workshops on divorce and remarriage, marriage enrichment, abortion, and the church as family. Other workshops concerned alcohol and drugs, foster home care, intermarriage and interracial families, offenders and their families, and the revised constitution of the Western District.

The women's and youth meetings also dealt with family topics.

In the business sessions Saturday morning and early Saturday afternoon, delegates adopted two resolutions.

The first supported the World Peace Tax Fund Act. The act, which has been introduced in the last two congressional sessions, would allow conscientious objectors to war to designate for a World Peace Tax Fund the portion of their taxes that would go to the military. The resolution also asks that a similar proposal be voted on at the General Conference sessions in 1977 in Bluffton, Ohio.

A second resolution which was passed opposed capital punishment. The resolution, which reaffirms a General Conference statement of 1965, will be used by peace and social concerns committee member Maynard Shelly of Newton, Kansas, when he testifies at a Kansas hearing November 9-10 on the death penalty. Kansas is the only state in the Western District area which does not presently have a constitutionally valid death penalty law.

Also adopted was a rewritten constitution which will be used as a functional document during the next year and presented for final adoption next fall. The constitution, for the most part, affirms current practice, but gives the executive committee responsibility for hiring and firing the district's expanding staff. Formerly such responsibility was lodged with each committee, and there was no structure for coordination of staff appointments.

A budget of $193,424 was adopted for 1977, an 11.6 percent increase over this year. About 97 percent of the budget was reached in 1975, and receipts are running behind for 1976.

Among the workshops at the Western District Conference was one on "Divorce, remarriage and the church," led by Walter Neufeld of Moundridge, Kansas, standing at left.

Janice and Ernest Hershberger of the Dallas (Texas) Mennonite Fellowship, left, are welcomed into the Western District Conference by district president James Gingerich.

Dallas Fellowship joins district conference

The Dallas Mennonite Fellowship, Dallas, Texas, has been accepted as a member of the Western District Conference of the General Conference Mennonite Church.

The fellowship's acceptance came at the annual sessions of the Western District Conference October 23 in Beatrice, Nebraska.

The group, consisting of fifteen households, began meeting about seven years ago, and regular gatherings began four or five years ago.

About 45 percent of the group was previously related to General Conference Mennonite congregations, 35 percent to Mennonite Church congregations, and the rest to a variety of denominations.

Ernest Hershberger, interim pastor of the group, and his wife, Janice, represented the Dallas Fellowship at the Western District Conference.

Words & deeds

Working with the mentally retarded was the theme of a workshop October 21-23 sponsored by Goshen (Indiana) College and Mennonite Mental Health Services. Title of the workshop was "Dialog in moral and theological dimensions of 'normalization' in working with the developmentally disabled."

The Central District education committee is offering scholarships to a workshop on family clusters in Christian education. The workshop, led by Margaret Sawin, will be February 4-6, 1977, at Oaklawn Center, Elkhart, Indiana.

Representatives of fifteen religious organizations in the U.S. were among those who sent an open letter to the presidential candidates urging them to choose between solving pressing social problems and "giving in to unbridled military spending." "Instead of spending significant sums to solve human problems like hunger, we spend enormous sums on weapons," the letter said. Most of the denominations represented in the letter have been leaders in this year's campaign to stop the B-1 bomber. Included among the signers were Brethren and Friends.

The new academic hall at Conrad Grebel College, Waterloo, Ontario, was officially opened October 24. The festivities included a morning chapel service, an alumni meeting, an official opening ceremony, tours of the facilities, and an evening service of celebration and reflection. Total cost of the building, including furnishings, was $1,030,000. Of this, $93,500 is still to be raised.

One hundred eighty people registered for the second annual MCC West Coast assembly for Oregon on October 16 at the Western Mennonite School, Salem. Speakers included Edgar Epp of Saskatoon, Saskatchewan, MCC staff person for offender ministries; Edmund Janzen; and Harold Hochstetler, pastor of the Eugene (Oregon) Mennonite Church.

An international fast against nuclear weapons was planned to last through November 2, election day, in Washington, D.C. Mary Alban of the Sisters of St. Joseph, Toronto, Ontario; James Douglass of the Pacific Life Community, Vancouver, British Columbia; and Bob Schneider of the Pacific Life Community, San Francisco Bay area, were sent by their community to represent them in a thirty-day fast. The fasters appealed to the U.S. presidential candidates to renounce the first use of any nuclear weapon under any circumstances and appealed to the American and Canadian peoples to oppose the first use of nuclear weapons. The three said, "Gerald Ford and Jimmy Carter have agreed in threatening the first use of nuclear weapons in crisis situations as a policy of the United States. The Canadian Government has expressed its support of this U.S. policy. . . . With our communities, we appeal to people everywhere to deepen in nonviolent resistance to the injustice and violence overwhelming the earth and to begin by calling on the presidential candidates to renounce any first use of nuclear weapons."

Senior citizens over seventy were to be honored with a banquet on October 19 by the Zion Mennonite Church, Souderton, Pennsylvania.

Prisoners helped to start business

Inmates of Clinton Minimum Security Prison, Trenton, New Jersey, are receiving help from MCC U.S. Ministries for a printing business which they run.

The help is in the form of a $5,000 loan for Community Action for Vocational and Industrial Development (CAVID), whose profits will provide rehabilitation services for inmates.

CAVID was first conceived by William Kestner, a prisoner in the Clinton prison, to give inmates responsibility for their development and opportunity for training that would lead to employment on the outside. MCC became involved with CAVID through Mr. Kestner's visits and correspondence from MCC staff member Peter Dyck.

The program will hire men and women inmates who have completed a graphic arts vocation program and pay them an adequate wage. The plant will be part of the Clinton prison and will provide printed materials for state, county, and municipal governments and other tax-supported institutions.

Mr. Kestner and Akida Bahati, another prisoner, gathered financial support from businesses and churches in New Jersey.

MCC hopes that Mennonites near the prison will become involved in the project. The Alpha (New Jersey) Mennonite Church, and the Doylestown (Pennsylvania) Church have appointed contact persons for CAVID.

Former Vietnam workers evaluate experience

Because of Mennonites' experience in mission and service in Vietnam during the war, Mennonites have come to "see social justice as a crucial factor in development." The statement is one of the conclusions of an evaluation of Mennonite mission, service, and peacemaking in Vietnam from 1954 to 1976 recently completed by Luke Martin, missionary there in 1962-75.

The evaluation project was sponsored by Mennonite Central Committee, Eastern Mennonite Board of Missions and Charities, and the MCC Peace Section. Its purpose was to evaluate the Mennonite experience in Vietnam and to study its implications for North American presence in Asia and other parts of the world.

Material for the project was gathered from MCC and Eastern Board files, questionnaires to 137 persons who had served there, interviews with thirty-three of these people, and interviews with eight Vietnamese pastors now in the United States.

Most Mennonite workers who served in Vietnam now feel that Mennonites were not sufficiently vocal for peace in the U.S., the study noted. In addition, peace concerns should have been shared with Vietnamese officials.

The study commended the decision of several MCC workers to remain in Vietnam during March and April 1975 and was further concerned that MCC help Vietnam today. Also cited were the problems of dealing with the new government in planning, expressing concern for human rights, and discovering how to witness in the name of Christ.

A major issue mentioned in the study was the workers' inability to carry out programs as desired because of the war.

Because many Mennonite missionaries and MCC workers were American citizens and all lived in a country whose government was supported by the American military, there was concern to show that the kingdom of God has no enemies.

On the other hand, the question "Who are you as an American Christian in a country being destroyed by U.S. firepower?" was responded to with a "work, don't think" attitude, according to some.

"The emphasis on loving enemies was new (to the Vietnamese) and will live on in some people," wrote one person.

Another, however, was "uncertain if our staying prolonged the war or provided opinion molding to end it."

Many Mennonites felt positive about their relationships with the Tin Lanh Church, but others wished that they could have related to a number of different groups.

Vietnam aid said to encourage church

The church in Vietnam is encouraged to be faithful by the aid MCC is giving to the country for reconstruction, two returned workers told audiences in Winnipeg recently.

Max Ediger and James Klassen, in the Winnipeg area as part of a three-months speaking tour across North America, said most of the foreign missionaries left Vietnam after the American military pulled out April 30, 1975. Some leaders of the Vietnam Evangelical Church left, too.

"Christianity is looked at as an American religion because it is tied in with the war," Mr. Ediger said.

He said he had "heard it said by Christians after the changeover [in government] they thought maybe Christianity is an American religion after all."

The two Kansans, who remained in Saigon a year after the changeover, had freedom of movement in Saigon, and Mr. Klassen continued to teach Bible classes in Vietnamese and English until he left.

Churches must register meetings, the men reported, but it is a formality that takes three days.

"I'll never say it's easy to be a Christian in Vietnam today," Mr. Klassen said. "Christians really have to start living as Christians."

He reported that the church in the South has to prove itself, as the church in the North did. "In the South, Christians are seeing that they can't just criticize and sit back; they have to get involved in caring for people."

Last spring's delegation to Vietnam visited this Protestant church in Dien Tho village.

Indians call for better stewardship of resources

The native people of Canada are again warning Canadians about what is happening in the North as a result of so-called development by large corporations.

A display of Canadian art scheduled to open October 20 at the Winnipeg Art Gallery became a focal point for the discussion in Winnipeg. A local native-based group, the Committee for Action Against Reed's Greed, formed to organize a protest demonstration for the display October 21 and set up an alternate art display the same night in the courtroom of the Archives Building.

It wasn't the display itself they objected to, but the sponsor: Reed Paper (Canada) Ltd.

The British-owned conglomerate is negotiating with the Ontario Government for exclusive cutting rights to 26,000 square miles of virgin timber in an area north of the 50th parallel. Clear-cutting by this company, according to the Grand Council Treaty Number 9 and environmentalists, would leave this area a treeless desert.

The Reed's Greed group has another reason for objecting to a Reed-sponsored art display ironically entitled "Changing visions: The Canadian landscape." Reed Paper owns Dryden Pulp and Paper Ltd., a company that dumped 31,000 pounds of mercury wastes into the English-Wabigoon River System between 1962 and 1975. The effects are evident in the symptoms of mercury poisoning or Minamata Disease found among residents of Grassy Narrows and White Dog Indian reserves, located downstream from the mill.

Grand Council Treaty Number 9, which represents some 20,000 native people living north of the 50th parallel, has been asking for information and the right to participate in the plans for the region ever since Ontario Premier William Davis announced Reed's plans for expansion at Red Lake-Ear Falls in March 1974.

The Treaty Number 9 council and Reed's Greed group said that if Reed were allowed to cut timber in the area, the livelihood of 12,000 Cree and Ojibway living in the area, based on fishing, hunting, trapping, and wild rice growing, would be destroyed.

And according to the environmentalists, the forest in the area Reed proposes to cut might never be regenerated.

Also registering a protest against the art display was Menno Wiebe, native concerns director for MCC (Canada).

"On behalf of Mennonite Central Committee, I would like to express my strong concern over the usage of the medium of art for purposes of this very questionable mercenary exploitation of Indian landholdings. We ask that you reconsider the staging of this exhibit," he wrote.

"The secretive agreement between the Ontario Cabinet and Reed and the refusal to provide information to the people who are directly affected has to be regarded as a highly devious form of northern development. Furthermore, to project an image of interest in Canada's natural landscape to a sophisticated Canadian viewing audience via the art exhibit is highly deceptive."

Roger Selby, director of the Winnipeg Art Gallery, responded that the concept of the exhibition had not been originated by the Reed Paper Company, but by the Art Gallery of Ontario and the Edmonton Art Gallery.

Reed had earlier promised to fund an exhibition about the city scene, but that exhibition was never developed, said Mr. Selby. "Therefore when the art institutions developed this new idea for an exhibition, Reed was asked to fund this instead of its former commitment.

"Therefore, it may be ironic that Reed is funding such an exhibition, but we do not intend to intermix the two issues any further."

Asia Mennonites plan work camp in Philippines

The 1977 Asia Mennonite Work Camp is scheduled for April 11-25, immediately following Easter, in the Philippines.

Conference work camp director Carl C. Beck, self-supporting overseas associate with Mennonite Board of Missions in Tokyo, was in the Philippines and Taiwan in late September to complete plans. Samuel Sacapano is local work camp director.

Most of the activity will occur in Pentabangan, a developing town in the east coast mountain area about five hours by bus northeast of Manila. A young, growing Mennonite community is located in Pentabangan.

In addition to the host country, participants have been invited from Japan, Korea, Taiwan, Hong Kong, Indonesia, India, Bangladesh, and Vietnam.

North American Mennonites relate to the Asia Work Camp through the Council of Mission Board Secretaries and Mennonite Central Committee, which provide a grant toward camp expenses.

U.S. Ministries group discusses women's gifts

Using the resources of women in MCC U.S. Ministries assignments was the topic of a committee meeting of Women in U.S. Ministries.

The five-member committee met in Chicago in October to provide program and personnel suggestions to involve more women in MCC U.S. Ministries.

The committee suggested expansion of women's assignments to programs in aging and offender ministries, such as visiting women offenders.

Besides suggesting program ideas, the committee agreed to gather a list of voluntary service programs which employ or help women. These might include free clinics and shelters for victims of wife abuse.

Mission board requests concern for human rights

Mennonite Board of Missions, Elkhart, Indiana, is expressing its thanks to the U.S. State Department for its help in securing the release of Patricia Erb, daughter of Mennonite missionaries who was abducted in Argentina in September by people connected with the rightist military government there.

However, the mission board is also expressing its concern for human rights in Argentina and other countries.

In a letter to U.S. Secretary of State Henry Kissinger, MBM staff member Lawrence Greaser called upon the U.S. Government to "desist from aiding or promoting regimes which deny human rights to their citizens."

He wrote, "We are aware that many people in Latin America and other parts of the world are experiencing deprivation of human rights. Many are being detained, tortured, and killed by 'rightist' and 'leftist' governments. Our Christian faith and our commitment to the way of peace impel us to be deeply concerned for these people.

"For this reason, we feel it appropriate to register our concern and objection to our government providing overt or covert aid to 'rightist' or "leftist' governments who deny human rights to supposed or actual opponents of those governments."

Mr. Greaser said the U.S.'s influence for good in the world was being dissipated by "allowing governments who deny human rights to their citizens to count on our aid or to provide them with arms or personnel training which allow them to carry out repressive programs."

Record

Workers

Goertzen

Hughes

Klavens

Kluk

Quellos

Shea

Siemens

Wiebe

General Conference members participating in two Mennonite Disaster projects this fall are *Dwight Becker*, Mountain Lake, Minn.; *Mike Krehbiel* and *Pete Kaufman*, Moundridge, Kans.; *Wes Krehbiel*, McPherson, Kans.; and *Tom and Debbie Coady*, Sweet Home, Ore. The volunteers are assisting in repair work at the Teton flood project, Rexburg, Idaho, and in resettling housing at the Lumni Indian project, Lumni, Wash. They are members of a longer-term Traveling Youth Squad.

Joy Goertzen, Fort Garry Fellowship, Winnipeg, Man., is serving one year with Mennonite Voluntary Service. Her assignment is in child care in Markham, Ill. She has attended the University of Manitoba.

Martha Hamman, First Church, Bluffton, Ohio, has been assigned to the Mennonite Voluntary Service unit in Philadelphia for a two-year term. She will teach at Timothy Academy. Martha is a 1976 graduate of Bluffton (Ohio) College.

Carrie M. Hughes, Lima, Ohio, has become director of alumni affairs at Bluffton (Ohio) College. Among her duties will be working with the alumni telethon, class agent program, and alumni chapter meetings. She has been a member of the college's board of trustees, women's advisory council, and alumni executive board. She recently completed one year of volunteer work as an outreach worker for Senior Services, Inc., Cincinnati, Ohio.

Susan Klavens, Baltimore, Md., has begun a one-year term of service with Mennonite Voluntary Service in Kansas City, Kans. She is working as an emergency assistant at Crosslines, a social service agency. Susan is a graduate of Tufts University, Medford, Mass.

Michael Kluk, Crescent City, Calif., is serving two years in day care at Hutchinson, Kans. His assignment is with Mennonite Voluntary Service. He is a graduate of the University of California at Davis and holds a teaching certificate in elementary education from the Oregon College of Education.

Lucinda Quellos, Lakewood, Ohio, has begun a term of service with the Artists Communicating Through Service (ACTS) unit of Mennonite Voluntary Service in Chicago. She graduated from Bluffton (Ohio) College in 1975 with a BA degree.

Sharon Sawatzky has been appointed director of the Resources Centre of the Congregational Resources Board of the Conference of Mennonites in Canada, Winnipeg, Man. She graduated last spring from Associated Mennonite Biblical Seminaries, Elkhart, Ind., with a master's degree in peace studies.

Diana Say, Brookville, Pa., is serving two years in day care with Mennonite Voluntary Service in Beatrice, Nebr. She is a graduate of Brookville Area High School.

Brian Shea, Albany, N.Y., has begun a two-year term of service with Mennonite Voluntary Service in Arvada, Colo. He is working as a furniture coordinator at Jeffco Action Center. He has worked as a houseparent at the Bosco House, Albany, N.Y.

Bert Siemens, Wymark, Sask., has begun an eighteen-months term of service with Mennonite Voluntary Service in Markham, Ill. He is working as a van driver. Bert attended Rosthern (Sask.) Junior College and Swift Current (Sask.) Bible Institute. In 1975 he served a four-months term with MVS in Wichita, Kans.

Gordon Wiebe, First Church, Aberdeen, Idaho, is serving one year as a day-care teacher aide at Hutchinson, Kans., under Mennonite Voluntary Service. He has recently worked as a television repairman in Beaverton, Ore.

Calendar

Canadian

Nov. 12-13—MCC (Saskatchewan) delegate meeting, Swift Current Evangelical Mennonite Church, Swift Current, Sask.

Nov. 19-20—MCC (Ontario) delegate meeting, Steinman's Mennonite Church, Baden, Ont.

Nov. 26-27—MCC (Alberta) delegate meeting, Holyrood Mennonite Church, Edmonton, Alta.

Nov. 27—MCC (Manitoba) delegate meeting, Altona Bergthaler (Man.) Church

Ministers

Peter Kroeker and *Peter Harms* were ordained Oct. 10 at the Steinbach (Man.) Church. They will be serving as lay pastors, joining Abe Neufeld, Peter Fehr, and Franz Froese to form a team ministry at the Steinbach Church.

Grant Noll has been chosen as pastor of the Bethel Church, Hydro, Okla.

Discussion

We studied peace in the Arvada-Denver area

Don Goertzen

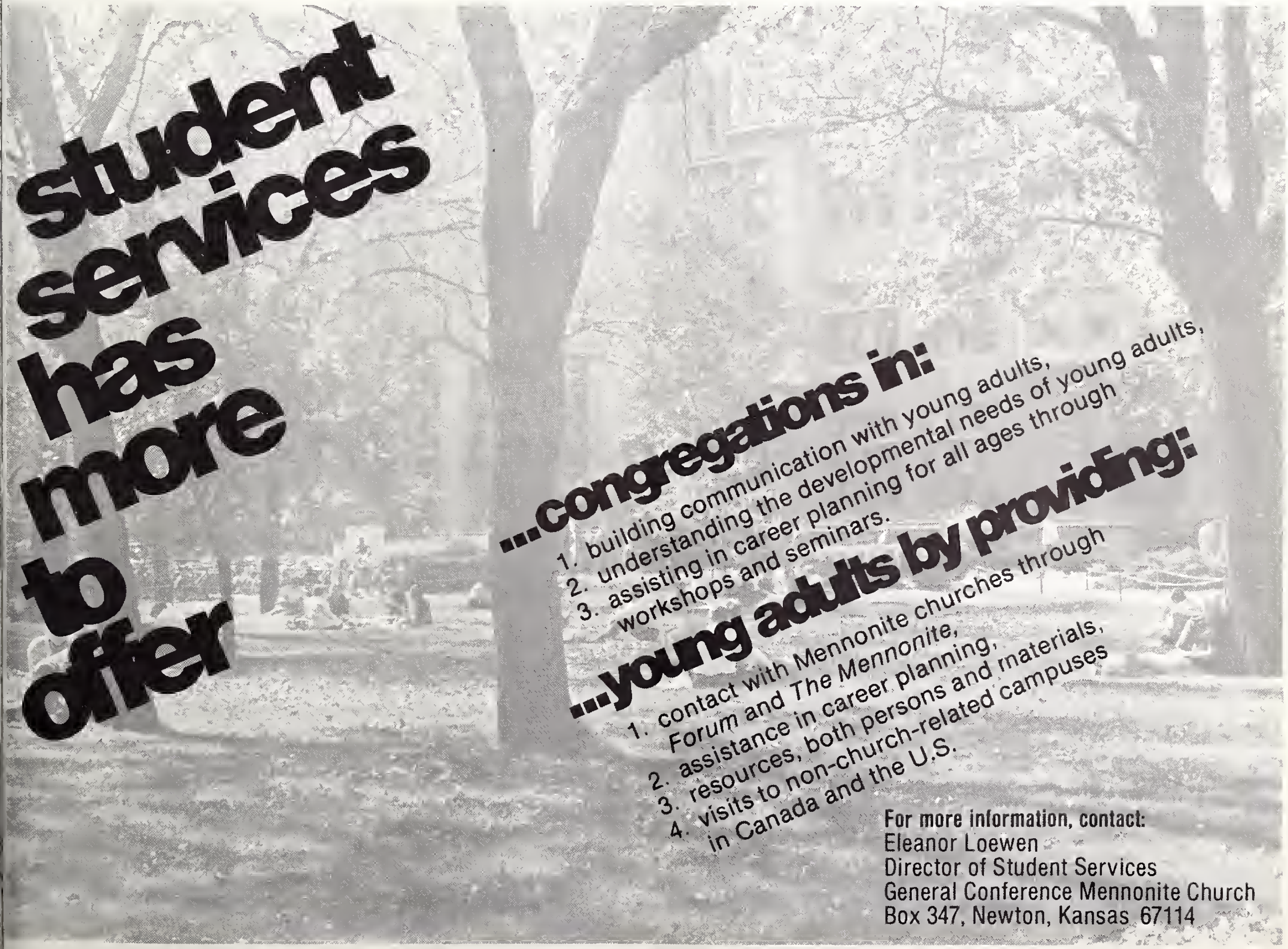
The activities of this summer's peace action team concluded several weeks ago. The impressions are not as vivid as they were six weeks ago, but they can be seen in a larger context.

What business do a group of seminary students and their families and recent college graduates have, coming from all over the United States and Canada to a suburb in the Rocky Mountains? In isolation it would be an exercise in arrogance for a handful of people to come to an unfamiliar city and think they had anything to say. It makes little difference whether they are addressing people from a peace church tradition or from a more nationalistic perspective. However, when these activities are a part of a larger whole (in our case, the Arvada Mennonite Church and the whole body of Mennonite churches), they reflect the life of a religious community to which one can point.

For me, the most exciting and challenging activities of July and August were the presentations given to people not from a peace-church background. A Methodist student group, a Lutheran Bible study, or an interdenominational group of black senior citizens: whether they are aware of it or not, history would define many of these folks as "Anabaptist." Dialog at the local level between Mennonite and non-Mennonite congregations should be pursued more vigorously.

Through the summer, we made use of many resources including books, pamphlets, films, and slide shows available from the General Conference offices, MCC Peace Section, and the American Friends Service Committee. Jim Klassen and Max Ediger also spent several days with us and shared their observations as MCC workers in Vietnam.

Publicity had been sent out to Denver area churches in June, so about half of our presentations were scheduled before the peace team convened. Our settings



...congregations in:
1. building communication with young adults,
2. understanding the developmental needs of young adults,
3. assisting in career planning for all ages through workshops and seminars.

...young adults by providing:
1. contact with Mennonite churches through *Forum* and *The Mennonite*,
2. assistance in career planning,
3. resources, both persons and materials,
4. visits to non-church-related campuses in Canada and the U.S.

For more information, contact:
Eleanor Loewen
Director of Student Services
General Conference Mennonite Church
Box 347, Newton, Kansas 67114

included everything from small discussion groups to more traditional Sunday morning worship services.

Many of the groups were made up of people just beginning to explore pacifism in a general way or of Mennonites wishing to become more familiar with war tax resistance, civil religion, or multinational corporations. It was valuable that we could always refer people to the Arvada Mennonite Church when they wanted to explore these areas further. Probably the weakest part of the overall program was that we did not outline any kind of ongoing projects which we could recommend to the people in Arvada.

The issue of nuclear weapons and nuclear power was also dealt with at several meetings. We received a great deal of input from the Fellowship of Reconciliation early in July. Three of us—Marg Nisly, Allen Brenneman, and I—took part in an FOR task force focusing on the Rocky Flats nuclear plant twenty miles from Denver. The thirty people in the task force spent one of the four days together street speaking and conducting street theater (brief plays or vignettes) in downtown Denver. We hoped to draw attention to the fact that components for three nuclear weapons a day were being constructed very near Denver. We also tried to show the correlation between nuclear weapons and that the vulnerability of nuclear energy plants can be given as a reason to justify a police state. One of the participants said, "Americans will let the military do anything if they're told it's for their own good."

The FOR participants came from a variety of Christian perspectives and from other faiths.

The peace team and members of the Arvada Mennonite Church followed up a recommendation from the FOR before we parted. On August 7, anniversary of the Hiroshima-Nagasaki disaster, we placed a sign near the entrance of the Rocky Flats plant stating simply, "Nuclear weapons plant." None of the government signs at the plant admit this.

While I suspect that the sign is still there declaring the demonic intentions of the plant, the sad thing is that most of the managers and employees probably don't care or are proud of it. The sign is, however, visible to passersby on the highway. The sign posting was preceded by a silent vigil near the state capitol building in Denver together with the Sisters of Loreto, a local Catholic order.

I recommend that other congregations consider summer programs of peace education and activism. These can make use of local resource persons and be supplemented by individuals from the college and seminaries. They should be seen as an integral part of the local church's total witness and also that of the conference.

For myself, I hope to understand more fully our relationship to non-Christians who uphold pacifist ideals as well as to Christians who do not identify with the peace witness. I hope to see continued ecumenical dialog on the denominational level and a strengthening of it at the local or congregational levels.

It was difficult to practice what we preached

Sheryl Brenneman

To write about a painful summer's experience which was shared by eleven others is a very difficult task. What I write reflects upon all of us and is strictly from my perspective.

To be an active peacemaker and to understand its implications in daily living were the major reasons for my decision to become part of a summer voluntary service project, a peace team. The purpose of this team would be to raise relevant peace issues in the Arvada-Denver area. We would be living

Peace team raises tough question for Mennonites

Harold Regier

There is something frightening about being a "peace team."

A group of seven adults and five children spent July and August of this year working and living together as a peace team in Denver, Colorado. The team was sponsored by the General Conference peace and social concerns office, Mennonite Voluntary Service, and the Arvada Mennonite Church.

The name "peace team" suggests two things. First, it describes the nature of the team itself. The quality and the relationships of people who make up the team embody the characteristics of peace. Secondly, the task of the team is peace-related. It is a program to share a peace witness, to disseminate peace information, and to participate in peace action. Thus, a Christian peace team is one which both demonstrates through the quality of life of the team and witnesses through its program that the way of peace is the way of Jesus.

The Denver peace team had an active and effective program. Peace education took place through a peace retreat, community forums, seminars, and other programs geared for sharing and dialog. Peace research and action concentrated on the nearby Rocky Flats nuclear plant, highlighting military and environmental concerns. Coordinated by a support group from the Arvada Mennonite Church, the outside team together with the Arvada group did an impressive job of communicating peace concerns in the immediate and surrounding areas. Don Goertzen's report focuses on this aspect of the project.

One member of the peace team, Sheryl Brenneman, raises some pertinent questions about the nature of the team. Did the team members themselves demonstrate the quality of peace and love and honesty in their relationships with each other? To ask this question is to become vulnerable. But Sheryl is ready to take this risk for the sake of raising the bigger theological and strategic questions that such an inquiry poses for the communally. Of primary focus was to be the study of several peace disciples and the sharing with one another our struggles to put this into practice.

And so the team came together: two families (with five children between us), two single men, and one single woman. Theoretically, we all had come with a commitment to peace and to the team concept.

Living arrangements were less than ideal. Twelve people were to spend the next seven weeks in a small church, the adults sleeping dormitory style in the sanctuary, children having two small rooms. Showers were across the street in a private nursery school or in a small apartment next door, rented by the team. Cooking and dishwashing were to be shared equally on a rotating basis.

Technically, the team put on some excellent programs. We used a variety of presentations, including drama, poetry, readings, etc., to present our message. We worked hard and put in long hours planning and carrying through our one-week study camp. It was exciting and sometimes quite moving to be part of the discussion generated by some of our presentations.

I went to Arvada with mixed feelings. I was excited to have the opportunity to share my struggles with others who would be on the team. I was apprehensive about assuming to have contributions to make when I was still trying to comprehend pacifism. I went with a heavy personal agenda, being in the midst of discerning who I was as a woman, a wife, a mother, as a person with worth of my own, not merely an extension of my husband's identity. I was trying to incorporate everything into a life-style consistent with being a disciple of Christ.

It didn't take long for any illusions I had about my own pacifism to be stripped away. Seven adults—all committed in their own way to peace—and we were paralyzed in dealing constructively with the conflicts that arose. The close living quarters served to blow minor irritations out of proportion.

Mistakes were made by all of us. The women were considered inferior by one team member. Ethnic pride existed alongside the hostility, anger, and fear.

As the weeks progressed, my confusion mounted. I began to question whether any of us had any concept of pacifism and love as related to the emotions encountered in daily living.

My first impulse was to blame the others for their lack of love or sensitivity or whatever. I was so caught up in the disillusionment of seeing other peacemakers as fallible human beings that it was hard to comprehend that I was just as much a part of that disillusionment as anyone else. Then came the period of bitter confrontation with myself. I saw myself reacting in a way that I knew was inconsistent with Christ's love.

Today I reflect on the summer's experiences. There were few "large" conflicts, but rather a continuing pattern of "little" incidents. We played the game of "good Christian" by being ashamed of anger or confrontation, believing it was our own fault if something irritated us. Anger was repressed until it erupted violently and out of control.

Any original plan to spend time studying and reflecting was lost in our growing disillusionment with one another. This confusion overpowered any attempt to reconcile. We ended the summer by trying to stay out of each other's way, by holding on until the summer was over.

How did it happen that seven dedicated pacifists were unable to deal with their emotional violence? We were told that confusion and conflict is "normal" in a short-term assignment and not to worry about it. I question the normalcy of our inadequacy to deal with it. Five of us were students from the seminary, all of us involved in the church. Why were we so powerless at least to accept ourselves as frail beings and to work together to reconcile and to understand and accept the other?

I ended the summer feeling hypocritical, since all of us put up a facade of unity until we were alone with ourselves again. I have not yet been able to come to terms with the conflict of preaching peace to others and finding it so hard to be consistent in my own life. I question the validity of such a witness.

larger church. She invites you to struggle with her and other members of the team in their search for some way to deal with the incongruency felt between the nature of the team and the task of the team.

Sheryl's dilemma is not unique to the eight-week Denver peace team. It is a parable of the discrepancies of the larger team—in this case the Mennonite church. We are a peace team—a peace fellowship. We have a faith to share that is intrinsically a peace faith. But often we do not fully demonstrate that faith in our relationships within our own Mennonite fellowship. We have problems with our own interpersonal relationships, our relationships between congregations, our relationships between congregations and conferences, and our relationships between different Mennonite groups—more than twenty branches giving ample testimony that our peace and unity is not all that our theology suggests it ought to be. Given this reality, what are our credentials to speak to those seemingly insurmountable peace issues out there in the world?

A peace community takes much time and effort to build. An eight-week experience is too short. Four hundred years of history is too short! Building a peace community is a pilgrimage. It is always in process. To that extent it is never fully realized. But the measure of attainment and the quality of the pilgrimage is directly related to the kind of commitment we have to accepting and following the Christ of peace.

We do well to work diligently to square our peace living with our peace witness, for they are inseparable. To do less is to live fragmented lives. But to accept the challenge openly and honestly with all its pitfalls is to be a pilgrim in the community of peace.

It is in this spirit that Sheryl shares her thoughts. And it is in this spirit that I invite you to ponder the question and to make a new commitment to life in Christ's kingdom of peace.

Meditation

Looking for our heritage: Chamber of curiosities

An old adage says that "curiosity killed the cat." This seems to suggest that it's not safe to be too inquisitive. And perhaps we ought not to be too eager about our heritage! At the same time, curiosity is often a good motivator.

Our guide at Leningrad in the USSR told our tour group of forty-four United States and Canadian citizens a story about Peter the Great (who died in 1725). Peter was determined to make Russia a great empire ruled by Russians. Since many foreign countries had advanced far ahead of Russia, he needed to build up the Russians' awareness of many great things in their past history. One thing he did was to build a museum. To get people to visit the museum, he offered free bread, a drop of vodka, and no admission charge. And, instead of calling it a museum, he named it a "chamber of curiosities." It worked.

Each person in our tour group could trace part of his or her history to Russia. In a sense, the whole country was a chamber of curiosities for us. We didn't need any bribes to learn more eagerly.

It was interesting to see many roadside fruit and vegetable stands both in the city and country. We were told that people could privately own one hectare (2.47 acres) of land and use it as they please. Many raise goods that they then sell in these stands.

Of course, we were all interested to attend a church service in the USSR. Our guide told us that most Russian churches have been converted to museums and only a few Russian people are today actively involved with churches. Those who attend are old people; the young people are atheists. In spite of this, she acknowledged that over 40 percent of Moscow's population belongs to some religious group.

On Sunday, August 15, we attended worship services at the Moscow Baptist Church. This church was no dead relic of the past. All pews were jammed full and many were standing in the aisles. Somehow they managed to squeeze our group in. Even as we entered, we sensed a unique presence of God's Spirit. This was not just a gathering of people to go through some rituals. Here were, yes, a majority of older people, few middle-aged men, and not many young people. But there were some people from all age groups. And these people were here in spite of the official atheistic commitment of the Soviet Government. They were here to have fellowship with Jesus Christ and with one another.

The hour went by too fast even though we couldn't understand a word. There seemed to be a powerful peace and presence of the Holy Spirit. Then one of the ministers turned to us. All I recognized among his words were "America" and "Canada." All the hundreds of eyes were upon us. Handkerchiefs began to wave and smiles directed to our group. And they began to sing "What a friend we have in Jesus" as I have never heard it before. It was more than a gospel song; it felt like an expression of communion. They sang in Russian; we joined in English and German.

While their service was to continue another hour, our itinerary called for us to leave. When we stood up, many leaned over to press our hands. Some of the women tearfully hugged our wives who couldn't help but respond with their own wet eyes. When we got back into our buses, there was total silence for a few minutes. Somehow we sensed a sacredness that we didn't want to let go. Today we had experienced what worship and fellowship are all about.

Our spiritual "high" was not to last. In sharp contrast to the simple but authentic atmosphere that we had felt in the church, we were now taken over to Lenin's tomb. The lineup was several hours long. Guards pulled the hands out of our pockets, removed our cameras, and buttoned our coats. Respect was to be shown when we entered the resting place of this revolutionary leader.

The visit to Lenin's tomb was impressive. Somehow the feeling was one of religious ritual. My personal impression was that Leninism has become a form of religion in the USSR. But instead of a spontaneous spiritual communion as we experienced at the church, this felt more like a formalistic ritualism.

Yes, we found a part of our heritage in Leningrad and Moscow. We saw people there who are like you and me. They live in a world that is different and therefore many of them seem strange to us. But we also saw those who sing the same hymns and worship the same God. There is a oneness in God's Spirit that no Iron Curtain can prevent or stop.

Bernie Wiebe

Third in series of five. Next week: Where our ancestors lived

Many Soviet citizens operate roadside stands to sell the yield from their hectare of land.

Review

Call to discipleship

Call to discipleship, by Juan Carlos Ortiz (Logos International, Plainfield, New Jersey 07060, $3.50), is reviewed by Ray Hamm, Altona, Manitoba.

A friend gave me a book recently. I want to share at least some of it with you. The fact that the book is based on the actual experiences of churches in Buenos Aires is one of the things that make it worth reading.

The problems there are our problems, too—lack of unity, misplacement of the believer, and the eternal childhood of the believer. There are many hearers of the Word, but only a few doers. There, too, people are using a fifth Gospel, that is, only the convenient traditional parts of the Scripture.

Mr. Ortiz, who himself is a pastor, gives pastors much of the responsibility for this situation. The pastor can be the cork in the bottle that stops growth—does he lead the sheep as a green pastor or does he bring them to green pasture? (The book has many good illustrations.) It is sad when sheep have a pastor but have no shepherd to lead them on.

The church is a building of living stones. Is the pastor a stonemason who can build the body, or is he only a jealous watchman guarding a pile of bricks?

We all love to see churches grow, but Mr. Ortiz asks: "Is your church getting fat or is it growing to maturity?"

Think of what your family life would be like if it were the same as it was when you first were married. Just as marriage grows, so the church must grow. It must grow, not from 100 babies in Christ to 200 babes, but rather it must grow from 100 children to mature people who need more than the milk of the Word.

Think of what we do in Sunday school and church. Are the songs and the lessons any different than they were five years ago? Has there been no new vision and new life? Is tradition too strong?

Mr. Ortiz says that in the last several years they have had only half a dozen messages in their services. They now take time to practice each lesson before moving on to another sermon.

Christ has only one wife—there is only one church. And so in Buenos Aires there are many kinds of meetings with several elders (pastors), but there is only one church. The elders work together closely. Sunday school is no longer necessary—there are better ways to teach and live.

As disciples we are called to the highest degree of love: more than loving our neighbors as ourselves, more than loving one another as Christ loved us. We are called to share in that love which unites the Father and the Son.

And once there is direction, there must be discipline and submission.

So it is that I would encourage many, but especially pastors, to read this book about the experiences and teaching of Mr. Ortiz and others in Buenos Aires. There are many things the book does not discuss, but what it does say could be profitable to many people.

Letters

Carter endorsement unfair

Dear Editor: It is serious business to endorse a political candidate. And when a former editor of *The Mennonite* does, it carries more impact. I am referring to the article "Jimmy Carter and his religion: A campaign issue" by Maynard Shelly (September 21 issue). Listening to Mr. Carter's campaign speeches and debates, I do not find his religion to be the issue at all. Jimmy Carter promises us everything; that is the issue. He will take us down the road to socialism so fast there will be no turning back. And why does Mr. Carter stoop to patronize *Playboy* magazine?

I hope in all fairness the editor of *The Mennonite* has planned to give equal space to the endorsement of both candidates. Almost any paper would present both sides.

The point I am trying to make is, Why should *The Mennonite* endorse any candidate? *Anna Gross Hofer, Bridgewater, S.D.* Oct. 15

About Letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Editor

Contents

Career development and Christian theology 654
Decision making in the family 656
News 658
Record 662
Reflections on the Arvada-Denver peace team 663
Chamber of curiosities 666
Call to discipleship 667
Letters 667
The church and career education 668

CONTRIBUTORS

Dick Bolles is the career development project director for United Ministries in Higher Education, Box 378, Walnut Creek, Calif. 94596.

Eleanor Loewen, Box 347, Newton, Kans. 67114, is the director of student services for the General Conference Commission on Education.

Don Goertzen, a Mennonite Voluntary Service worker, works with Sojourners, 1029 Vermont Ave. NW, Washington, D.C. 20005.

Sheryl Brenneman is a student at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, Ind. 46514.

Harold Regier is the secretary for peace and social concerns for the General Conference Commission on Home Ministries.

CREDITS

Cover, David Hiebert, Scottdale, Pa. 15683; 655, Paul M. Schrock, Scottdale, Pa. 15683; 655, RNS; Strix Pix, Newville, Pa. 17241; 658, 659, GCNS; 660, Murray and Linda Hiebert, MCC; 665, Harold M. Lambert, 2801 West Cheltenham Ave., Philadelphia, Pa. 19150; "Career development and Christian theology" first appeared in the Newsletter About Life-Work Planning, June 1975.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6781.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Bernie Wiebe, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special edition editor: Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117.

The church and career education

Eleanor Loewen

Career education has become a popular concern in educational circles in the past couple of years. This is evidenced by the September 1974 study by the U.S. Department of Health, Education, and Welfare plus the mound of literature that comes across the desk of anyone in counseling and career education.

After establishing a Career Counseling and Placement Center at Bluffton College the past two years, developing a course in career-planning options, attending workshops and seminars, as well as daily contacts with students and faculty, an awareness of the many possibilities for congregational and church-school programs have challenged me to share some thoughts on how the church can effectively use career education.

Since career education is often confused with vocational education, it is necessary to define the term first. Richard Bolles has described career counseling as becoming an expert on environments and helping a person find the appropriate environment. This means that a person planning on teaching investigates all possibilities or environments that can use related skills and education attained through college. The book *New careers for teachers*, by Bill McKee, describes over one hundred non-teaching occupations as career alternatives to teaching. There are many more such books on specific careers. *Vocational education* trains one for a specific vocation, such as auto mechanics or paralegal work, whereas *career education* helps people assess all of their assets and experiences and use these criteria in determining which career permits the best stewardship of talents.

In the Christian context, it then means more than just telling people to pray about getting the right job and God will take care of the rest. Praying for the will of God to be done in one's life is basic for any Christian.

The Christian community also has a responsibility to support and provide the necessary resources for those assessing their strengths, abilities, and interests and for those questioning whether to attend college, what to major in, and where to find a job.

The church is there to listen as a person expresses feelings, ideas, and ambitions. The church can help evaluate criteria going into an eventual decision. *The occupational outlook handbook*, published by the U.S. Government Printing Office and updated every other year, is an excellent resource for information on most occupations. It is particularly helpful in giving the outlook for the future plus addresses for further information. If there is not a copy in the local school or college, it may be a useful addition to the church library.

The Christian community has more resources than one imagines. Think of all the different vocations, experiences, hobbies, interests, and knowledge represented in the average congregation. Right there is a tremendous beginning for career information.

In a casual conversation, one might hear about the worldwide "Mennonite network." Why not use these contacts? Investigating career possibilities takes time; therefore the church needs to make young people aware at an early age where the resources are in the congregation and the larger community. This can also apply to those contemplating career change at any stage in life. The tendency is to play the victim role and take whatever comes. But we can use each moment, each experience, as an exciting, challenging part of divine leadership in preparation for the next step. Participating in leadership positions in Sunday school, young peoples' camps, voluntary service, or public school can prepare one for leadership roles in the church or place of employment. Therefore the church should recognize the gifts of children and adults in the total church program.

How can schools and churches be of assistance in career education? A few suggestions are (1) by being aware of resources, both persons and literature, in the area of career planning, (2) by developing a systematic program for all ages as part of the educational endeavor of the church or school; (3) and by continuous support of, and communication with, those making career plans or career changes.

Such assistance is a vital part of the church's total mission.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:41 NOVEMBER 16, 1976

SEMINARY LIBRARY

A COM ISSUE

finding direction for world missions

YIELD
EST
REA
ST
R

MISSIONS: The problem and the promise

Harold J. Schultz

Go therefore
and make disciples
of all nations

The time is now for a universal gospel that unites brothers and sisters of all nations in Jesus Christ.

Two months ago, several Commission on Overseas Mission members, staff, and returning missionaries shared concerns over the future of expatriate missionaries in India. The situation was not promising. A second missionary couple in the Raipur district had just been ordered to leave the country. Other incidents were mentioned.

Will the new national realities close the missionary chapter initiated by the vision of P.A. Penner in the central provinces of India in 1901? This is one conclusion that we might be tempted to adopt in the light of current events.

India is not the only country where the amber caution light—or even the red light—seems to suggest that the great era of missionary enterprise (at least in traditional terms) has become history. "The call for a moratorium on foreign missionaries and mission money has been heard around the world. The issue is being debated in church and mission circles on six continents," wrote Howard Habegger, executive secretary of COM, in *The Mennonite* a year ago.

The problems are real. The most vocal advocates of moratorium are heard in Asia and Africa. Their recent political independence (in contrast to Latin America) spills over into their religious and educational perspectives as well. Even in the recent days of "partnership" between the western church and its mission offspring, it was "all too often the partnership of the horse and the rider," remarks one Tanzanian church leader. "We knew clearly which part we were."

In the encounter between two cultures, it was difficult not to dress the gospel in alien cultural garb. It was equally difficult to educate the North American constituencies to the acceleration of change since World War II. A time lag was inevitable. Many missionaries were inclined to favor the status quo while most of the world wanted change. Frequently, the foreign missionaries had a favored status in the old order. That identity hurt all missionaries when the old order lost out to the forces of change.

Some of the irritants most resented on the mission field were of our own making; others were caused by circumstances or political decisions beyond our control.

Some missionaries lived in relative affluence in the midst of hunger and poverty. The glaring contrast was painfully visible to both the national pastors and the people we wished to serve.

Other handicaps were the delay of independence to the national church, the fiction of parallelism of organization while real power and money remained with the mission, and the slowness of many mission boards in promoting leadership training by third world Christian educators for third world church and lay leaders in their own world.

It is easy to play "Monday morning quarterback" and second-guess the decisions and mission strategies of the past quarter century. To what avail?

In most cases, from personal experience and observation in Africa and from reviewing the course of events in Asia, I believe it is more appropriate to give thanks for the host of missionaries who served faithfully. They sacrificed far more than we are willing to do in our own life-styles. They lived and proclaimed the gospel under the most difficult of times, periods of restless and rapid change.

William Butler Yeats catches the climate of contemporary discontent in his poem:

Things fall apart; the center cannot hold
Mere anarchy is loosed upon the world.
The blood-dimmed tide is loosed, and
everywhere
The ceremony of innocence is drowned.

The problems of overseas missions are best admitted and not denied. And in most instances, General Conference missionaries were among the leaders in adapting to changing realities. Crises can be turning points—opportunities for radical redesign, even a new era, if we dare to catch a vision of what may be ahead.

> “It was difficult not to dress the gospel in alien cultural garb. It was equally difficult to educate the North American constituencies to the acceleration of change.”

> “If all church members took the biblical missionary mandate seriously, perhaps we would no longer have three separate General Conference commissions, but simply the Great Commission.”

> “Crises can be turning points, opportunities for a radical redesign, even a new era.”

What might we learn from the contemporary scene in world missions? We sense the impotency of our own schemes and schedules. We discover to our dismay that there are things beyond our control and that we are not omnipotent or ndispensable. We are forced to our knees to acknowledge that, although we may not know what the future may hold n missions, we continue to know who holds the future. A Christian understanding of history (and the history of missions) will permit temporary and even inexplicable setbacks without losing heart and faith.

There were adversity and persecution n Ethiopia forty years ago that no mission board willed or contemplated. Through that adversity, the persecuted mission church experienced a remarkable revival and growth. "Not by our might, O Lord."

The promise before us could become a new model for Mennonite missions that would focus on both heritage and hope. The heritage is the Anabaptist missionary vision of the sixteenth century. Dare we think again of being missionary communities wherever we live, compelled by love and discipleship to be pilgrims in the kingdom of this world nstead of giving our loyalties to its powers and principalities? What dynamic thrust could be created in our time f Mennonites came to terms with the missionary character of their Anabaptist faith!

A heritage recovered and made contemporary is in itself promising. Equally dynamic is the opportunity to transcend national and ethnic history and enter a missionary era where the good news of the gospel is truly universal. The time is *now* for a universal gospel that unites brothers and sisters of all nations in Jesus Christ. Such a promise more than compensates for the problems in world missions. We are entering an age of universal history. We have become a global village linked by electronics and haunted by the threat of nuclear disaster, famine, and overpopulation. Such a world may see less future in the old divisiveness of race, religious rivalry, language, and nation and more hope in a universal gospel of love and peace.

If the outworn polarities between black and white, east and west, spiritual and physical, evangelistic witness and social service, which have divided Christians and muted our mission thrust over the years, are transcended by the wholeness of the gospel of Jesus Christ, we may be optimists, not pessimists, about the future of mission both overseas and at home. In fact, the distinction between home and foreign missions will become obsolete. If such a vision can prevail and if God so wills, we shall yet give thanks that we are living partners to such a stirring chapter in the church.

The Commission on Overseas Mission (COM) ranked its priorities for 1976 as follows: (1) evangelism and church planting jointly undertaken by missionaries and nationals, (2) national leadership training, (3) transfer of authority and responsibility to national leadership, (4) the Anabaptist emphasis on discipleship, brotherhood, love, peace, and nonresistance, (5) economic development, (6) establishing caring communities of believers in urban areas, and (7) improved preparation of missionaries for greater effectiveness and identification with the national church and culture. These strategies are contemporary means to implement the unchanging "biblical missionary mandate of reconciliation and love for man in his total need."

Who knows? If all church members took this "biblical missionary mandate" seriously, perhaps some day we would no longer have three separate commissions in the General Conference, but simply the Great Commission. We would finally be aware that we all are missionaries, educators, and lay pastors. If we are not, we are settling for something less than Christ promises to those who dare become his disciples. Such a wholeness is the model for future missionaries wherever they may live and serve, from Arizona to Zaire.

The gospel of peace in Christian missions

Robert L. Ramseyer

Can evangelism and the peace witness be separated? Do we expect our missionaries to concentrate on evangelism and someone else to work on peace?

As a missionary, I saw these as separate emphases until I began to ask, "Why?" Historically, Mennonite missions from North America began under the influence of revival movements within Protestantism. As a result, the understanding of the gospel on which my Mennonite missionary colleagues and I based our missionary message was essentially the same as that of Protestant missionaries in general.

We understood salvation primarily as a change of status brought about in Jesus Christ by *believing* certain things about him, rather than by actually *following* Jesus Christ as Lord and Savior. We saw Jesus as transferring us from the category "unsaved" to the category "saved." We understood his teaching about life, including the teaching on love and nonresistance, to be instructions for Christians striving toward maturity and not directly related to salvation itself. Obviously, our understanding of salvation had profound implications for the place of the peace witness in our missionary task.

Most of us would agree that the primary task of the missionary is evangelism and church planting, helping people to become reconciled to God through Jesus Christ and to become part of his church. However, if we understand the peace witness as an ethical teaching meant for people who are already saved, then it is likely that, even though Mennonite missionaries may be committed to Jesus' way of love and nonresistance for ourselves, we will probably be so busy leading people to Christ that we will only much later get around to teaching them the biblical way of peace. As one writer said in 1950, "The missionary found so many elementary things to be taught to the young Christians as a minimum doctrine for salvation and for mere survival in their Christian life that the tenet of nonresistance could hardly receive special attention. The average 'heathen Christian' has only a very faint or no understanding of its full scope."

As a result, in many Mennonite mission churches there is little difference between Mennonite Christians and Protestant Christians in their attitudes toward peace and nonresistance. In Taiwan, even Mennonite seminary students serve their terms in the armed forces. In Brazil, the head of the Mennonite conference can be a career military officer. In countries such as Zaire, Indonesia, and India, Mennonites may see no contradiction between their Christian faith and the military defense of their nations.

> In many Mennonite mission churches there is little difference between Mennonite Christians and Protestants in their attitudes toward peace and nonresistance.

To reexamine our understanding of salvation and our missionary task, the place to begin is with the New Testament understanding of what it means to become a Christian. Being solidly on the side of faith in the various faith-works controversies that the church has endured, we sometimes find it hard to accept what the New Testament says about salvation. Ephesians 2:8 says we are saved by grace through faith. We can never by our own goodness maneuver God into a position of having to accept us. God accepts us because of his own gracious will.

But salvation by grace through faith does not separate salvation from life as disciples of Jesus Christ. It does not make salvation a spiritual experience independent of the way in which we live. This

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Hiroshima—the solitary building that was left standing in 1945

is precisely the point which James is making when he declares that there is no such thing as faith apart from works. Faith without the Christian life cannot in fact exist. That James felt compelled to make this point indicates that this misunderstanding of salvation goes back to the first century of the church.

The Christian life is a loving response to a loving God. But it is not primarily to please God that we try to live in this way. If that was what discipleship is, then it could indeed be a fruit of salvation. The Christian life is itself the life of salvation; it is being saved here and now. This is what it means to be saved in this world. Discipleship is not doing something difficult and distasteful in this world in order to make God happy, to show him that we love him, or even to be obedient to him. Living as disciples of Jesus Christ is living in this world in the way we were created to live. Discipleship means living in the peace of God. It is salvation itself.

This is the vision of the New Testament mission which the Anabaptists recovered and which most Mennonites have lost again. It is a vision of what it means to be a Christian, a vision different from that held by the Reformers and their spiritual descendants.

Jesus is the complete, perfect person. Attracted to Jesus because of who he is as a person and the way that he lived, we try to be like him in every way. This is what we are created for. Only as we become more like him in the way that we live can we become what our loving Creator intended us to be.

In the Bible it is clear that Jesus' death is tied up with who he was and how he lived. Jesus died on the cross because in his life he was perceived as a threat to powerful people of the institutions in society. His way of life, the way of life which is salvation, was so threatening that it had to end on the cross. And this is the Jesus who is our Lord. This is the Jesus whom we are called to follow as disciples. This is the Jesus who says that our mission is to make other disciples.

Being saved means being a disciple of Jesus Christ, and being a disciple of Jesus Christ means going the way that he went. How else can we interpret his words about taking up the cross and following him? Or his statements about finding life by losing it?

Because of the nature of almost 2,000 years of church history, the peace witness needs to receive far more emphasis in our missionary message than if we were beginning afresh in the world that had never heard of Christians. It is probably the one aspect of the gospel which has been violated most frequently and most consistently by those who have called themselves Christians. In many parts of the world and in the minds of many people, the words *Christian* or *Jesus Christ* bring visions not of peace, but of crusades, military might, and the trampling boots of oppressing armies.

In India, for example, people are well aware of Christian soldiers from Britain and what they did to the Indian people. The walls of the Anglican cathedral in Calcutta are lined with plaques lauding the sacrifices of "Christian" British officers who gave their lives fighting the "heathen" people of India.

Because of this heritage, the message of peace in the Christian gospel needs to be singled out for special attention so that people can get to know who Christ really is and what he is really like. He is not a military hero. He is the Prince of Peace.

Even though it may make us seem narrow, unfriendly, and unecumenical, we need to come again to the spirit of those Anabaptists who said clearly and boldly that regenerated people do not go to war; Christians cannot go to war. The Anabaptists lived in a world much like our own. People who called themselves Christians rejected Christ's clear teaching on love and peace and associated their military posture with the Christian faith. The New Testament did not need to speak more boldly and more explicitly to this subject because, in the New Testament world, anyone who knew about Christ and the Christians knew that they did not go to war, that peace and love were integral parts of their faith.

To become faithful in this way, missionaries and local Christians may become unpopular with the governments of the countries where they live. In many parts of the world, the peace witness will be the key issue on which our ultimate loyalty will be tested. Do we give to the state the loyalty which it demands or do we give to God the loyalty which he demands?

This is not a new situation. In the New Testament, the test of loyalty was over the deification of the emperor, but the issue of ultimate obedience was the same. The testimony of the Christians is clear. Missionaries and other Christians were prepared to go underground rather than compromise. They did not reason that, because faithfulness might mean the end of their public ministry, they should compromise on this issue to be able to win more people for Christ. They were faithful, they went underground, people responded, and the church grew.

Underground missions in which missionaries risk their lives are not much known among Mennonites today. We talk of closed doors as if governmental disapproval automatically means the end of mission.

The peace witness has implications far beyond the area of direct participation in military activities. Another area which cries out for attention is the economic realm and those institutional features of it which have been termed structural violence. Far too little has been done on this in Mennonite missionary circles. What do we say about capitalism, socialism, communism, about profit as a

Hiroshima—the peace monument

motive for economic activity, and about international exploitation? What do missionaries teach about the meaning of Christian love in economic relationships?

Missionaries from North America need to realize that in many parts of the world, we are seen as representatives of a society which prospers by exploiting the nations to which we try to bring the gospel. We need to be aware also of ways in which we and the churches from which we come, may unwittingly be a part of that exploitation.

No foreign missionary can tell the people of another country precisely what form the Christian message of love and peace must take in their society. This is something that Christian peoples, fully committed to following Christ, will have to work out in their own setting.

The missionary task in our world today requires a return to the New Testament understanding that there can be no such thing as saving faith apart from Christian living. The following of Jesus Christ is a fact of being saved. To share the good news of Jesus Christ with others, we will want to show both by what we say and by what we are that Jesus is our living Lord. We will want to make far clearer than we have done in the past the fact that there is no such thing as a faithful disciple of Jesus Christ who does not follow him in the way of peace. If we as missionaries do not insist on this as a basic part of the good news about Jesus Christ, then we ourselves are being unfaithful and we are deliberately helping to make unfaithful disciples. God forbid that such should ever be our role.

WHY

Ruth Ann Bixler

O God
Why do people make their gods of
power
honor
patriotism?
They do not satisfy.
They only breed desire and necessity
for more power
honor
patriotism.

O God
You sent your son who chose to lose
power
honor
nationality.
He died as the scum of the earth
a death as cruel
as any devised by man today
so that others might live.

O God
Why can't our sons of today
become like your son
and choose to lose
power
honor
nationality
so that they and others might live?

News

AIMM prepares to go to Upper Volta

A new mission to the West African country of Upper Volta has been approved by Africa Inter-Mennonite Mission (AIMM).

AIMM is the joint mission venture of the General Conference Mennonite Church, Evangelical Mennonite Church, Evangelical Mennonite Brethren Church, Evangelical Mennonite Conference (Canada), and Mennonite Brethren Church (for southern Africa only).

The AIMM board approved the expansion of its work October 25 in Morton, Illinois. The board hopes that the Zaire Mennonite Community (CMZA) will cooperate with AIMM in the Upper Volta mission. The CMZA is to make its final decision at a conference in November. Last spring the Zaire church sent Ghymalu Kianza as its representative on an exploratory team to Upper Volta with AIMM representatives Elmer Neufeld and James Bertsche.

The new mission in Upper Volta would also cooperate with Mennonite Central Committee volunteers already in that country. The northern part of the country is in the Sahel, where volunteers have been digging wells to relieve the drought.

The AIMM-CMZA work would be in the southwest part of the country near the city of Orodara and would include both rural and urban ministries.

The new work is to be started at the invitation of the Federation of Evangelical Churches and Missions in Upper Volta. Missions already working in the country are the Christian and Missionary Alliance, Assemblies of God, and Sudan Interior Mission.

In other action, the AIMM board:

—adopted a 1977 budget of $154,000. This does not include missionary salaries, which are supplied by each denominational sending board. Although the increase over last year's budget is only $100 (U.S.), the 1977 figure represents a more than 65 percent increase in Zairian money because of the devaluation of the zaire during the past year. The Zaire church's priorities in spending will be church leadership training, evangelism, and Christian education.

—approved money for building a new literature center in Tshikapa, Zaire. Present facilities for translation, book selling, and literature preparation and distribution are being taken over by the Bible institute, and the literature work will now get its own building for the first time. The building is expected to cost about $12,000.

—invited two independent churches in Botswana to send a leader for a year to the South African Theological College for Independent Churches near Johannesburg. The next term begins in January.

—adopted the same salary structure as the General Conference's Commission on Overseas Mission, effective January 1, 1977. This will be the first time in many years that all General Conference-supported missionaries will be on the same salary structure.

MCC agriculturist plans gardens with church leaders

"Nowhere else in Upper Volta nor in other parts of Africa have I experienced this," David Froese, Mennonite Central Committee volunteer, wrote of his work with the Christian and Missionary Alliance Church in the Tougan district of Upper Volta. "The oneness with which they operate is enviable."

In other places where he has approached church members with program ideas, they often responded, "That's a great idea. When are you going to start?"

But in Tougan, a church member usually responds to his ideas by saying, "That's a great idea. Let's go see the church pastors and leaders and we'll discuss it together."

Mr. Froese, an agriculturist from LaJunta, Colorado, is making plans for gardening and well-digging projects for the coming year.

Tougan, a city in northwestern Upper Volta, is in a region where the struggle for existence demands the full attention of the people, Mr. Froese said. In addition to poor soil, farmers have no certainty that rains will begin soon enough or last long enough.

For Mr. Froese, however, Tougan is a good place to work because of the initiative and sharing among the members of the local Protestant church. In August Mr. Froese and fellow MCC worker Paul Kaufman of Roslyn, New York, met with the executive committee of the Tougan district of the Christian and Missionary Alliance Church to discuss organizing church families into gardening groups. No church member has raised a garden in recent years because the well always gave out before a harvest could be gathered, Mr. Froese noted.

It would not be possible to supply each individual who wanted a well. Because Voltans do their gardening several kilometers from the village, Mr. Froese felt that providing a group with a well would take care of the need for water and encourage cooperation as well.

"Some people long for the old days when families and friends could work together...instead of everyone for himself," he said.

In their meeting with the church executive committee, Mr. Froese and Mr. Kaufman first presented a description of MCC—what it is, who it represents, and what it does in worldwide programs. They also discussed well projects in Tougan and presented the gardening project for consideration.

After discussion, the committee agreed to take the responsibility for drawing up a schedule of wells to be dug in the coming year. The committee appointed several members to select families from the Tougan church for a pilot group gardening project.

On September 3, Mr. Froese met again with the church executive committee. The committee agreed to supply workers for the well project and to make sure that work met acceptable standards. Because they recognized that the need for water is universal, they decided to accept additional requests for wells from groups outside the Christian community. When they presented Mr. Froese with the list of the first fifteen wells to be dug in 1977, he noted that one-third were for non-church-related groups.

The government rural development organization (ORD) has offered to supply vegetable seeds, potato buds, and technical information on gardening to the villagers.

Mennonites join Continental Walk

As the Continental Walk for Disarmament and Social Justice reached a climax in Washington, D.C., October 15-18, a small, unannounced, informal Mennonite caucus emerged.

The broadly sponsored walk, which began in January in Ukiah, California, started the final march into the nation's capital on Saturday morning, October 16, and converged with the Deep South walk and the Northeast walk in front of the Lincoln Memorial.

Members of the Washington, D.C., Mennonite Voluntary Service and MCC units and students from Goshen and Eastern Mennonite colleges quickly began to find each other, renewing friendships made at earlier MCC Peace Assemblies or Intercollegiate Peace Fellowship conferences. The meeting of fifteen or so children of Menno was a microcosm of a much larger reunion going on for the next three days. The names were reminiscent of the antiwar moratoriums—Daniel Ellsberg, Eugene McCarthy, Dave Dellinger, and Ralph Abernathy.

Sidney Lens and Sam Lovejoy, polemicists against nuclear energy plants, admitted that this was a reunion of the sixties radicals, but it also represented a new coalition of ecological, pacifist, and alternative groups.

The theme which dominated Saturday afternoon's speeches was the interrelation of all the concerns expressed. While there is presently no war, the U.S. is preparing for nuclear war and a "first-strike" offensive. The fact that over 50 percent of the taxes collected go to war preparation has a relationship to the fact that three families a day are being evicted from their homes in Washington, D.C. The capitalistic system which, together with the military, exploits third world peoples is the same system which demands the construction of dangerous and unnecessary nuclear energy plants.

Making the call for disarmament and the threat of nuclear holocaust more graphic was the presence of several Buddhist monks from Hiroshima and Nagasaki, Japan. Three groups of five or six monks each had led the marchers from California, the North, and the South.

After an ecumenical worship service on Sunday was a Peace and Justice Fair, where Washington area political activist groups represented their causes.

Monday morning the walk reconvened in front of the Lincoln Memorial to walk to the Pentagon. During a brief rally there, Daniel Ellsberg of Pentagon Papers fame termed the gathering the "first rally of the rest of our lives."

After the speeches, the hundreds of walkers massed in front of the main entrance and placed coffins holding miniature cities (dead because needed funds are diverted to the military) and mock bombs on the steps.

Fifty-four persons were arrested for quietly passing the police line.

The walkers then went to the White House and issued a demand for decreased military spending.

The media failed to grasp the significance of the series of events. Because it was nonviolent, it was not newsworthy.

The various organizers, walkers, organizations, and religious groups represented reaffirmed their commitment to nonviolent social change, nationally and especially in their home communities.

On Monday evening the walkers quietly left—to New York, Chicago, San Francisco, and Philadelphia; to Goshen, Harrisonburg, and Akron. *Don Goertzen, Washington, D.C.*

Editor's note: A number of Mennonites and Mennonite churches along the route of the Continental Walk for Disarmament and Social Justice were involved in organizing local events and hosting walkers. Among these were First Church, Bluffton, Ohio; Hively Ave. Church, Elkhart, Indiana; and Mennonites in Arvada, Colorado, and Wichita, Newton, Moundridge, and McPherson, Kansas.

Participants in the Continental Walk for Disarmament and Social Justice march on the Pentagon to demonstrate for an immediate cut of 25 percent in the military budget. From the Pentagon, the marchers went to the White House, where they asked that the money be used for people-oriented programs.

Seminary boards plan three program changes

Three academic programs of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, were modified at the joint meeting of the seminaries' boards October 15-16.

The master of arts in peace studies, the urban ministries program, and the pastoral counseling program will see major changes, according to the boards of Mennonite Biblical Seminary (General Conference Mennonite Church) and Goshen Biblical Seminary (Mennonite Church).

The curriculum of the master of arts in peace studies will now include specific required courses, a thesis, and a supervised-experience-in-ministry course. The fairly flexible program began in 1971 and has had an increasing number of students.

A second modification was participation in a new training program for urban ministries in Chicago. The Urban Ministries Program for Seminarians ended last January. AMBS is one of six seminaries participating in a one-year pilot program called Seminary Consortium for Urban Pastoral Education. The program includes field experience and courses. Two Mennonite students are currently enrolled.

The third change was the strengthening of the pastoral counseling emphasis within the master of divinity program. This will mean adding a second professor in pastoral counseling. This emphasis within the present MDiv program was chosen instead of a separate pastoral counseling degree.

A major block of time was devoted to another proposed change: seminary level education away from the Elkhart campus. The boards discussed proposals from Ontario, eastern Pennsylvania, and central Kansas for Mennonite theological education in a variety of centers. Such proposals would shorten the required period of study in Elkhart.

While no decisions were made, there was consensus that the seminaries' administration should continue to study these possibilities.

A budget of $758,695 was approved for the 1976-77 academic year, a 15.7 percent increase over last year. Both seminaries ended the last fiscal year with a modest balance.

Four trends in student enrollment were reported.

(1) Overall enrollment has increased steadily over the past six years.

(2) The number of women students has risen from fourteen in 1971-72 to sixty-one in 1975-76. An increasing number of women have articulated strong interest in congregational and church ministries.

(3) The number of unclassified students has grown from sixteen in 1971 to forty-eight in 1975. The increase in MDiv enrollments has been less rapid—from fifty in 1971 to seventy-one in 1975.

(4) The percentage of graduates in comparison to total enrollment has decreased slightly, even though the real number of graduates (mid to high twenties) has remained constant.

In a separate MBS board session, Harry E. Martens was appointed general consultant and director of the Mennonite Biblical Seminary associates program. He will begin working part time in April 1977 to coordinate regional fund raising for the seminary.

MC, GC history groups begin joint meetings

The heritage committee of the General Conference Mennonite Church and the historical committee of the Mennonite Church met together for the first time October 8 in Souderton, Pennsylvania.

The exact shape of their future cooperation is not yet determined, but the two groups did decide to meet in the same place at least once a year. Next fall's joint meeting will probably be in Winnipeg.

The first joint venture will be cosponsorship of a "Schleitheim Confession" tour in Europe in May 1977, the 450th anniversary of the writing of the most famous of sixteenth-century Anabaptist confessions of faith.

In its separate meeting the General Conference heritage committee:

—planned a heritage tour next March from Kansas to the East Coast. Participants are expected to come from the Western, Northern, and Pacific district conferences. The bus tour will be led by La Vernae Dick of Dallas, Oregon.

—agreed to sponsor a Mennonite heritage contest for junior and senior high young people, encouraging research on some aspect of the Mennonite experience, past or present. Essays should be no more than 1,500 words and are due by June 15. More details will come from the Commission on Education.

—discussed the production of the first of six films on Mennonite history to be sponsored by the General Conference's Commission on Education. The first film, to be produced by Visual Communications, will cover the westward migrations of Mennonites.

Workshop participants issue statement on racism

A statement on racism has been issued to the Anabaptist constituency by twelve Mennonites and Brethren in Christ participating in a workshop on "Liberty and justice for all" October 8-11 in Newark, New Jersey.

About 200 persons attended the workshop, which was sponsored by Evangelicals for Social Action and the Committee on Race and Reconciliation. Its purpose, according to John P. Bauman, one of the organizers, was "a last-ditch effort to catalyze action to attack racism in church and societal institutions."

The "statement on racism by concerned Anabaptists" gives thanks for the positive Christian witness of many individuals and agencies with the church, but observes a growing need to "assess more carefully our attitudes and actions which reflect bondage to the sin of racism."

It asks for repentance by "speaking in a prophetic and redemptive manner where we have been silent," eliminating racist practices within the structures of the church, renewing commitment to nonconformity to the racist system of society, and applying the "biblical principle of obedience as it relates to opposing all injustice."

The statement also asks boards and agencies of the Anabaptist family to provide leadership in eliminating racism by being models, providing awareness-raising materials, and planning specific ways to eliminate racism in the Anabaptist family.

Signers of the statement were John Bauman, Chicago; Ron Byler, Philadelphia; Premnath S. Dick, New York City; Daniel L. Hoover, Dillsburg, Pennsylvania; Dale E. Keefer, Bronx, New York; Lois and Melvin Leidig, Canton, Ohio; Bev and Charles Lord, Philadelphia; Glen Pierce, Elizabethtown, Pennsylvania; and Dwight McFadden and Hubert Schwartzentruber, Elkhart, Indiana.

Shape of social work training to be considered in Goshen

A Consultation on Social Change is expected to bring together on November 26-27 about thirty people from Mennonite service agencies, college social work departments, and community ministers.

Purpose of the consultation, held at the Center for Discipleship at Goshen (Indiana) College, is to coordinate and plan training for people working for social justice.

Words & deeds

Associated Mennonite Biblical Seminaries is accepting six college students each from Bethel and Bluffton colleges to enroll in the January interterm in an experimental program. The seminary is making available three scholarships to each college to encourage students to consider attending seminary.

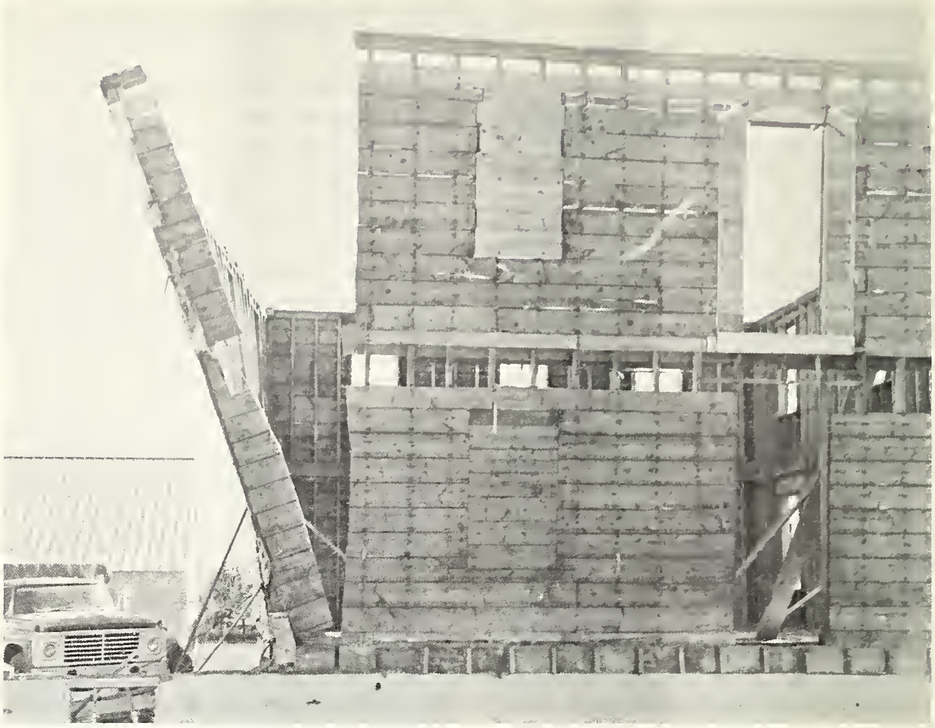
Indochina news notes, a Mennonite monthly newsletter for recent Indochinese immigrants to North America, will be discontinued. Tran Xuan Quang, former pastor in Vietnam who edits the newsletter, said there are now more sources from which Vietnamese can gather reliable news about Indochina. He said that, by now, the majority of refugees are self-supporting, and calls for special help are diminishing.

A study tour of European places connected with the Swiss Anabaptist-Mennonite heritage is being planned for August 1977 by Bluffton College. Delbert Gratz is tour leader. Registration deadline is March 15, 1977.

Commitments to Bethel College's three-year development drive have topped the $3 million mark. The goal is $4,020,000.

The composer-president of a liturgical and sacred music publishing firm is suing the Roman Catholic archbishop of Chicago and ninety-seven parishes for $2 million for alleged copyright violations. Attorneys for Dennis J. Fitzpatrick, head of Los Angeles-based FEL (Friends of English Liturgy) Publishers, Ltd., at a September hearing in U.S. District Court for a temporary restraining order, also won an agreement by Catholic authorities in Chicago to order and direct parishes in the archdiocese to discontinue using any "homemade copies" of songs copyrighted by FEL.

Student services workers for the General Conference Mennonite, Mennonite, and Mennonite Brethren churches had their first meeting in October in Indianapolis. The ten people work with students on non-Mennonite campuses. As a part of the church in mission, they agreed, Mennonite Student Services must affirm the campus and the validity of campus Christian presence. "We dare not let young Christians assume that the Christian community does not have a contribution to make in the intellectual process," said Jim Pankratz of Winnipeg, Mennonite Brethren representative. Other participants were Gloria Martin, Henry Schmidt, and John Rempel from Ontario; Eleanor Loewen, Newton, Kansas; Rick Mojonnier, Philadelphia; James Dunn, Champaign-Urbana, Illinois; committee members Tony Brown of Akron, Pennsylvania, and Richard Yoder of Indianapolis; and Hubert L. Brown of Elkhart, Indiana.



MDS dismantles dormitory in Rosthern

The three-story frame girls' dormitory at Rosthern (Saskatchewan) Junior College came down in mid-October. Bids for dismantling the thirty-year-old structure were awarded to Mennonite Disaster Service, which is selling the used lumber. The estimated net proceeds of $4,000 will be given to MCC. Harold Krause, project coordinator, said some notes and papers found in the walls of the building will be given to the Rosthern Cultural Museum on campus. Since the new student residence was completed in 1975, the old dormitory has been vacant.

Are evangelicals fighting the right battles over the Bible? Harold Lindsell, editor of *Christianity today* escalated a major fight among evangelicals with his recent book *The battle for the Bible*, demanding belief in the inerrancy of every word of Scripture. In the June issue of *World vision*, Paul S. Rees offers his view: "Soon after the Reformers had given their witness respecting the lofty place of Scripture in Protestant thought, there developed a tendency to spell out the Protestant view along lines that were subtly more scholastic and rationalistic; that is to say, more preoccupied with the mode of biblical revelation than with its meaning and majesty. . . . It is the source and content of revelation, rather than the mechanics of disclosure, that the Reformers confidently, joyously confessed. Their wisdom remains superior to that of later confessors who have divided evangelicals by investing human statements about the Bible with an authority that is due alone to the Bible itself."

Mennonite Educational Institute, Clearbrook, British Columbia, plans to relocate the high school and build a $2 million facility for 600 students.

College juniors and seniors and graduate students in the area of mental health are eligible for scholarships for 1977-78 from Mennonite Mental Health Services and MCC U.S. Ministries. Each of the four scholarships is worth $500 annually. Applications may be requested from Mennonite Mental Health Services, 4905 North West Ave., Suite 118, Fresno, California 93705. Deadline is March 1, 1977.

Bitter fruit of aiding military dictatorships

On September 13, the nineteen-year-old daughter of a Mennonite missionary family was kidnapped from her home at midnight by armed men in Buenos Aires, Argentina. Less than a week later, Orlando Letelier, an exiled Chilean leader, formerly an ambassador to the United States, was killed on the streets of Washington (two blocks from Church of the Savior) when his car was ripped apart by a bomb believed to have been planted by collaborators with the present regime ruling Chile.

The bitter fruits of the U.S. Government's extensive arming and training of military regimes in Latin America are being harvested.

A State Department officer acknowledged in a phone call from the MCC Peace Section Washington office that the extreme rightist guerrilla groups, such as the one which probably abducted Patricia Erb in Buenos Aires, are often almost indistinguishable from the government itself in Argentina. The same must be said for the apparent linkage between the military junta in Chile and the extremists who murdered Mr. Letelier on Massachusetts Ave.

This has crucial relevance for Christians concerned with justice and human rights. For nearly two decades our tax dollars have been used by our government to equip the numerous military dictatorships with arms and military and police training. Moreover, the CIA, according to documented evidence, has clearly been involved in the overthrow of popular governments in Latin America. The United States Government therefore bears much responsibility both for bringing the present repressive regimes into power by clandestine means and for maintaining them in power by training and arming their military and secret police.

Growing alarm and concern for the escalation of terrorism, the unjust imprisonment and exiling of thousands, and the torture and murder of many victims has prompted a growing number of concerned church members to write their representatives in government. Many Christians in America are beginning to see the connection between the spiraling acts of violence in third world countries and the enormous provision of weapons and techniques of violence through U.S. arms aid, sales, and training. Congress has begun, in a limited way at least, to respond. In June, the House and Senate voted to cut off all military grants, loans, sales, and training to Chile for fiscal year 1977. In 1976 Chile received $865 million in military aid from the United States.

More recently, the Congress voted to cut all military aid to Uruguay, the country with the largest number of political prisoners per capita of any in the world. The detention and torture of prisoners held without charge or trial in Uruguay has been experienced by thousands, including some Mennonites.

Argentina must now be added to the focus of our concerns in light of the kidnapping of a Mennonite mission family member (later found alive). The United States has budgeted $49 million in arms aid to support the military regime of Argentina in fiscal year 1977, including a program for training 176 military officers. *Delton Franz, in* Washington memo

Record

Workers

Officers reelected recently by the Western District Conference were *James Gingerich*, First Church, Moundridge, Kans., president; *Frank Keller*, Hoffnungsau Church, Inman, Kans., vice-president; and *Rosella Regier*, Faith Church, Newton, Kans., secretary. *Earl Zehr*, Grace Hill Church, Whitewater, Kans., was elected to the General Conference Commission on Education; *Ted Pankratz*, Grace Church, Enid, Okla., to the General Conference Commission on Home Ministries; and *Art Waltner*, First Church, Pretty Prairie, Kans., to the General Conference Commission on Overseas Mission.

Carol Jacot Landgren, St. Paul, Minn., is serving one year as a secretary in Philadelphia, under the auspices of Mennonite Voluntary Service. She has attended St. Paul Bible College and worked as a cashier at Mutual Service Insurance Company, St. Paul, Minn.

Lynn Liechty, First Church, Berne, Ind., has been appointed to the General Conference Commission on Home Ministries by the General Board to fill out the term of *Peter Ediger*. Mr. Ediger, Arvada (Colo.) Church, resigned in September to become director of Mennonite Voluntary Service.

Edward J. Schlicksup has been appointed vice-president of patient care at Mennonite Hospital, Bloomington, Ill. Mr. Schlicksup received an MA in hospital and health administration from the University of Iowa in 1975. He has served as assistant administrator at St. Francis Medical Center in Peoria, Ill., since May 1975.

Calendar

Dec. 27-31—Urbana 76, University of Illinois, Urbana; theme, "Declare his glory among the nations"; speakers, John Stott, Festo Kivengere, Billy Graham, Elisabeth Elliot Leitch

Eastern

Dec. 12—Performance of *Messiah* Oratorio, Zion Church, Souderton, Pa.

Schlicksup

Smith

Deaths

Lena Mae Smith, First Church, Newton, Kans., died Oct. 1 in Newton at the age of eighty-two. She was deaconess mother of the Bethel Deaconess Hospital sisters from 1943 until her death. Sister Lena Mae, a native of Pawnee Rock, Kans., became a deaconess on Sept. 1, 1917. She was a graduate of Bethel College, North Newton, Kans., was principal of the hospital's school of nursing for thirty-five years, and served on the Kansas State Board of Nursing.

Reaching out through you

YOU SUPPORT PEOPLE . . .

REACHING OUT THROUGH evangelism, medicine, education, agricultural development, leadership training, and other ministries that express the GOOD NEWS OF JESUS

NINE COUNTRIES NEED MORE PEOPLE . . . .
IS GOD CALLING YOU?

COMMISSION ON OVERSEAS MISSION
BOX 347
NEWTON, KANSAS 67114

He

Anne Le Dressay

He makes the world all of one piece
that was fragmented.
All things are made one in him,
and all divergent paths converge
to draw all parts to him.
He is the center and the circumference,
and only in his being
do all parts form a coherent whole.
He is one. He is all. He is.

A plea

Myrtle Amstutz

This is a plea for the cause of justice,
Justice now, in all times and all places—
A plea for humanity and world brotherhood,
That Christ's will may indeed be done on earth.

For the kingdom of God is within
And not without as many think.
Indeed, it is existent in the human mind
If it exists at all, and it does.
It is being reborn like Nicodemus
And finding one's soul.

This is the abundant life of which Christ spoke,
And finding the truth which sets one free,
Free from one's self and from others,
Plus freedom to think and do
As God wishes and wills,
Herein lies the ultimate truth.

By seeking, one does find,
But one must seek!
By asking, one does receive,
But one must ask!
If man draws nigh unto God,
He will draw nigh unto man.

Letters

New mask on old hedonism?

Dear Editor: Duane Goosen (June 15 issue) attempts to put an attractive mask on the hedonism of old. I fear he draws more inspiration from Jurgen than from Jesus for this effort. The real conflict is not between personal desires and "a Mennonite tradition that places a value on service to other people," but between the self-oriented pleasure principle and the joy of love for God and others.

By what far stretch of the imagination can one say that in the contemporary United States culture "personal needs and pleasure activities have been neglected and should receive more recognition..."? This sounds like a theology which has succumbed to the perennial tendency to rationalize the status quo and justify our whims and pretenses. Nor does the writer adequately show how those oriented to the pleasure principle, that is, to the satisfaction of self, "are free to respond to others for others' sake instead of their own need to be of service."

Somehow this whole argument seems to reverse the motivation of Jesus "who for the joy that was set before him endured the cross" to one who for the joy (play) of the present turns from self-giving. Let's hope that such a theology does not overtake "the workers of the world" who "are concerned about goals, purposes, solving problems, and service for the sake of service" to the greater glory of God. . . . *John M. Miller, Apartado 682, Los Mochis, Sinaloa, Mexico*

Help wanted

Community service workers for Northern and Southern Cheyenne communities in **Montana** and **Oklahoma.** Married persons over twenty-two years of age only. Two-year term required.
Community service worker with writing skills for work in neighborhood information center in **Hamilton, Ontario,** beginning December. Two-year term desired.
Room, board, travel, and medical coverage plus $30 a month allowance provided. Applications available from your pastor or the Newton office.

Contact: Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

Meditation

Looking for our heritage: Where our ancestors lived

In June 1789, the first Mennonite settlers arrived at the junction of the small Chortitza River and the beautiful Dnieper. On Tuesday, August 17, 1976, forty-four of us went back to Chortitza.

The first Mennonites in 1789 arrived in response to Catherine II's invitation, which included free transportation to Russia, one hundred seventy-five acres of free land per family, a loan of $250 and support for each family at a cheap rate until the first harvest, complete religious freedom, complete freedom in respect to language and schools, full military exemption, self-government within their settlements, and no taxes for ten years.

We went to visit the land where our forebears had sojourned for about a century.

The little island of Chortitza is beautiful. Today it is largely a resort place. The original four hundred families started eight villages. Today there are collective farms where the villages once were. The revolution and two world wars have erased much of the direct evidence that Mennonites once lived here. On the island as we walked among the tombstones of many recently buried Soviet citizens, we also found gravestones marked Schellenberg, Wiens, Janzen, and even a Jacob Wiebe.

The day we walked in the cemetery, it rained. Somehow the rain went well with the mood of nostalgia and sadness. In Chortitza village, the school still stands much as it did in the days when our people used it. So does the hospital and several other buildings. But now they are used by the state for other purposes.

Gerhard Lohrenz, our tour leader, reminded us that much blood was cruelly spilled both on the island and in the village. Especially during the revolutionary period when there was no formal government, robber bands ruthlessly plundered and killed the Mennonites.

Our group was probably the first to include a large number of Hutterish Mennonites. Therefore we set out to visit some of the earliest Hutterite villages (in Russia, Hutterites were not allowed to live in colonies). When we finally spotted what we considered to have once been Johannesruh, it looked so unlike our impressions that we began to wonder. But when we showed to some of the residents a photo from the 1920s, they recognized the brick walls which had once lined both sides of the village road. And they pointed us to a place where a portion of wall still stands. When one German-speaking woman heard us speak of Johannesruh, she was quick to remark that this is the name which appears on her birth certificate. The spirits for some of our tour members were remarkably impressed and encouraged. We also stopped at Huttertal and several other former Hutterite villages.

On our tour through the Molotchna settlement, our guide told us that we would pass through fifteen former villages. Of course, all of them today carry Russian names. But there were the familiar Gnadenfeld, Rosenort, Halbstadt, Blumenort, Schoenau, and many others. Some of our group could trace direct ancestry here, and they went back to spend a second day visiting with a few people who could speak German. Somehow we always managed to find some. My own forebears are believed to have come from Halbstadt.

Some evenings as we wearily rode back to our hotel in Zaporozhye, it hardly seemed real. Two hundred years ago, our fathers pioneered the area. Today, modern Soviet farms have taken their place.

The gigantic ancient oak which sheltered the first Mennonite immigrants at Chortitza still stands as landmark to witness that time may pass on, but there are elements in God's creation that go beyond history.

As we visited the villages, an old mystery cleared up for me. I had never understood why our people in southern Manitoba were so keen on fruit trees. But when I saw the beautiful orchards all over the Molotschna, I finally understood.

The days at Chortitza and Molotschna were days with mixed feelings. It somehow was uplifting to discover our roots of two-hundred-year vintage. It was depressing to reflect on what all this ground has witnessed and absorbed in those centuries.

A night at the Russian circus seemed a necessary relief. We were able to join the laughter even though the words were foreign. It was especially amusing to hear the hilarious applause when a dog soccer team dressed to represent the USA, soundly defeated the USSR.

When we got to Kiev, we visited the ancient catacombs to which saintly people withdrew in order to become more saintly. In quarters practically dark and too low to stand up straight, they tried to exemplify their model for discipleship. It was a good reminder. The past has remnants of a beautiful heritage and also of things that never contributed much to God's kingdom. Roots are important because our tomorrows need roots. But roots are good only when they help plants to grow.

We visited where our fathers and mothers once lived. We saw our roots with a new perspective. The real challenge now is for us to grow in Christ because of this visit. *Bernie Wiebe*

Fouth in a series. Next week: The tragic wall.

Willie Janzen of Mountain Lake, Minnesota, looks at a Mennonite tombstone on the island of Chortitza.

Part of the wall built by the Hutterites in Johannesruh still stands as a witness to the past.

When a missionary family comes home

As we taxied to the air terminal at Wichita, Kansas, a four-year term in Zaire seemed to melt away. Our parents had aged; there were new nieces and nephews; they all had changed. But surrounded again by family, the familiar dishes, the old squeak of the back door, the customary smells, and the warm beauty of an early summer morning—it seemed as if we had never been gone.

Then a kind of numbness came over me. I felt like a spectator, an observer both in the family and in the community. I longed for Zaire—a coffee break, a late night chat around the fire, a walk in my own garden, or just a short rest on the back porch together with co-workers and neighbors, people who share life experiences similar to mine.

Our whole family was in a fog. Our children grew up in Zaire. They complained awkwardly, "It's hot. We never had to wear shoes to church in Zaire. Did we get any mail from home?"

A yearning to go back and a criticism of the contemporary American culture were our strongest feelings. Was this culture shock? Long absences from the United States had made me less American than those around me. It was uncomfortable to feel on the fringe of society.

How does a missionary cope with coming home? How did I move through these feelings? Having lived in several countries and having come home a number of times, I have become aware of an adapting process.

1. *I need to find myself.* The initial physical fatigue and a busy schedule swallow all my energies. It takes time alone for reading, reflection, and prayer, to become at peace with God and with myself. Then I feel less pushed around by the surroundings. I become again more and more to be a person and to enjoy life at home.

2. *I need to make a home for us as a family.* It is a creative challenge to develop an atmosphere of beauty, calm, and intimacy. A simple life-style is easier to maintain amid poverty. Back in the North American affluence, I want to keep faith with our needy brothers and sisters in other countries. It can become a precious family asset to discuss our feelings about our peers and friends in Zaire and what this means for our family's Christian life-style in America.

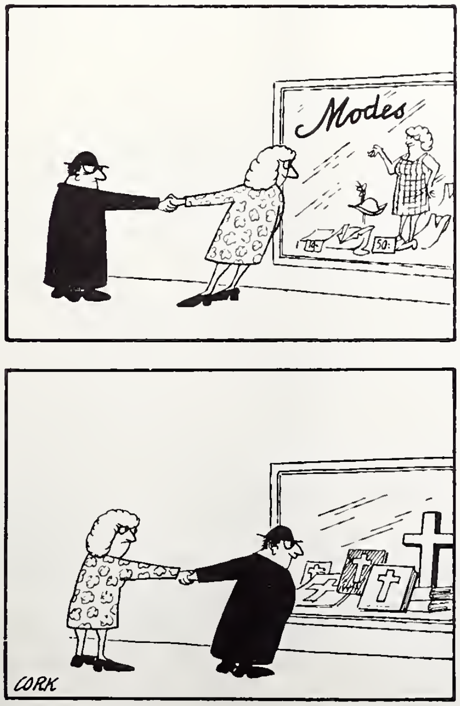
3. *I need to keep in touch with our church in Zaire.* We have been happy in Zaire. The women's work, adult education, and community involvement are part of me. By exchange of letters, the bond continues. We saw the church alive in other parts of southern Africa. Political upheaval is facing the believers in many countries. I want to continue in fellowship with these Christians.

4. *I need to be with other Christians.* As I write, we have been in Madison, Wisconsin, for six weeks. We have already met old friends, Mennonites both local and from other countries, and also dedicated and stimulating people in the local Baptist church where we fellowship. I feel surrounded by people of God seeking to live a Christlike life.

New places are always traumatic to me, and my first impulse is to withdraw and not get so involved again. But mobility has its bonuses, too. New people, new places, and new encounters can be stimulating.

Abraham moved. Jesus moved about. Christians are a pilgrim people. Now I'm in Wisconsin rather than Zaire. Geography and culture have changed. But my personhood is the same and my goal is the same. I'm trying to bring Christ's presence to my home and community and finding the strength for this in God's word and in the fellowship of believers.

Sara Regier



Contents

Missions: The problem and the promise ... 670
The gospel of peace in Christian missions ... 672
Why ... 674
News ... 675
Record ... 679
He ... 681
A plea ... 681
Letters ... 681
Where our ancestors lived ... 682
When a missionary family comes home ... 683
The calling and sending of missionaries ... 684

CONTRIBUTORS

Harold J. Schultz is professor of history and president of Bethel College, North Newton, Kans. 67117.

Robert L. Ramseyer is professor of missions and anthropology and director of the Overseas Mission Training Center at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, Ind. 46514.

Poets in this issue are Ruth Ann Bixler, 508 East Lime, Lakeland, Fla. 33801; Anne Le Dressay, 471 Woodydell Ave., Winnipeg, Man. R2M 2V3; and Myrtle Amstutz, 704 Farmington Ave., B-4, West Hartford, Conn. 06119.

Sara Regier, a missionary in Zaire, is now on furlough at 5406 South Ridge Way, Middleton, Wisc. 53562.

John Sommer is overseas personnel secretary for COM, Box 347, Newton, Kans. 67114.

CREDITS

Cover, John Hiebert; 670, RNS; 673, 674, Howard Habegger; 676, RNS; 682, Mildred Balzer, 516 Meadow Spring Road, Maumee, Ohio 43537; 683, Cork, Postbus 2003, Heerenveen, The Netherlands.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6781.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Bernie Wiebe, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special edition editor: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817.

The calling and sending of missionaries

John Sommer

Do you consult your pastor or congregation when considering new employment? Do you feel that Mennonite Christians should? Is this a strictly personal decision? What is meant by the "priesthood of all believers" in relation to vocational choice? How does the church relate to the calling of missionaries?

It is striking to note how many mission candidates apply without the encouragement of their own pastor or the affirmation of their congregation.

The New Testament indicates an important role for the local church as the *sending* authority for missionaries. In the Book of Acts, there is a complete absence of any appeal for volunteers. One missionary tells of his embarrassment when asked at a large convention to give an appeal for young people to come forward as volunteers for missions. His text for the sermon was Acts 11:22, "They sent Barnabas." The Jerusalem congregation selected and sent one of its most gifted members. The text says nothing about appeals for volunteers or Barnabas' personal sense of call. It focuses attention on the Jerusalem congregation's corporate responsibility for the specific selecting and sending of an individual.

Significantly, in all "sendings" of missionaries reported in Acts, the emphasis is always upon the initiative of others and not once upon an individual volunteering or experiencing a personal, subjective call. Saul goes to Antioch because Barnabas takes him there (Acts 11:25-26). According to Acts 13:1-3, the Holy Spirit urges the total group of prophets and teachers at Antioch, "Set apart for me Barnabas and Saul for the work to which I have called them." The congregation fasted and prayed, commissioned them, and sent them on their mission. In Acts 15, Paul "chose Silas" and (amid argument) Barnabas "took Mark."

We often reinforce the subjective sense of a personal call of God by an emotional appeal for individuals to volunteer. The New Testament, by contrast, stresses either the corporate initiative of congregations or the informed initiative of missionaries in selecting people with suitable gifts.

It is true that Old Testament prophets were sometimes called directly and personally, but these prophets were sent *to* the people of God, while the missionary is sent *by* the people of God. The subjective element in the assurance of God's calling to individuals is common to both Old and New Testament calls, but the call in the New Testament contains a much larger objective element.

Congregational initiative in sending missionaries does not mean any lessening of individual responsibility or an overruling of personal calling. Individuals are still responsible to respond positively or negatively to the congregation's approach. Sometimes personal factors of which the larger group is unaware may determine that the person should not go overseas.

Both individuals and congregations are instructed by the Spirit, but there must be a dovetailing of the individual's call, the congregation's call, and the mission's need. One recent missionary candidate discovered that involving the congregation in his struggle to find God's will was a rewarding experience.

The Commission on Overseas Mission also believes it has a role to play. We want to continue speaking to congregations to make known the need for workers and what types of missionaries are required. We also want a more dynamic relationship between congregations and COM in selecting, preparing, and sending overseas missionaries.

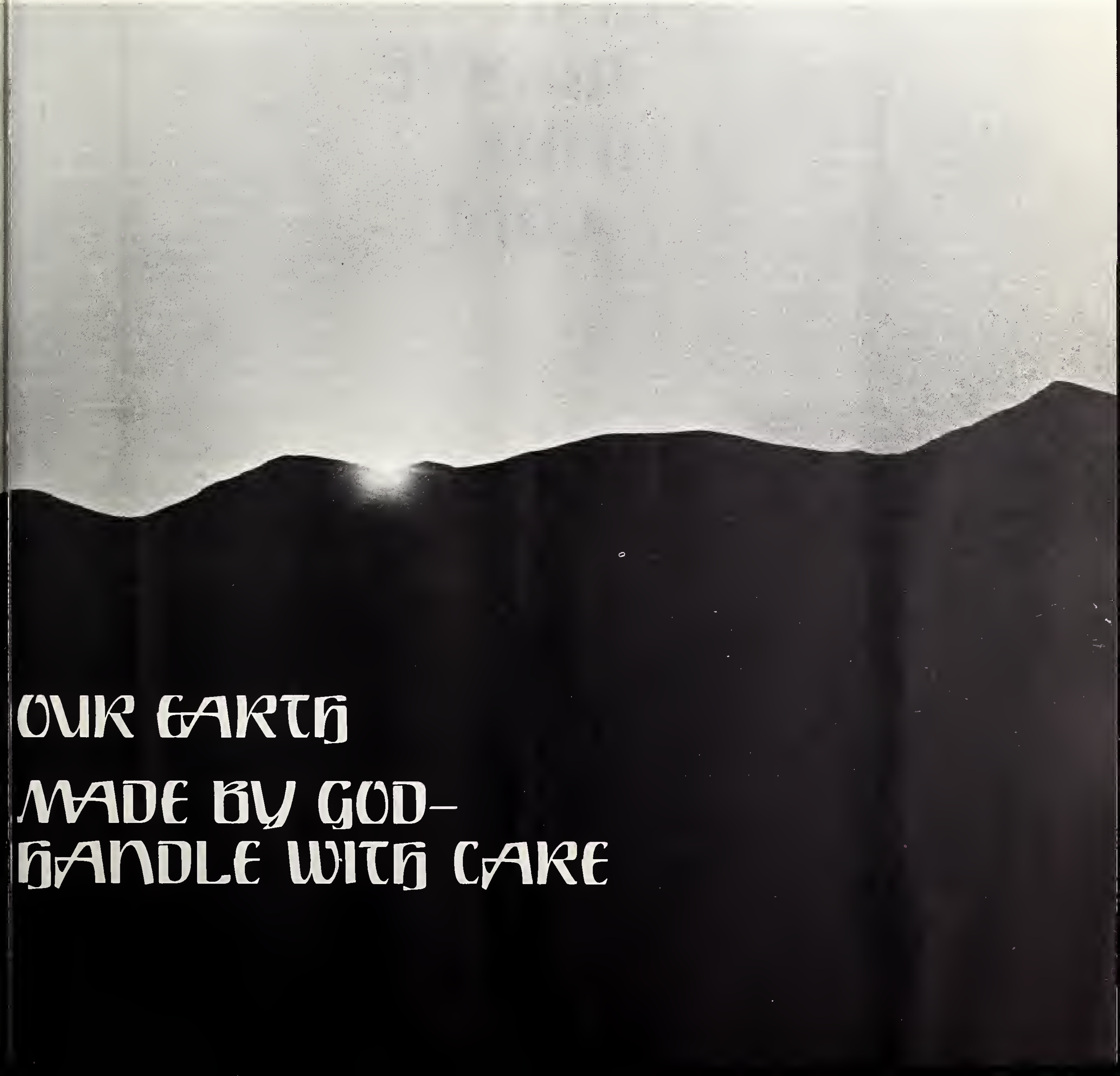
How should we respond? Acts 11 states that the Jerusalem congregation expressed its sense of responsibility by sending Barnabas, "a good man, full of the Holy Spirit and faith." The inference is plain. We should choose our best people and as responsible congregations take the initiative for preparing and sending them through our channels. This should be a natural result of our Anabaptist understanding of the church as a caring and sending community of God's people.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:42 NOVEMBER 23, 1976

NONITE BIBLICAL SEMINARIES
ART
LIBRARY



OUR EARTH
MADE BY GOD—
HANDLE WITH CARE

Made by God—handle with care

Gerald Vandezande

In the beginning God created the heavens and the earth. He also made humankind, in his own image! God blessed Adam and Eve and invited them to be stewards with his good creation. He gave people the responsibility to develop his creation's rich potential and the freedom to enjoy it fully. His gentle command was: "Here's my own handiwork; you're in charge. Show your love for it. Please handle it with real care. Be my trustees, and you'll be rewarded richly."

Things did not turn out as God had intended. His own imagers chose to violate his will for joyful living. They wanted to become gods. They decided to do things their own way. They acted as they saw fit, ignoring God's intent with his own creation and its rich resources. Adam and Eve lost their freedom by violating the very tree which God had asked them to respect, to leave untouched.

Nevertheless, God was gracious. He sent his Son to redeem us from disobedience. The Liberator came to make all things new. Jesus Christ died and rose to give us life and the power to live as resurrectionaries. The Lord generously gave us a fresh start, so that we might again be enabled to perform our creational task according to the Father's original plan for his world. We were set free from the bondage of reaction and revolution, from self-interest and lust for power, to show love for God by showing concern for our fellow men and women and care for the creation. For the creation, too, waited with eager longing for the revealing of the sons of God. We received the spirit of sonship to do loving deeds of human service, here and now (Rom. 8). "Blessed are the peacemakers: for they shall be called the children of God."

In today's world

Despite this possibility of a new beginning, many people, including scores of pew sitters, do as they please. They and their enterprises choose what is right in their own eyes at the expense of the creation (it can "adjust") and the neighbor (he must "adapt"). They are deeply committed to the notion that in their own wisdom and power they can build a brave new world, filled with all the goodies they need to lead a happy-go-lucky life.

These people are in the grip of the ideology called economic progress. They believe that people and the society will develop, grow, improve, and progress to the degree they accumulate wealth, pursue profit, gain power, conquer nature, and control their destiny. The greatest increase in material welfare ensures the continuous improvement of humanity. Happiness is equated with the possession of property. Economic advance is the primary aim; technology the primary tool.

Believers in progress love the pursuit of things and more things. They are possessed by their possessions. They are driven by their obsession with wealth, their hunger for power, their hope for perfection, and their belief in ultimate success. If people but seek economic abundance, they shall surely find the good life. Technology and science guarantee progress.

They treat the profit motive as a powerful human drive. A person should constantly seek material gain and economic growth because more means better, bigger means better, faster means better, and newer means better. Economic progress spells moral progress, and efficiency is the lifeblood. Put your trust in free enterprise, economic growth, and material prosperity, for that is the way to happiness and peace, to unity and salvation, to the promised land filled with gadgets, cars, and more cars.

Former General Motors chairman James Roche said: "Planned obsolescence is in my opinion another word for progress." His colleague, former GM president Edward Cole added: "Technology has a new mission"; it is a vital part of "the answer to progress tomorrow and brotherhood today." The U.S. secretary of the treasury summed it up: "The free enterprise system is the foundation of our economy, the rock upon which we have built our earthly kingdom."

The fragile society

The destructive effects of the belief in progress, most powerfully embodied in capitalism, have been pointedly described by Harvey Wheeler in *The*

Planned obsolescence is another word for progress.

politics of revolution. He claims that capitalism has "stamped its image and ideals on almost every American institution." He accuses it of "gruesome excesses and injustice."

He wrote, "It [capitalism] fostered an almost unparalleled degree of corruption. It indulged in an unconscionable waste of resources. It visited the land with an ugliness beyond belief. It turned America into a cultural wasteland characterized by profanation of almost everything that might ennoble human existence."

Erich Fromm has said that "our culture is perhaps the first completely secularized culture in human history. In fact, whether a man in our culture believes in God or not makes hardly any difference."

Mr. Fromm may well be right. The phony gods of hedonism and materialism are certainly having a heyday. The worship of economic growth is nearly universal. The high priests of the capitalist order keep pushing for an ever-increasing gross national product, no matter how gross the product or the service. Who cares what is produced, and how, and at what price, so long as it is consumed somehow? And since statistics are the liturgy of the capitalist religion, who dares to question them or argue with the bountiful god of affluence? Never mind the plight of the poor at home. No matter the starving millions in the third world. Let us eat, drink, and be merry! North America's endless assembly lines will continue to spew out plenty of stuff in honor of the GNP, things, and more things. What more would you want?

In growth we trust

"My children," writes John, "keep yourselves away from false gods."

It is indeed time we see that our cultural priesthood makes false promises and that its idol has feet of clay. The creation and people, says Scripture, are so much more valuable than the accumulation of things and the pursuit of profit and prosperity. It is indeed time we saw that contemporary capitalism sacrifices God's creation and creatures all the day long on the altars of efficiency, production, and consumption.

Industry's task is not to abuse the creation, as most of our corporate giants almost habitually do. We should not produce for the sake of consumption in order to boost the GNP. People should not live to serve the capitalist system by consuming its products. The production-for-consumption ritual degrades humankind.

God's creatures do not stand outside of or over against the creation. On the contrary, we are the crown of the creation and therefore integral to its very meaning and purpose. We are called to develop and preserve it, not to exploit and destroy it.

All God has made deserves care, and nothing should be sacrificed for the sake of "continued economic progress." We were meant to be custodians, not profiteers; caretakers, not thieves.

Handle with care

Our task is to be fruitful servants concerned with the entire range of human needs. We need to reject the false belief that human happiness increases in direct proportion to economic growth. This one-dimensional commitment to a "quantity" life-style brings not only a rapid and wasteful depletion of nonrenewable resources, but also increases human misery. People have less time to develop interpersonal relationships and to deepen their social and cultural awareness because they must feverishly scramble for a larger slice of the economic pie—regardless of the environmental and human costs. We must advocate a multidimensional "quality" life-style which emphasizes human growth based on the biblical principles of stewardship, justice, love, and compassion for all. We are called to do economic, social, and political good. We are called to be sensitive stewards of the creation.

We are not economic animals. We are human creatures called to serve the total needs of humankind around the globe. This command applies to us personally, communally, and nationally. No amount of charity can replace the justice we owe to the poor and the hungry at home as well as abroad.

Julius Nyerere, president of Tanzania, said: ". . . If wealthy nations still have an ambition for material growth and greater consumption, then they need to ask themselves whether they are serious in their desire to reduce the gap between the rich and poor countries and eradicate poverty from the earth."

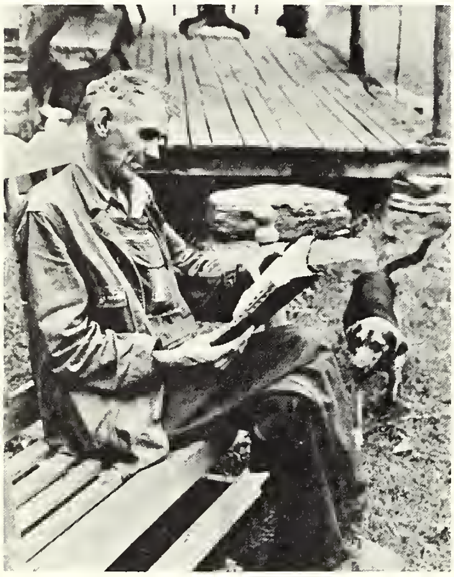
Charles Taylor, professor of philosophy at McGill University, Montreal, summed up the West's problem: "The drive to consumption is therefore no adventitious fad, no product of clever manipulation. It will not be easy to contain. It is tied up with the economic self-image of modern society, and this in turn is linked to a set of powerfully entrenched conceptions of what the value of human life consists in."

We may not ignore these challenges, least of all the biblical command not to worship the golden calf of property, profit, and power. We may not live by bread alone—by putting our trust in economic progress. Rather, we should honor every good word of God—by caring for all he has made. Then there is hope for the future. Then there will be *shalom* even in the marketplace. Then creation will also be set free from its slavery to decay, and share the glorious freedom of the children of God (Rom. 8).

We should honor every good word of God—by caring for all he has made.

A production-for-consumption ritual degrades humankind.

The tranquility of a good life



Through it all he had a deep inner peace and never lost hope.

Two men on a bus, discussing current affairs, agreed that our times are more than challenging. One said, "I think I could stand the outside pressures if I had the kind of security inside that my father had."

"Times were different in his day," responded the other.

"Different yes and much worse. He had a depression to weather, the worst one in our history. He was out of work. We even lost our home. But through it all he had a deep inner peace and never lost hope."

A college graduate having a last conversation with her philosophy professor told him frankly, "I enjoyed your course, but I did not find in it what I was looking for."

"What was that?" with an enigmatic smile.

"Something to hang on to," she replied, "something that makes sense in all situations. We learned a lot of fundamental things, but they were all theories inadequate for our time. Not one philosopher had the answers for now."

One hears such conversations. We indulge in them ourselves. We are all looking for a magic formula to inner joy, to peace of mind, and to tranquility of soul.

A perceptive bystander might be able to tell such people what they are missing: "Secure parents went to church. They brought their problems to God. Jesus Christ, the greatest of them all, was not included in your textbook as a philosopher. Your parents prayed and had faith. They accepted God's will in their lives, even when things went bad. They knew there were tests and trials in life to help people grow strong. These are the ingredients which go to make up peace of soul and mind."

Not all people in previous generations were happy. Many were just as miserable and discontented as our contemporaries. In our own family, everyone dreaded to invite a certain aunt to any family function. Her visits were always an ordeal. She was so unhappy with herself that she was constantly criticizing others. She did not find Christ in her life until she was a very old woman. A friend had an Uncle John who was just as unhappy.

Millions live in every generation without knowing peace and happiness.

Philosophy and science are good, but graduation too often leaves us without something to hang on to—something (somebody) that makes sense in all situations.

Others also make mistakes but blame themselves and not society for their problems. They confront their faults, work to correct themselves, and pray for strength and insight. And they find tranquility.

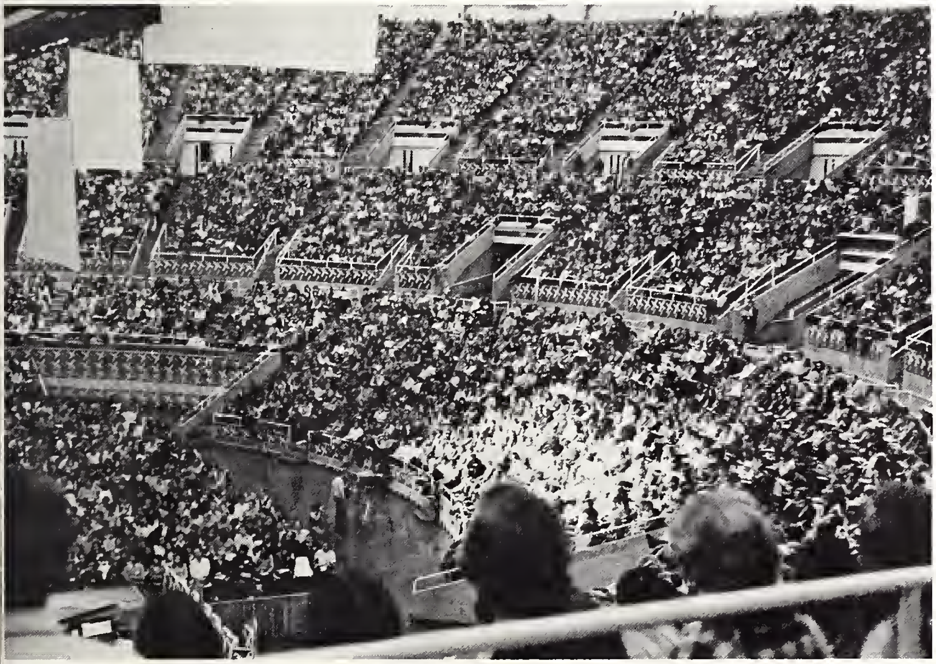
Centuries ago, a young Italian mercenary soldier named Camillus de Lellis realized the uselessness of his life. He heard of a great preacher and went to listen to him. He was converted and began to have great compassion on the sick and unfortunate men who were homeless, who died on the streets, under the bridges of Rome and in the alleys, while no one seemed to care.

He decided to atone for his past life by caring for others. He cut a red piece of cloth into the shape of a cross and pinned it on his miserable clothing. He wanted it to be a sign that he was a man of God who cared about people. Other men joined him in their spare time. Years later when Henri Dunant, a Swiss businessman,

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: In U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Anne Tansey

A scene at the annual Urbana convention for youth is evidence that thousands are waiting for an introduction to Jesus Christ.



witnessed the neglect of the wounded in a terrible battle at Solferino, he went to their rescue and became the original founder of the Red Cross. Like Camillus de Lellis, he and his followers chose the symbol of a red cross on their clothing as a sign to attract those in need. These people were following the greatest philosopher in history.

The girl who was disappointed in her college philosophy course eventually found God. A young friend invited her to his church for services. She went again and again. She listened to what was preached, studied the Scripture, shared in the life of the congregation—and found what she had been searching for.

One of the great problems of our time is that those who have found Christ keep the knowledge of him too much to themselves. They are embarrassed when people ask them about their religion. Many will never bring up the subject—not realizing that millions are hungry for it. Many young people have never held a Bible in their hands; many have never been introduced to Christ.

Many wonderful people who enjoy tranquility of heart and mind do not pass this heritage on to their children. They tried at one time, but the young people were having too much fun enjoying the fruits of technology and the riches of the land. And the older people gave up. But today new problems have arisen. These are so frightening that people of all ages and in all walks of life can no longer ignore them.

A speaker at a businessmen's breakfast said, "In the United States we have developed our rich natural resources so swiftly that our philosophy of life has not been able to keep pace with industrial production. Technology has provided us with an abundance of food and shelter. We have beautiful homes. These homes are filled with every known gadget for ease, comfort, and entertainment. Our highways are glutted with magnificent cars. Children are surfeited with pleasure, money, and things. But those children are not happy and neither are we. How can we be happy when the pollution of air, water, and sound threaten our human survival?"

Science is good and has done wonderful things. Philosophers have given us good theories. Psychologists and psychiatrists have probed our minds to help us understand the human organism. But it is not until we take our problems, our good times and our bad ones, to Jesus Christ that we can find solutions for peace of mind and tranquility of soul.

A friend who had been on a trip to the Rocky Mountains came to our house to share the pictures he had taken. He was equipped with his camera, screen, projector, and all the rest. He stopped short at the living-room door. Our elderly mother was sitting in a deep armchair. She had been reading a book, laid it down, and turned to our visitors with her quiet smile. He exclaimed, "That's a picture," and proceeded to take a photograph of mother. The picture was in color and turned out beautifully. Jerry entitled it "The tranquility of a good life."

Mother had had just as many challenges in her life as the man on the bus and young college graduate. She took her problems and her questions to Jesus, and he supplied them through the Bible and other ways of communicating with us. Jesus gives meaning through anything that deeply involves us in love for God and love for our neighbor.

As we follow Jesus, he teaches us to make adversity work for us rather than against us. Jesus' common form of greeting was "Peace be to you." This greeting symbolizes a promise. In him, the peace of heart and mind are always available. It is the greatest experience on earth. Like Mother, we can know the tranquility of a good life.

South Africa creates a new black state

Transkei—Independence without freedom

Maynard Shelly

South Africa's whites, stung by world criticism of their treatment of black Africans, have embarked on an elaborate scheme of political surgery. Having started over a decade ago by cutting 264 tribal reservations out of the countryside, they are now trying to group these into ten all-black nations.

Transkei, the largest of these white-designed homelands for black Africans, became an independent nation on October 26. With its own flag, national anthem, official language, prime minister, and legislature, it has all the trappings of statehood. But it may be a nation in appearance only.

A trumpet fanfare salutes Chief Botha Sigcau, Transkei's first president.

Few nations will recognize Transkei (a name which means "the land beyond the Great Kei River") as a legitimate state. The United Nations will probably never admit this sad new country, smaller than Nova Scotia but with more than twice as many people who have a per capita income of only $40 per year, compared to $623 in the rest of South Africa and $3,430 in the urban areas.

But it is not poverty that has turned Transkei into an outcast nation even before its birth. This new state bears the taint of South Africa's official policy of racial segregation, called by the Afrikaans word *apartheid* (pronounced "apart-hate") meaning "separate." While the doctrine says its goal is the good of both whites and blacks, whites have always decided what is best for both races.

Whites feel deeply about the land on which they and their European ancestors have lived for several hundred years. "There were lions and elephants and eland and buffalo here before we came," a South African farmer told ABC News. "We cleared the land; we tamed it. We made it yield through good years and bad. . . . Leave us alone for one hundred years and every man, black and white, will be happy in South Africa."

And then he said, almost in anger, "If you don't understand us, let us alone. This land is ours."

But black South Africans have a similar claim, and they outnumber the whites four to one. While it might be proper to divide the land between black and white, as South Africa is now trying to do, their division is grossly unjust. Whites have assigned most of the 80 percent black population to the poorest 13 percent of the land. None of the gold or diamond mines, none of the industrial cities, none of the great seaports have been included in the black areas, though black blood and sweat have gone into the development of these resources.

Only 24 percent of Transkei, an extremely hilly tract on the southeast coast of South Africa, is fit for cultivation. The people must buy more than 30 percent of their corn, their basic food, from outside their borders. Widespread malnutrition make kwashiorkor and tuberculosis the two most common killers. In 1963, an agriculturist told the *New York times* that the land could only support half the people then living there, a population now grown to two million.

But according to white South African theory, Transkei has a population of four million. Transkei citizenship has been conferred not only on the blacks living beyond the River Kei but on all people related to the Transkei tribes throughout South Africa, whether they have ever lived in Transkei or not. This includes the Xhosa people, the major tribal group, plus the Sotho, Pondo, Tembu, and Ambo.

Because of their poverty, the workers of Transkei must travel to the mines, refineries, and factories of South Africa for jobs. With the independence of Transkei, they will be treated as foreign migrant laborers. They will be counted as aliens liable to be sent to the Transkei at the whim of their white masters.

Should the other nine black reservations be turned into black nations by the year 2000, according to the present timetable, South Africa would technically have only white citizens even though millions of blacks (needed as a source of cheap labor) would still be living in white-controlled areas. But the whites could then say that the blacks are really citizens of Transkei or one of the other nine nations and entitled to no civil rights. That would be the legal fiction.

Twenty million black South Africans will have lost their birthright. Black people will have been given independence but no freedom to live on the good land—only freedom to die in the poorest corners.

Before he died in 1967, Zulu chief Albert Lutuli, a Christian minister and winner of the Nobel Peace Prize for his nonviolent opposition to apartheid, said, "The white supremacists' illusion is that this is a battle of numbers, a battle of race, a battle of modern armaments against primitives. It is not. It is right against wrong, good against evil, the espousal of what is twisted, distorted, and maimed against the yearning for health."

Transkei, the puppet black state, is the racist's dream of a separate state for a separate race. Many blacks, including some tribal chiefs, have accepted the scheme, believing that so-called independence inside a poor state is better than oppression outside. They also hope that a dialog with whites will be better than a confrontation with whites who have the deadliest of Europe's military hardware. Blacks have little more than sticks and stones.

Yet the confrontation has already begun. It began in Sharpeville near Johannesburg on March 21, 1960, when blacks said a firm but nonviolent no to apartheid, and police in armored cars killed sixty-seven blacks. Peaceful protest has gradually turned into the violence and outrage of Soweto in July 1976.

"What we want is to bring the white man to his senses," said Mr. Lutuli in 1962, "not to slaughter him."

But the whites of South Africa have set the stage for slaughter.

News

Home economist urges halt to consumerism

North Americans need to reexamine their bad eating habits and change them for their own health and for the good of the world community, the author of a cookbook emphasizing nutritional, low-cost eating said recently.

Doris Janzen Longacre, author of the *More-with-less cookbook*, told the annual women's meeting of Mennonite Central Committee (Manitoba) that one form of waste is "simply eating too much."

"You're not doing your husbands any favor by laying out the rich desserts and fatty meats," she said.

"Our main diseases in North America—heart diseases—are related to the diet—diets heavy in fat, sugar, and protein," she pointed out. "These things won't kill you and we need them, but too much of these can do you harm."

People only need fifteen grams of protein per day, for instance, but North Americans take in about 100 grams a day.

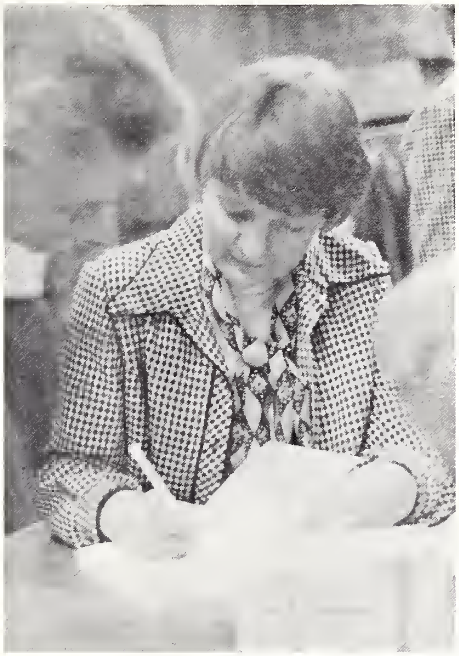
Ms. Longacre related the heavy reliance on animal products in the North American diet to the concept of sharing our food surplus with other countries. "Animal products take a lot of resources to produce; they take more grain and more space." She emphasized the need to conserve resources so that more food could be made available to feed the growing world population.

Ms. Longacre protested the energy waste in the food industry.

"Think of a frozen dinner. The food is grown somewhere, shipped somewhere else to be cooked, packaged, and frozen, and shipped long distances to the supermarket where it is kept frozen in the open freezer. You take it home and put it in your freezer for a while, then turn on the oven and heat it again. Compare this with growing the food in your own garden or buying it locally in its raw form."

She denounced the increase in the number of appliances on the market, as one example of the spiraling effect of consumerism.

"All of us probably have an adequate cook stove. . . . When all of us got a convenience stove, someone invented the electric frying pan. Then came the coffee maker, grill, broiler, backyard barbecue, fondu pot, crock pot, electric wok, radar range, combination range, electric crepe maker."



Doris Longacre signs copies of More-with-less cookbook *at the MCC (Manitoba) women's meeting.*

She added, "We shouldn't think if we have all these things we'll be finished. There will be more things."

Ms. Longacre contrasted this overabundance of appliances with the limited equipment of the majority of cooks in the world.

"Most of our sisters around the world have small burners, kerosene stoves, or wood stoves. And now we have heard that firewood is becoming scarce. Many women have to walk miles to find fuel."

Advocating restraint in appliance acquisition, she suggested, "Possibly one step we could take is to decide our stove is adequate.

"We have significant acts of sharing that we can do," she said.

Currently doing graduate studies in education and nutrition at Kansas State University in Manhattan, Kansas, Ms. Longacre received a home economics degree from Bethel College and a BA from Goshen College. Together with her husband, Paul, she served in Vietnam and Indonesia under MCC, and after their service, came to Akron, Pennsylvania, where her husband was on the staff at the MCC headquarters there.

Waterloo Mennonites save garbage for cash

The thirty-two Mennonite churches in Waterloo County, Ontario, collected close to $1,300 for the relief, development, peace, service, and reconciliation programs of Mennonite Central Committee in a recycling drive in September.

A total of 146,000 pounds of garbage was collected, including 94,000 pounds of paper, 5,900 pounds of cardboard, 38,000 pounds of glass, and 7,900 pounds of metal (including tin cans). The garbage was collected at the Kitchener-Waterloo Memorial Auditorium parking lot and transported in twelve trucks to recycling plants in Hamilton and Brantford.

The drive, sponsored by the Community Service Section of MCC (Ontario), is the second one this year. A recycling drive in May raised $979 from 104,185 pounds of garbage. A third drive is planned for April 16, 1977.

MCC (Ontario) director Ray Schlegel said the drive is restricted to the Mennonite churches although the larger community is eager to participate.

"The recycling plants can only handle so much," Mr. Schlegel stated.

"We encourage other groups to have recycling drives in their own constituency," he said.

Although raising money is one goal for the drive, another purpose is to "raise the consciousness level of our own churches" against waste and in favor of conservation.

Canadian schools report enrollments

Mennonite secondary and postsecondary schools in Canada are showing both increases and decreases in enrollment this year.

Westgate Mennonite Collegiate in Winnipeg has 164 students, a 17 percent increase over 1975-76. Mennonite Collegiate Institute in Gretna, Manitoba, reported 186 students, a 59 percent increase; Rosthern (Saskatchewan) Junior College, 175 students, a 6 percent decline; and Swift Current Bible Institute, 80 students, a 0.7 percent increase.

Rosthern Junior College attributed part of its decrease to the rejection of some applications by the Canadian Immigration Department.

How to grow a church—and what kind

Mennonite churches can grow and have something to offer the world. That was the main message at the consultation on Church Growth November 8-10 at Bluffton College, Bluffton, Ohio.

The consultation, similar to one sponsored by the Canadian Conference in November 1975 in Calgary, Alberta, was called by the General Conference's Commission on Home Ministries. It drew more than 200 clergy and lay representatives from General Conference Mennonite congregations, almost all from the United States.

Testifying to the fact that Mennonite churches can grow were five General Conference congregations which have grown in the last ten years: Arvada (Colorado) Church; Faith Church, Leamington, Ontario; Grace Church's Spanish Department, Lansdale, Pennsylvania; Maplewood Church, Fort Wayne, Indiana; and Sweet Home (Oregon) Community Chapel.

Although the five congregations were different from each other theologically and sociologically, their testimonies had one thing in common. In one way or another, members of all five churches said, "I am a member of this church because here I am loved and accepted as I am."

Also brought in for the consultation were the "experts." David Schroeder, professor at Canadian Mennonite Bible College in Winnipeg, gave three biblical presentations, as he had done at the Calgary consultation.

Peter Wagner tells the Church Growth Consultation that big churches can maintain community if they are structured to do it.

Focusing on methods of church growth were Peter Wagner, Fuller Seminary School of World Mission, Pasadena, California, and John Wimber, Fuller Evangelistic Association. Two other church growth consultants from Fuller had been in Calgary.

Mr. Wagner's and Mr. Wimber's presentations emphasized method over message and had borrowed much from the advertising world and marketing research techniques.

"We are developing a scientific field in church growth," said Mr. Wagner.

The goal of church growth is "making disciples," he said. But the goal had to be measurable, and the measure was a composite of church membership and attendance.

From their knowledge about "successful" congregations, Mr. Wagner and Mr. Wimber then discovered what ingredients went into that success.

"The main weakness of most unsuccessful evangelism efforts is the confusion of the end with the means," said Mr. Wagner.

Many churches reach a plateau after attendance gets to 200, said Mr. Wimber. The barrier to growth may be the size of the sanctuary, the size of the parking lot, the pastor's need to control the church, or the lack of a smaller fellowship group in which people can find a sense of community.

He suggested that the barrier to growth might be overcome by starting new congregations or by developing congregations within a congregation.

"As a church grows in number of people, it must grow in the addition of core leadership," said Mr. Wimber.

"Know yourself," Mr. Wagner said, "your church's priorities, your philosophy of ministry. Know your community and which groups will be most responsive to membership in your church."

The people on whom a church should expend almost all of its evangelism efforts are those who are most like the people already in the church—ethnically, vocationally, socially, economically, said Mr. Wagner.

"If the group is not the kind with which the unbeliever wishes to associate, he won't hear the gospel. It is wiser to know your homogenous unit. In expansion growth, you direct your attention to your kind of people. When you mix homogenous units in a church, chances are you will not be able to win many unbelievers from either group," he explained.

At that point, some participants in the consultation took issue with Mr. Wagner. "What does the gospel do to the barriers that normally separate people?" asked one person. "How does this whole discussion relate to Galatians 3:28?"

Others raised questions about using business methods as a model for the church. "The advertising approach is repugnant to me," said one participant. "You say, 'If it works, that's enough strategy.' "

In his final message, David Schroeder tried to reconcile the two points of view which surfaced at the consultation.

"We appreciate Mr. Wagner's emphasis on knowing yourself and your church," he said. "But we felt he put on pressure to be something we are not, that his methods were integrated with a church type that was not our own. So we tried to push him to accept our view.

"But we need to go to those who will hear and are ready to respond. Our understanding of the gospel may mean going to that section of the map labeled 'most resistant.' "

Mr. Schroeder said Mennonites need to be less apologetic in witnessing to their faith. "We have defeated ourselves when we have asked, 'Are we worthy of asking someone else when we are not true disciples?' "

Mennonites have also been hesitant to give a word of warning, he said, but that is also part of witnessing.

"There ought to be much more suffering with those who are mistreated. God is always on the side of those who are defenseless. Maybe we ought to suffer with them. Maybe those are the ones who are ready to hear," Mr. Schroeder said.

He also commented that there had not been enough time at the consultation to "discuss the fact that a method determines its ends. The statistical data approach is new to us. I was comfortable in using it the way Peter [Wagner] used it last night, saying that all people in the community are ultimately our responsibility. I have appreciated the emphasis on making disciples and not just making decisions."

In spite of the points of disagreement with the speakers and with each other, many participants were saying, "We have something worth sharing." *Lois Barrett*

David Schroeder, another speaker at the Church Growth Consultation, says Christians are called to herald the good news in word and deed and are called to sound a warning. (See article on page 692.)

Districts look at needs of ministers

A statement of concern for the pastoral care of pastors was the result of a meeting of ministerial committees and related persons from four U.S. districts of the General Conference.

The Pastoral Care Consultation was convened in October at Des Moines, Iowa, by Jacob T. Friesen, staff person for the conference's ministerial leadership services, and the conference's committee on the ministry.

The representatives from district ministry committees, meeting jointly for the first time, "agreed that the needs of the pastor as a person must be given top priority in the General Conference."

They suggested more experiences like this consultation to "hear the desperate needs of pastors on the grass roots level."

Among their other suggestions were providing funds for weeklong marriage enrichment and family life seminars in each district during the next triennium, guaranteeing a minimum retirement income for every pastor, enabling spouses to attend the ministers' get-acquainted seminar at the conference's central offices in Newton, and providing subsidy for district conference ministers through ministerial leadership services instead of the Commission on Home Ministries.

The group also asked for evaluation of the way the General Conference committee on the ministry is set up. Perhaps district ministerial committees should be represented on it, they said.

Participants at the consultation represented the Western, Northern, Pacific, and Central districts of the General Conference and included ministry committee members, district conference ministers, and the presidents of some districts.

Participants shared what is happening in their districts in meeting the needs of pastors. These services ranged from continuing education to newsletters, pastor peer support groups, pastor prayer partners, ministers' conferences, and retreats for ministers and spouses.

Community bazaars sell crafts

Community bazaars headed by a Mennonite congregation have emerged as a third outlet in addition to relief sales and shops for the sale of crafts imported through the MCC Self-Help program.

At two mid-October sales over $2,000 worth of craft items were sold.

Almost half that amount was received during the October 19 sale held by the Milford Mennonite Church at Zionsville, Pennsylvania.

Mission executive suggests solution to pastor "shortage"

"We have lamented our vacant pulpits, and we have resorted to 'borrowing' leaders from other denominations. [But] if more churches begin to initiate the biblical pattern of a shared ministry—elderships—we may soon be producing more spiritual leaders than we need in our churches."

This is the suggestion of Vernon R. Wiebe, general secretary of the Mennonite Brethren Board of Missions and Services, Hillsboro, Kansas.

He said he had visited recently with two Mennonite Brethren churches who had initiated elderships. In one church seven men have been named elders and offer pastoral care to thirteen to seventeen families each in a particular geographical area. In a smaller church, roles are divided functionally.

"What impresses me most about these men," said Mr. Wiebe, "is that they appear qualified to assume the pastoral duties in their churches almost immediately. I have talked to several of them, and they have said that their eldership could well lead them into seminary study and a full-time ministry."

Congregations will study God's people in mission

"God's people growing in mission" is the theme projected for fifteen months of study and action in General Conference and Mennonite Church congregations, beginning next September.

The Mission Education Council, a cooperative channel linking congregational education and missions agencies in the two constituencies, is initiating the study.

The integrated effort is intended as "a year to stimulate congregational growth through Uniform Series Bible Study emphasizing Christlike ministry in deed and word."

Topics to be covered during the five quarters from September 1977 through November 1978 are "The New Testament speaks to human concerns," "Old Testament book studies," "The church—Its early life," "Disciplined Christian living," and "The church—Its nature and mission."

Primary study materials will be the Uniform Sunday School Lessons, used regularly in most congregations for adult and youth classes. Writers will build missions viewpoints and experiences into the lesson guides for both students and teachers.

Brad Nance, left, MCC volunteer in Lancaster, Pennsylvania, visits with a friend at a club for low-income and minority children.

Cultures meet over progressive supper

"One night late in bed it germinated," explained Brad Nance, MCC volunteer in Lancaster, Pennsylvania.

He had been trying to think of a way to build a relationship between the church he attends in Lancaster, the Charlotte St. Mennonite Church, and the young people with whom he worked at the Boys Club of Lancaster (now combined with Girls Services).

Since some of the young people had never been to a farm, he thought of taking them to farms owned by people in the church. The church people agreed to host the young people for part of an evening meal, and the progressive supper project was born.

For each supper a few staff people go with about six children to three farms. A different part of the meal is served at each farm. So far the response has been positive from both the children and the hosts, Mr. Nance said.

The Boys Club provides a place for children ages seven to seventeen to find something constructive to do after school. A swimming pool, a gym, a kitchen for cooking classes, and an art room are among the facilities provided.

Mr. Nance works with the children in informal counseling.

Words & deeds

George and Martha Janzen, General Conference missionaries in Japan, have moved to the city of Fukuoka to begin a new church there. A Japanese couple is expected to join them soon in the church-planting work.

A new twenty-two-rank Reuter pipe organ was dedicated November 7 by Bluffton College and First Church in Bluffton, Ohio. The organ, located at the church, will be used by both the college and the church.

A funeral preplanning checklist is being distributed to members of the Lorraine Ave. Church in Wichita, Kansas. The sheet, which will be kept on file in the church office, gives members the opportunity to record their preferences on (1) unreasonable heroic measures to prolong life in the event of a lengthy terminal illness; (2) disposition of the body (donation of organs, cremation, burial in a designated cemetery, or burial in a church-owned cemetery if one were acquired); (3) funeral arrangements (conventional or simple, memorial service after burial or funeral followed by burial); (4) choice of hymns, poetry, and Scripture; and (5) memorial gifts and funds.

The Mennonite community in Lancaster, Pennsylvania, is featured in one part of a thirteen-part television series called "The Christians." Produced by Granada Television Limited of London, the documentary series will show in Britain and Europe in 1977 and possibly later in the United States and Canada. The hourlong Mennonite segment begins in Europe with episodes from *Martyrs' mirror*, then switches to modern Mennonite events: the Sunday morning service at Paradise, a day in the life of farmer-pastor Fred Martin, quilting and baling relief bundles at the Ephrata MCC Material Aid Center, the First Deaf Mennonite Church of Lancaster, and a Sunday school debate on church-state issues such as war taxes, Vietnam, and growing up as a conscientious objector in a public school.

Mexican churches build after Hurricane Lisa

Mennonites in Mexico are working in cooperation with MCC in providing emergency housing for people uprooted recently by Hurricane Lisa in the Baja California Sur of Mexico.

The group includes members of the German-speaking General Conference Mennonite church at Quinta Lupita in the state of Chihuahua, the Kleinegemeinde of the Quellen Colony in Chihuahua, and Spanish-speaking Mennonites associated with the Pacific Coast Conference of the Mennonite Church.

In spite of a recent frost which severely damaged the crops of both the GC church and the Kleinegemeinde, Arthur Driedger of MCC said both groups received him warmly and responded enthusiastically to his invitation to help.

Teams of Mennonite Disaster Service volunteers from Mexico, Canada, and the United States are needed in November and December to build permanent housing. Volunteers must speak Spanish, be skilled, and be willing to stay two months.

Record

Workers

Claassen

Habegger

Hershberger

Ichikawa

Willard Claassen of Newton, Kans., recently retired from the staff of Hesston (Kans.) College, where he had served for eight years as editor, writer, photographer, and instructor. He was executive secretary of the General Conference's Board of Education and Publication in 1952-68.

Margaret Foth of Clarence Center, N.Y., has been appointed to the Mennonite Broadcasts staff to work in women's programming. She began her assignment in October. Her appointment fills the vacancy created by Ella May Miller's resignation as writer-speaker for *Heart to heart*, effective Dec. 31. Ella May has been speaker on the program since July 1958.

David Habegger, Wichita, Kans., has been named Western District representative on the General Conference's church planting team. *Terry Woodbury* of Ecumenikos in Johnson County, Kans., will serve as resource person.

Guy Hershberger, professor emeritus of history at Goshen (Ind.) College, will be honored on his eightieth birthday Dec. 17 with a celebration and a *Festschrift*. The *Festschrift* is a collection of essays by seventeen Mennonite scholars that assesses the impact of Mr. Hershberger's thought and projects directions for the Anabaptist-Mennonite community of faith.

Yoshihiro Ichikawa, the last Mennonite Central Committee volunteer remaining in Vietnam, has left the country and arrived in his native Japan on Oct. 30. An MCC volunteer in Vietnam since July 1969, Mr. Ichikawa remained in Vietnam with three other MCC volunteers when the former Saigon government fell in April 1975. Of the other three, Earl Martin left Vietnam in August 1975, Jim Klassen left in April 1976, and Max Ediger in May 1976. Mr. Ichikawa has worked helping war refugees to resettle in several areas of the country including Quang Ngai, Tam Ky, and Saigon.

Jurgen Schonwetter, First United Mennonite Church, Vancouver, B.C., has been named interim pastor of the Glendale Church, Lynden, Wash. He has been instructor at Columbia Bible Institute, Clearbrook, B.C. He served previous pastorates in Walton, Kans., and Sardis, B.C.

The Ames Mennonite Fellowship, an emerging Mennonite group located near Iowa State University, will have an opening June 1, 1977, for a couple to work as **coordinator of the AMF and Student Center.** This involves one full-time job, making it ideal for a student spouse.

This person would coordinate AMF activities, including social functions, special guests, and weekly meetings, with the aid of the student leader. The coordinator would handle AMF correspondence and business, serve with the student leader as representatives to the Mission Board Liaison Committee, and serve as contact person with students and the community. As the fellowship considers necessary, the coordinator would attend special meetings and seminars.

The coordinator would also have general responsibility for the Mennonite Student Center, organizing household chores, planning menus, cooking some meals, and handling the center finances and correspondence.

Contact: Ivan Miller
2766 Buchanan Hall
Iowa State University
Ames, Iowa 50013

Calendar

Dec. 3-4—General Board executive committee meeting, Newton, Kans.

Canadian

Dec. 11—Performance of *Messiah* Oratorio, MEI auditorium, Clearbrook, B.C.

Dec. 12—Performance of *Messiah* Oratorio, Evergreen Hall, Chilliwack, B.C.

Northern

Mar. 31, Apr. 1, 2, 1977—Schmeckfest, Freeman, S.D.

Ministers

Ellis Graber was installed as pastor of First Church, Bluffton, Ohio, Oct. 31.

Harold Graber will begin a pastorate soon at the Hebron Church, Buhler, Kans. He has been minister at the Central Heights Church, Durham, Kans.

Timothy D. Kissel was installed as pastor of the Apostolic Church, Trenton, Oct. 17.

Letters

Let's affirm small churches

Dear Editor: I want to express my appreciation for "It's all right to be small" (October 12 issue). This was much needed. We have many smaller churches in our fellowship.

As our discussion of church growth becomes more vigorous, we must be especially aware that we may be adding some more unrealistic expectations for certain small churches. This could produce further discouragement rather than affirming and strengthening them for faithfulness where they are. God also works in and through small churches in powerful ways!

Her most telling point is that our emphasis on bigness has left our lay people unprepared to participate in planting new churches when they move to a new area! If even 10 percent of our people who move out of Mennonite communities were prepared to become "seed families" for new Mennonite church fellowships, there would be continuing multiplication and growth more like the New Testament church.

Thanks for the article, so timely for our Consultation on Church Growth. *Floyd G. Bartel, secretary for congregational mission, 722 Main St., Newton, Kans. 67114*

“When you are having a party... do not invite your friends...

Ask the poor, the crippled, the lame and the blind
and so find happiness.”

Luke 14:12-13 NEB

Christ calls us to share ourselves and our resources
at festive occasions and day by day
with needy neighbors near and far.
Reach out to those who cannot join your party
by giving generously to MCC through your church or directly.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Voices

voices, Voices, **Voices, VOICES, VOICES . . .**
voices distant—voices that are near
voices trembling—voices grieving and despairing
because there are none who seem to hear—none to comfort
voices tired—voices spoken as by prophets into the deafened darkness—
voices with messages that have emerged
out of the contemplation of the soul's dark night
voices frightened—voices that fear the silence and the self-disclosure
suggested in the cessation of all noise
voices threatened—voices that claim their right to
separation alienation aloneness
because to meet another is to confront one's self
voices crying for love—voices begging for a touch of humanness
for the spirit of Jesus
the voice of Jesus, saying—except you die to your own inhumanity,
you cannot know life
YOU—
individual
and
community
voices, Voices, **Voices, VOICES, VOICES . . .**
voices hopeful—voices that know the resurrection to new life
voices brave—voices that are willing to become vulnerable
willing to take the risks
voices trusting—voices of faith that know that
given patience and tenderness of care
the planted seed will become transformed into tree life
your voice . . .
my voice . . .
our voices . . .
Oh, let us hear!

Shirley B. Souder

We share

Lorraine J. Kaufman

We share
A guarded smile
An understanding glance
Unspoken words flow from our eyes
And in my hurried rush of life I find
Another seeking soul, a kindred mind.
This brief moment I realize
God gave to me; a chance
To rest awhile,
And care.

Meditation

Looking for our heritage: The tragic wall

After twelve days in the USSR, our tour group of forty-four (forty from the United States, four from Canada) flew from Kiev to East Berlin.

The contrast was remarkable. In the USSR, we had often been surprised at the poor quality of new building construction and their drab appearance. In East Berlin, beautiful new buildings are being erected all over the city.

Beginning with the first bus driver, our hosts were anxious to discuss almost any topic. They felt free to make fun of the Russian ineptness at construction and their inability to keep schedules.

Our guide was quick to suggest that a gigantic downtown statue of Lenin seemed somehow incongruous to him. He told us of a variation in socialist policy. East Germans are allowed to engage in private enterprise till they employ a maximum of six laborers. More church toleration is exercised in East Germany. The whole atmosphere felt freer and more congenial.

And then we saw the wall! The dividing line between East and West consists of rough cement blocks laid one on top of another to a height of about eight feet. Steel stands covered with barbed wire are fastened to the top of the wall. It strikes the newcomer as an ugly symbol of separation. When we approached the wall at several places, we could always see the East German border guards with weapons ready. At some points, we were shown a new version of the wall. It was being carefully built and painted. The wires on top carry an electric current.

Our bus into West Berlin had to go through Checkpoint Charlie. The security measures here were also obvious. All passports were taken to a central building for examination. Mirrors were placed under the bus to check for stowaways. Our vehicle was carefully searched. The road was built with concrete barriers in such a manner that the bus had to zigzag to get through. Nobody could just race a vehicle across the border.

The sight of many new buildings in all directions also greeted us in West Berlin. Germany is obviously making a remarkable recovery from the Second World War. Our guide remarked to us that West Berlin is a city of dogs; there are so many canine pets that they have become a city nuisance. Only in the affluent West can we have such problems.

There was a deep sigh of relief in our group when we emerged from behind the Iron Curtain. In spite of the many courtesies extended to us as tourists, we always sensed some reluctance for conversation. Behind the curtain, we ourselves felt constrained to speak and do what might not get us into trouble. Once in the West, we were again free in different dimensions.

We did much talking. Home would again seem like a better place. God has been so good to us. We are often too careless about our freedoms. Oh, for some toast and a bowl of cereal!

Two scenes in West Berlin left indelible marks upon our lives. There is a place along the tragic wall, marked by a larger wooden cross and five smaller white crosses. Our guide called it the "saddest site" in the city. These crosses are memorials to people killed in attempts to illegally cross from East to West. They symbolize the high price for freedom.

There is also the Kaiser Wilhelm Gedaechtniskirche (Memorial Church). A beautiful, contemporary church building has been erected to incorporate part of its war-damaged predecessor. We went to the new church to worship. At first, the ruins appear like an ugly scar. Before we left, those ruins looked to me like a wound that is trying to heal. As part of that healing, it cries for all who see it to remember. Remember the past. Learn from mistakes. Don't do it again.

On August 25, we arrived home. God had given us three weeks of an uninterrupted journey to look for our heritage. We discovered some beautiful insights and some not so pleasant. All of us have reason to understand ourselves better. May God in his wisdom give grace that we might also live closer to his Holy Spirit. *Bernie Wiebe*

Last in a series

At this point on the tragic wall was once a busy city intersection.

The Kaiser Wilhelm Gedaechtniskirche (Memorial Church) stands in West Berlin as a living reminder to learn from past sins.

This memorial site testifies to lives lost in attempts to cross the wall. Three of the five white crosses speak of unidentified bodies.

Discussion

Spirituality in Mennonite schools

Elizabeth Martens

In your articles on Christian education I did not see one that discussed Christian (Mennonite) colleges.

As a Bluffton College student for three years I frequently heard comments like, "Did you know that Bluffton College isn't a Christian school?" or "I wouldn't send my children to Bluffton College; it is not spiritual enough."

Such comments burn me up! I know what they are talking about. I know that not all the students at Bluffton are Christians. I know that certain behavior goes on there to which people don't want their children exposed to. In spite of these things, I defend Bluffton College.

The reason our schools are not what some people want them to be is that the same people who make the comments don't lift a finger to support these schools, to give direction, and to remember them in prayer! If the Mennonite churches can't support their schools, they are not carrying out their responsibility and don't deserve to have them. When Christian parents won't send their children to our schools, something is wrong.

Not only do I defend Bluffton College because I feel that the constituents of the college have let it down, but I defend it because of the good experiences and good people that I met there. I met beautiful Christian people at Bluffton. I wish I could name all the people in last year's graduating class who went out into the world ready to work for Christ. They didn't all express it in the same way. Some would raise their hands and say, "Praise the Lord!" Others would feel more comfortable with a more social gospel, and yet they had the common denominator of Christ as their Lord.

On the other hand, some went through four years at Bluffton and never felt the Spirit. Why? Is it because we as Christian students failed to show them love? Or is it because constituents failed to remember us in prayer and in support? Or is it because the teachers failed to let their light shine? It is all of these. Any school is a mission field where our lights need to shine.

How can we best let that light shine? Efforts are being made at some schools to institute compulsory chapel attendance. I recognize this as an attempt to compensate for our lack of spirituality. But I don't think that compulsory chapel is the answer. The spirituality of a school can not be gauged by how many chapels a student is forced to attend. College students are old enough to make those decisions for themselves.

Another way that our schools could compensate for our lacks in the past is to get only "conservative" Christian teachers. Again I think that this would be a mistake. Who is to decide what makes a Christian teacher? I found the variety of teachers at Bluffton stimulating. I had some teachers who opened class with a prayer and others who had me questioning everything I believed in. To insist that all teachers be a certain brand of Christian is to narrow Christianity.

What can be done to make our schools more Christian? First, the conferences need to discuss seriously whether they really want them. Can they take the responsibility? If not, maybe the schools should be closed. If we feel that our schools are an important part of our work for the kingdom of God, then what are our objectives and goals for them?

Secondly, I think that individuals need to take an interest in our schools. Find out what is happening. Check out the rumors. Visit the campus. Christian organizations like the Student Christian Association are struggling to keep the fire burning. They could use your help. Maybe churches could sponsor some really good chapel or convocation speakers or musical groups.

Thirdly, our schools need Christian teachers, but I would hate for them to become a place where only one point of view was heard.

Above all, our schools need Christian students. It is only through individuals that other individuals are won to Christ. The only way Christian students will come is if they see that their churches and their parents support the schools and have faith in them. The schools also have a responsibility to recruit Christian students.

There is a spark at Bluffton College. There are sparks at all our Mennonite schools. It is up to us with God's help to get a fire going.

Contents

Made by God—handle with care 686
The tranquility of a good life 688
Transkei 690
News 691
Record 695
Letters 695
Voices; We share 697
The tragic wall.................................. 698
Spirituality in Mennonite schools 699
God's ecological plan 700

CONTRIBUTORS

Gerald Vandezande is the executive director of the Committee for Justice and Liberty Foundation, an independent Canadian people's movement which seeks to develop political, economic, and social policies and action programs from a Christian life-perspective. Their address is 229 College St., Toronto, Ont. M5T 1R4.

Anne Tansey is a free-lance writer, 6341 Beechmont Ave., Cincinnati, Ohio 45230.

Maynard Shelly resides at 624 Westchester Lane, Newton, Kans. 67114.

Shirley B. Souder is a student at Goshen Biblical Seminary, 3003 Benham Ave., Elkhart, Ind. 46514.

Lorraine J. Kaufman, Box 640, Moundridge, Kans. 67107.

Elizabeth Martens lives at 1104 West Wildwood, Fort Wayne, Ind. 46807.

Paul F. Long is a high school biology teacher, Box 212, Alden, Kans. 67512.

CREDITS

Cover, 687, Rohn Engh, Star Prairie, Wisc. 54026; 686, Harold M. Lambert, 2801 West Cheltenham Ave., Philadelphia, Pa. 19150; 687, Brazil Tourist Department; 688, 690, RNS; 689, Steve Hoke, Urbana, Ill.; 691, MCC; 692, 693, GCNS; 694, Christine Wiebe, MCC; 698, Mildred Balzer, 516 Meadow Spring Road, Maumee, Ohio 43537.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6781.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Bernie Wiebe, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special edition editor: Conference of Mennonites in Canada, Lawrence Klippenstein, 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4.

God's ecological plan

Paul F. Long

During the late sixties and early seventies it appeared that the concern for ecological betterment might turn the tide of ecological destruction.

Even persons feeling only minor concern for the welfare of the earth gave lip service to improving the quality of our environment. Then the energy crisis struck, and we were faced with the choice—a higher quality of life with preservation and conservation, or greater quantities of the things of affluency and environmental deterioration. As one views the renewed onslaught upon our environment—the proliferation of strip mining, the careless haste to develop nuclear reactors, the foot-dragging by congresspeople in the passage of clean air laws, and the increasing numbers of plants and animals being listed as endangered species—it is evident how we have chosen.

If wildlife habitats continue to deteriorate, the list of endangered species may grow too rapidly to catalog. Six new animals were added to the official Endangered Species List last year.

In the area of plant species, the outlook is most alarming. The United States Department of the Interior has announced that its Office of Endangered Species has started action that will eventually place 3,200 plants on the endangered list. In addition, another 23,642 species of plants are under study because they also may be endangered. Included among these plants is the entire orchid famiy, some 17,000 species.

Is there no way out of the ecological dilemma which humanity faces? I believe God has provided the necessary insights in the teachings of Scripture. Here we are told, "And God said: Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth . . ." (Gen. 1:26).

With this dominion went responsibility, the command to be stewards of the wildlife and other resources of the earth. The Bible teaches that people are sojourners upon the earth and hold the things of the earth as a trust for which they must give an accounting. Further, we read, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine" (Ps. 50:10-11).

It is sad to survey the devastation humanity has wreaked upon wildlife populations and ecosystems. We have failed badly as stewards. Humanity has always been most careless in its destruction of the beasts of the field. But with hard pesticides, increased populations, urban sprawl, pollution of air, water, and earth, in no other age has humanity inflicted such havoc upon the fellow inhabitants—both people and animals—of planet earth.

"A righteous man regardeth the life of his beasts . . . ," (Prov. 12:10) we are admonished. But a roll call of the animals that disappeared in this century and a noting of the many species teetering on the brink of oblivion illustrate how we have ignored conservation responsibility.

Forever gone are the passenger pigeon, the Carolina parakeet, the heath hen, the Eskimo curlew, and likely, the ivory-billed woodpecker. Poised on the shaky edge of extinction are the whooping crane, the American crocodile, the manatee, the black-footed ferret, the California condor, the red wolf, a number of kinds of whales, and the Everglade kite—to list but a few of the many species in serious trouble.

"There are some who can live without wild things and some who cannot," wrote Aldo Leopold, a pioneer ecologist. Even if we could live without wild things, a tenet that is difficult to defend, surely such an existence is contrary to Scripture.

How do we impart the knowledge of God's ecological plan to the fellow inhabitants of our beleaguered earth? Believing that good ecological practices are best implemented by those who have a moral concept of the responsibility for the care of the earth, we are constrained to share the scriptural teachings. The land with which we have been entrusted is holy ground. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein" (Ps. 24:1).

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:43 NOVEMBER 30, 1976

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Inside this week

PARENTS MUST BE MORE THAN PALS

STEPCHILDREN

A VISIT WITH KABANGY SHAPASA

BOXES AND WINDOWS

Anna Purviance

Parents must be more than pals

I've played ball, ridden bicycles, and helped build tree houses like a good pal. Now I'm going to be a parent.

"I'm tired of being a pal to my sons. I've played ball, ridden bicycles, and helped build tree houses like a good pal. Now I'm going to be a parent."

When I asked Barbara about the reason for these comments, she told of a soul-searching time spent questioning her worth as a parent.

"Sure, I provided for their needs," she related. "Nutritious meals, neat clothing, pills and checkups, loving caresses for an injured knee or a bruised spirit, and regular exposure to spiritual teaching in church. I was all Mother, but something was missing. Anyone else could have given my boys these things."

Barbara explained how she slowly began to see that her major role as a parent was to teach values. "My values were exclusively my own, and I was the only one who could give these to my children. I decided then and there to make sure my sons were deliberately exposed to my values."

Many of us are like Barbara. We have thought our values would somehow bubble forth from loving-kindness and our children would drink freely. However, it hasn't worked and many of us are getting tired of being pals to our children.

Although love and companionship are essentials of human life, parents also have the responsibility to teach values.

Just exactly what are values? My dictionary lists several definitions for *value;* however, I think "to hold in high esteem, or to prize" says it best. Values are the things that are important to us and they become our guide to action.

A contractor would never start building a house without some guide or floor plan. Highways are built only after many surveys are made and maps are drawn. Even a seamstress has a pattern to follow before she begins to make a garment.

Young people need to be equipped with their own guidebook for action as they start building their lives. This guide is developed through exposure to the values of others. Yet we have been content to let friends and media do the teaching for us. As children move in ever-widening circles of independence away from the home, their touch with home base needs to include the values of their parents.

As parents we should heed the admonition Moses gave the children of Israel in Deuteronomy 6:6-9. The Living Bible says it this way: "And you must think constantly about these commandments I am giving you today. You must teach them to your children and talk about them when you are at home or out for a walk; at bedtime and the first thing in the morning. Tie them on your finger, wear them on your forehead, and write them on the doorposts of your house!"

While it's true that many things are caught rather than taught, we must not rely totally on this teaching method. Sometimes our silence may even give approval of something we are totally against. Young children especially are prone to reach this conclusion.

David was putting the last tiny piece on a model when the thing slipped and crashed to the floor. Profanity came from David's mouth. David's parents never used profanity and they were shocked at their son's vocabulary. They immediately reprimanded him, but his response was, "Mr. Hall (a neighbor) said that when he backed his car into our fence."

When it's time for a child to learn to read, we enroll him in a school and expect a teacher to teach him to read. If we used the same approach to teach reading as we do for teaching values, we would have many very illiterate children. We smother our children with lessons for piano, voice, swimming, and tennis, but neglect the most important lessons of all.

Placing a child in a room with the most magnificent piano in the world isn't going to produce a pianist. Put someone who can produce interesting tunes at that piano and the child becomes interested. However, until the child receives some instruction, that child can not produce his own music.

Yet child plus piano minus teacher seems to be the philosophy of many present-day educators. As a teacher of young children I was cautioned against making any value statements to a child because my values might disturb the child. Perhaps this philosophy of our schools has rubbed off on us parents.

Or maybe another reason we parents hesitate to go out on a limb is because we are afraid our children won't like us. While serving as a youth counselor at our church, I wanted the young people to like me and accept me as their pal. When one of the boys told a risqué joke, my immediate response was, "Harvey, that's dirty." I wondered about it afterwards. Had I wounded Harvey's feelings? Would he still accept me as a pal?

I was not a pal but a wise friend. Harvey has come many times to visit at our house. He has brought records for us to listen to and help him evaluate. His visits continue to this day.

The barrage of cultural contradictions today may cause us to question our own values at times. This uncertainty is quickly passed on to our children. As Christian parents we must face the issues, seek guidance through prayer, Bible reading, and counseling with other Christians. When we have determined our own values, we must conscientiously teach these to our children.

Yes, we want our children to communicate and share parts of their lives with us, but we don't have to be their pals to accomplish this. As our children and their friends explore various ideas and values, they need to depend on us for consistent values—not just good times together. Our communication can become a deeper thing than ball games and tree houses. We can talk about honesty, the value of work, and morality.

Like my friend Barbara, I'm tired of being a pal. I may again join my sons in a ball game, bike riding, or even climbing to a tree house, but I will be a parent joining their world temporarily.

Parents must play the role God assigned them if their children are ever to become well-adjusted adults. God, help us to be the parents our children need.

Our communication can become a deeper thing than ball games and tree houses. We can talk about honesty, the value of work, and morality.

My reflections about stepchildren

Olive W. Mumer

When you marry a partner who already has children, the normal marital adjustments are compounded. Life can become one long challenge.

When Elmer and I married, he had four grown stepchildren and three other children ages five, seven, and 8½. The mother of the three had died five years ago and they accepted me readily. They wanted to have a mother like other children.

There were misunderstandings and ruffled feelings to soothe. A certain amount of antagonism and opposition was caused by relatives who considered no one quite good enough to take the beloved mother's place.

I found, early in our marriage, that I was jealous of the children's mother.

It wasn't long before I felt I'd known her for years. Elmer spoke often of her. She had been quite a woman—capable, godly, and strong. I suffered by comparison. I didn't feel I measured up to her in anything.

Later I learned to accept the fact that she was one person and I was another. If I were going to be loved and accepted by the children, it would have to be because I was myself, not someone trying to be like their mother. With God's help, I would do my best to raise the children.

Once I'd come to that place, I found that I could talk freely about her to both the children and their father. I listened more closely to conversations about her so that I could know her better and perhaps gain more of an understanding of her children.

I had to learn to accept each child as an individual. Marvin was easy to accept. He took to me and did everything within his power to help. Duane was a lovable small boy, not physically strong. Marie was spoiled. She'd been handled and treated as a special wonder child. (Her mother was in an accident two months before her birth and lived only long enough to give birth to her daughter.) The one who cared for her had seemingly overcompensated Marie for her loss of a mother.

The children all needed disciplining at times, just as all children do. But I pushed too hard with Marie. It must have discouraged her many times when I tried to change her overnight into what I thought she should be. Now I know that I could have helped with her problems much better through more patience and understanding.

Expecting a child overnight to accept a whole new set of home rules is like expecting to see a tree suddenly grow upside down. I had to learn to correct and discipline her graciously, prayerfully, and lovingly. I usually got upset too easily.

There was the time Marie got dressed up in her only Sunday dress because her new grandmother was visiting. Instead of being angry, I should have been pleased that she wanted to impress my mother. But I didn't think; I scolded.

Early in our marriage we discovered that Duane had rheumatic heart damage. He spent weeks at home in bed, doing his schoolwork under my supervision. This meant I had to have something to occupy Marie, too, so I taught her letters and numbers. She enjoyed learning and the time spent with her added to my knowledge and understanding of her as a person.

I taught all three to embroider and they enjoyed making pretty pillowcases and bibs for the expected baby. We also encouraged the children to have a part in special days. Each child could make a batch of cookies, bake a cake, or decorate as his or her surprise for the special day.

Marvin became a good cook and took responsibility well. After our three children were born, he took over the preparation of the evening meal so that I could have a break.

We'd been married about six months when we moved to a small village. My husband got a job which took him away from home for over half of each year. He'd come home Saturday afternoon, rush around to get things ready for his return to work, and go back Sunday evening or at dawn on Monday.

I was left to handle most of the childhood diseases, an outbreak of polio in all six, accidents, appendicitis, school affairs, and the replacement of all the broken windows. One of our frequent visitors was a regular window breaker, a good baseball slugger. Problems of discipline and guidance were also left to my management.

Our home attracted many of the children's school friends. We had family worship and a story time. At first when we read the story and prayed in the evenings, we had children peering at us through the windows. Later some of these children joined us, bashfully

Now I know that I could have helped with her problems much better through more patience and understanding.

I learned that children were individuals, not to be lumped all together.

kneeling in prayer with us. We were objects of curiosity in the village. It was reputed to be a tough place. But most of the children soon accepted and enjoyed our family.

We played games together, took walks, had small picnics, read books, and did the housework together. In the earlier years of our marriage, we packed up when summer holidays arrived and went out to live in the bunkhouse with my husband. He built and maintained roads, moving frequently and camping in fields, deserted farmyards, and clumps of willows. It was fun and we saw a lot of the central drought area of Alberta.

I remember the summer after Phil was born. Elmer and I slept together on the lower bunk, Marvin and Duane on the upper, Marie on a pad at the foot of the bunks, and the baby on the floor under the table. At least there was no danger of his falling off! Later we added a tent to our summer trips.

We were crowded but happy. All the barriers seemed to break down and we were drawn closer into a family unit. We did so many things together. Walking across the prairie, we marveled over a kingbird's nest of babies, the minute but beautiful blossoms of the prairie grasses, the flamboyant beauty of the cactus blooms, and the aromatic scent of the wild prairie rose. We learned to sit quietly and wait to see if the almost tame red-winged blackbird came closer.

I learned much from my stepchildren. I finally grasped the fact that I only had to live one day at a time. The problems and impossibilities of today would be taken care of by God before tomorrow ever came. I learned that children were individuals, not to be lumped all together. With six children of one father, I found that there were no two alike. I learned to accept and enjoy the good, the pleasant things and to leave the unpleasant with God. I learned to discipline with less anger, to be more patient, and to be appreciative of the children's efforts to improve.

I had a lot of fun and good times with my stepchildren. As I look back, I find it hard to remember clearly the difficulties. They have faded. But the memories of our happy, fun times remain clear and enjoyable.

I'd do it all again if I had my life to live over. But I'd do it more prayerfully, seeking God's guidance more often, depending less upon my own wisdom and more on God's.

Sunrise service

Beth Carlson

I had a sunrise service,
Just myself and God,
In my own amphitheater,
In my own backyard.
The sun rose loyally and proud,
Beautiful as love,
Wonderful as God.
But then I noticed something,
Something very strange;
It was a really different feeling,
I knew it must be God.

In the beginning

Beth Carlson

In the beginning, there was someone.
Someone lonely,
Someone sad,
Someone powerful.
There was no one else, just them.
They were God.
Male and female together,
for God couldn't just be man,
Because the male sex has not all the
characteristics of God.
Man and woman together do.

A visit with Pastor Kabangy Shapasa of Zaire

General Conference president Elmer Neufeld interviews Kabangy Shapasa, general secretary of the Mennonite Church in Zaire.

Neufeld: Pastor Kabangy, we have heard that you were very ill. I also know that many people were praying for you. How is your health now?

Kabangy: Thank you very much, my brother Elmer. On the twenty-ninth of June 1975, I got very sick. I was flown to the Mama Yemo Hospital in Kinshasa with the little MAF plane. I waited in my condition about eleven days. Then I was informed by the doctor that I had a tumor on my upper leg. I underwent an operation of about four hours and was then returned to my room. During that night I spent much time in prayer. One night toward three o'clock in the morning I had a dream and was shown that God loves his children and was told to open my Bible (I had my Bible in front of me). I opened my Bible and read Luke 1:37—"For with God nothing shall be impossible." This verse encouraged me very much. I had to stay in Kinshasa four months and was then finally able to return home to Tshikapa, walking on crutches.

Neufeld: Thank you very much, Pastor Kabangy. Could you also tell us a bit about your family?

Kabangy: I am forty-four years old. We have a large family, five boys and five girls. We are a Christian family and pray together in our home.

Neufeld: You have worked for some years as general secretary of the Mennonite Church or, as you call it, the Mennonite Community of Zaire. Would you tell us how the work of the church is going?

Kabangy: For the most part, the work of the church is going well. We are witnessing to the people about us that Jesus is the Savior. We are also placing emphasis on discipline in the church. We are seeking to be a church that is pure, that loves its Savior, that prays, a church that practices the words of Christ, a church that teaches the Bible, and that is ready to help those in difficulty.

Neufeld: What are some of the problems the Zaire church is facing?

Kabangy: We are not lacking in problems. Where there is a church there are people, people of good will and people of

Elmer Neufeld visited with Kabangy Shapasa last August in Indonesia at the World Conference presidium.

bad will. The church is made up not only of those who are praying but also those who are creating problems. The church needs to practice love toward those who are in trouble and seek to convert those who have not really accepted Jesus as Savior.

Neufeld: We have heard that the Zaire Government has made a number of changes, some of which directly affect the church, especially with regard to the schools. Would you explain this to us?

Kobongy: The government has taken over the work of the schools, and the church is left to engage in the work of evangelism. In the Mennonite Church of Zaire we have several special programs, theological education by extension, the program of Christian education, and then the program of evangelization. For the time being, the church is free to engage in its own various programs, including evangelism. We have problems with the moral life of our young people because they are no longer being taught the Bible in the schools as they were in times past. But of course we can teach in our homes, in our Sunday schools, and so on.

Neufeld: We hear various other reports about the Zaire Government. Would you say something especially about the attitude of the government toward the work of the church?

Kobangy: The attitude of the government has been changing, it has become more moderate in its attitude toward the church. The government has been seeking the cooperation of the church and the church leaders. The problems facing the country are very great, and the government realizes that the church has made a great contribution to the development of the nation.

Neufeld: We have heard that the government has suppressed the celebration of Christmas which has always been important to Christians. How do you explain this?

Kobongy: It is true that the government took action against the celebration of Christmas, but at the same time the Christians are coming together for prayer and worship on the twenty-fifth of December as in times past. The government is taking no action against such worship on Christmas, and this is one example of the moderation in the government attitude toward the church. Those who want to go to work can go to work, but those who want to come together for worship may do so also without the interference of the government. And many, many are coming together for worship as in times past.

Neufeld: You are aware that in the month of July, Jim Bertsche of the Africa Inter-Mennonite Mission and Pastor Ghymalu Kianza of your church and I were together in Upper Volta, where the Mennonite Central Committee has been working since the famine, to investigate the possibility of a joint mission work there. What do you think about that possibility?

Kobangy: With regard to a joint mission work in Upper Volta, a country which uses the French language as does Zaire, the position of the Mennonite Church is clear. The Mennonite Church of Zaire accepts and encourages the invitation of AIMM to join together for a missionary work beyond the borders of Zaire. I really believe that the Mennonite Church in Zaire is ready to provide personnel for a joint program of evangelization. When Pastor Ghymalu Kianza returned, he gave us a good report and the church is enthusiastic about the possibility of this joint work in Upper Volta. We place a high priority on evangelism, and we are happy about the possibility of working jointly with AIMM in such a program of evangelism. We want to thank AIMM for inviting us to join in such a fraternal relationship.

Neufeld: Thank you very much. There is certainly a large need for evangelism in Upper Volta, with less than 10 percent of the population Christian and with large regions in which there is really no evangelical Christian work of any kind.

Pastor Kabangy, would you share just a word about the other Mennonite groups in Zaire and about the relationship of the three groups together?

Kobongy: Certainly. There is the Mennonite Brethren group which is centered in Kikwit. Then there is the Evangelical Mennonite community, the Pastor Kazadi group with headquarters in Mbuji Mayi. These two groups, along with our group with headquarters in Tshikapa, have a good relationship together. We are called to the same task of evangelization and we collaborate together.

Neufeld: Could you give us some idea of the size of the three groups?

Kobangy: I believe the Mennonite Brethren group has about 12,000 members, Pastor Kazadi's group about 2,000 members, and the CMZ (Mennonite Community of Zaire) about 36,000 members.

Neufeld: I really doubt that many people in America realize that the Mennonite churches in Zaire have about 50,000 members.

Pastor Kabangy, you are also vice-president of the Mennonite World Conference for the continent of Africa. What is the significance of the Mennonite World Conference as you see it?

Kobongy: I am impressed first of all that the Mennonite World Conference is really seeking to establish a relationship with the Mennonite churches in the third world. Through the Mennonite World Conference we are learning to know what other groups are thinking, what they are saying, and how they are working in their areas. In all of this, Jesus is the center and we learn to know each other as brothers in Christ.

Neufeld: We are now a group of almost 600,000 Mennonites scattered in about forty countries of the world.

Pastor Kabangy, in the discussions of the Mennonite World Conference I have often heard the question—in fact, it was asked again by Pak Djojodihardjo this week—what are the basic teachings or characteristics which distinguish the Mennonite churches, what are those basic or central teachings for which we have a special responsibility to witness to those about us?

Kobangy: I believe the Mennonite church is characterized by its attachment to the Bible and the centrality of Jesus Christ. Mennonites have tried especially to practice the love of Christ, to make it concrete in the world, so that others can see clearly that Jesus is the center who unites everything else.

Neufeld: If Jesus can really be central among us, and if we can really make concrete his love in the world as you have said, the work of our churches will be strong.

Do you have any other words for your brothers and sisters in Canada and the United States?

Kobangy: We are very much aware of the support we receive, both materially and spiritually, from the churches in the United States and Canada. We want to express our appreciation for this and we want to work in real collaboration with you in the work of the kingdom.

Neufeld: Thank you. I was personally very grateful that you could come to Indonesia, and we hope and pray that you will have many more years of good health to serve the church in Zaire.

Program will be turned over to Indian leaders

After ninety-six years of missions, Indians will take over responsibility for the Indian ministries program, according to the decision ratified November 11 by the Commission on Home Ministries of the General Conference Mennonite Church.

Responsibility for the General Conference's Indian ministries program in Oklahoma, Montana, and Arizona will be transferred from the Commission on Home Ministries (CHM) to the Mennonite Indian Leaders Council (MILC) executive committee over the next year.

The transfer will mean that, instead of an Indian ministries staff person in the central offices in Newton, Kansas, there will be a staff person or "enabler," (probably Indian) in each of the three geographical areas. These persons will be hired by and will be responsible to the MILC executive committee.

CHM will continue to provide funds for the Indian ministries program, but will give the money in one yearly block to the MILC executive committee to administer.

"We have compared this to the fusion of mission and church in Zaire," said Palmer Becker, executive secretary of the commission. In Zaire, the Mennonite Community receives a block of money for its program, and there is no separate mission structure.

Discussions on changes in the Indian ministries program have been going on since at least four years ago, when Malcolm Wenger, CHM's secretary for Indian ministries, questioned whether an Indian person should be found to replace him.

Indian leaders said no to putting an Indian in a white man's structure, and the commission asked MILC to suggest an alternate administrative model.

After looking at several models (including turning the program over to the district conferences), the Mennonite Indian Leaders Council, which is made up of a representative of each of the twelve Mennonite Indian churches in the U.S., recommended hiring a staff person in each of the three areas.

Churches in each area will nominate a person, who must be approved by the MILC executive committee. That person will serve as an enabler of local groups, work with church councils, visit each church monthly, encourage leadership development, develop relationships with the district conference, help in budget planning, and assist urban Indian ministries.

These persons will be responsible to the MILC executive committee, which will meet at least once a year with the CHM executive committee.

Churches in Montana expect to hire someone by the beginning of 1977. Oklahoma and Arizona churches will probably find someone by summer.

Mr. Wenger, who has had administrative responsibilities for Indian ministries since 1961, will continue to work in the transition stage until October 1977. He was a General Conference missionary among the Northern Cheyennes in Montana from 1944 to 1966.

The General Conference began work among the Southern Cheyenne and Arapaho in Oklahoma in 1880, the conference's first "foreign" mission work. Missionaries were sent to the Hopi in Arizona in 1893 and to the Northern Cheyenne in Montana in 1904.

Needlework supervisor concludes service

A friendly smile and hearty laugh characterize Sophie Farran, a West Banker whose personal needlework project grew into the program that supplies the MCC Self-Help program with embroidered table linens.

Sophie, a Palestinian who has worked in the MCC program in West Bank for twenty-seven years, is currently spending three months in North America visiting relatives that live here and the many North American friends she has made as they moved in and out of West Bank.

The Mennonite program in West Bank began in 1949, shortly after the war, with a clothing and Christmas bundle distribution program, said Sophie, who was with the program right from the start.

While she was teaching girls and women to sew on the job, Sophie began a project in her spare time to market the needlework which the women produced.

In the meantime twin Mennonite missionaries, Ada and Ida Stoltzfus, had set up a similar needlework project in the Hebron area. Both projects grew and in the early 1960s they merged under the MCC umbrella.

Sophie Farran

The 1967 war brought chaos to the needlework program as fighting interrupted the gathering of items and some of the women fled with their families to the east side of the Jordan River to escape the advancing Israeli forces.

"I was proud of my women," Sophie commented. "They took their needlework along when they fled. After the roads opened six or seven months later, they sent the work back with instructions to give it to Miss Sophie."

Visiting her brother in Jordan shortly after the war ended, Sophie stopped by the MCC office and accompanied a volunteer to the refugee camps where persons who fled from West Bank were staying.

"In the first camp I found one of my needlework women teaching sewing," she said. "She asked in amazement if I was still alive. I said, 'Yes, don't worry about me.' " Many of the women from Sophie's program who fled to Jordan are now involved in a similar needlework program there.

Shortly before her arrival in the United States, Sophie ended her long employment with MCC. She is now exploring the possiblity of moving to the United States, which she has visited four times. Two of her three brothers live in Illinois.

Consultation agonizes about the family

Contemporary society still promotes the male machismo image, a stereotype that makes it difficult for men and women to be fully human. The male macho mystique symbolizes sexual power and domination over women. It regards women as prey to be hunted, creatures made to serve men's needs and wants. Letha Scanzoni, evangelical author and lecturer, confronted the "first step" General Conference Consultation on the Family with the above challenge.

Fifty delegates from the district and provincial conferences and from the conference-related colleges and seminary met for two full days of encounter at Wichita, Kansas, November 5-7. Letha Scanzoni gave two major talks on men, women, and change. Blocks of time were allocated to discussion and to a series of workshops. Several films were shown.

This consultation was designed as a possible model for delegates to translate into special events on the family in their home communities. The General Conference committee on the family, aided by the conference family life coordinator Bruce Woods, projected a plan which regarded the Wichita meetings as step one. Future local happenings are to be step two. The culmination, or step three, of this special focus on the family is to come at the 1977 triennial sessions at Bluffton. Overall theme for next summer's General Conference assembly is "Family in focus."

Immediately following Ms. Scanzoni's first presentation, questions and comments surfaced to reflect a wide diversity of convictions about the issues which are crucial for today's Mennonite families.

One minister remarked quickly, "Roles of men and women are no problem in our church."

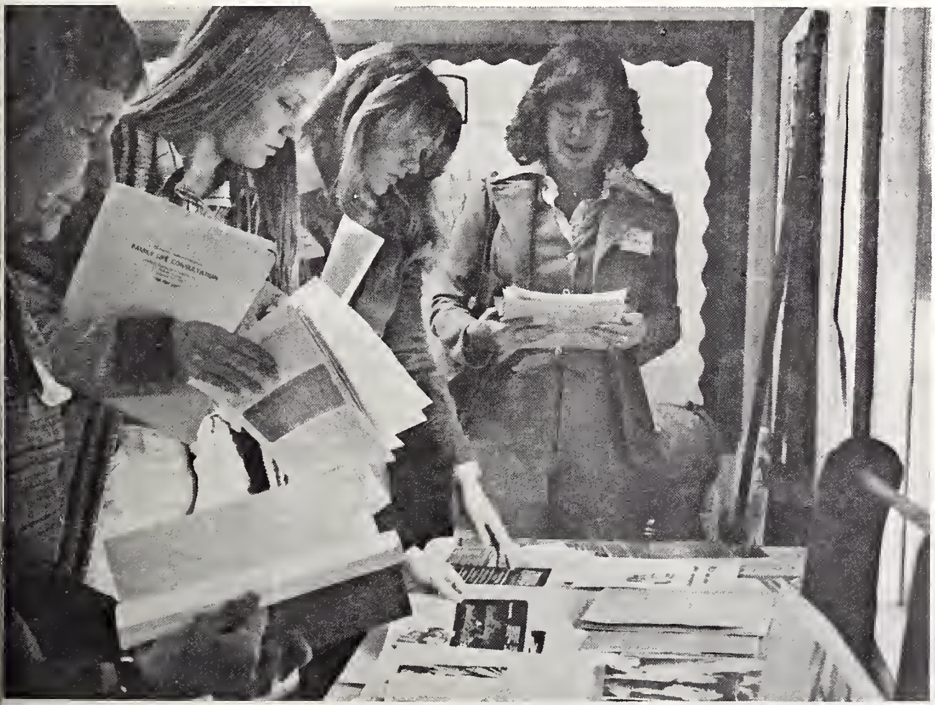
A college student commented, "We have studied all about the reevaluation of male and female roles in our culture. That is nothing new to us. What we need to know is what makes it important to believe in Christian marriage. What is sacred about the family?"

A marriage counselor said, "It's indeed encouraging to realize that our conference is ready to deal directly with such crucial issues as the places of men and women in today's world."

Several participants expressed frustration over how such issues can be communicated to home churches. Others shared their agonies over past years when no one seemed willing to listen to their concerns and hurts. Some regretted that the consultation raised many questions with little attempt at integration and resolution.

Considerable appreciation was expressed for special workshops on ministry to single persons, how colleges can respond to family life, the church as a counseling center for families, marriage enrichment, house church ministry, and death and dying as ministry to families.

All groups held planning sessions to project how they might carry out a family consultation once they got back home. From their reports, it does appear that the Wichita consultation will result in a goodly number of special family life projects all over the conference. *Bernie Wiebe*



Participants at the Family Life Consultation look over resource materials on relating to children.

Seminary summer schools set in California, Kansas

The 1977 summer school of the Council of Mennonite Seminaries will be at the Mennonite Brethren Seminary, Fresno, California. The 1978 sessions will be conducted in Kansas just prior to the Mennonite World Conference in Wichita.

The plans were confirmed at the Council of Mennonite Seminaries meeting in October in Chicago. The CMS includes Associated Mennonite Biblical Seminaries, Elkhart, Indiana; Eastern Mennonite Seminary, Harrisonburg, Virginia; and Mennonite Brethren Seminary.

Help wanted

New MVS units will open in Lakeview, Illinois, (northside Chicago); and Tulsa, Oklahoma. Openings for **community service workers** for one- or two-year terms beginning in February and June 1977 with congregationally related social service programs.

Director for large community center in Arvada, Colorado, needed beginning summer 1977. Two or three years' previous experience required. Two-year term.

Room, board, travel, and medical coverage plus $30 a month allowance provided. Applications available from your pastor or the Newton office.

Contact: Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

International appeal calls for halt to arms race

A worldwide appeal to stop the arms race is to be presented to the United Nations in December under the auspices of the World Peace Council, a nongovernmental body consisting of representatives of the peace movement from 120 countries.

A petition containing more than one million signatures was to be presented to the Canadian Government early in November; these and additional signatures to the petition will be sent to the United Nations jointly with the petitions from the other some 140 participating countries.

Doreen Plowman, executive director of the Manitoba Peace Council, said the appeal is an attempt to rally world public opinion to the support of disarmament. Signing the petition is one way to express that support.

The New Stockholm Appeal, as it is named, calls for a ban on all nuclear and other weapons of mass destruction, general and complete disarmament, and the immediate convening of the United Nations World Disarmament Conference.

By citing statistics to the effect that military and military-related personnel "add up to a manpower total of 50 or 60 million," compared with 2.5 million doctors trying to care for almost four billion people, the council argues that the military is a waste of manpower as well as money.

"World military expenditure—according to U.N. statistics—exceeds more than twenty times the total assistance rendered to developing countries. Military expenditure amounts to 3.5 percent of the gross national product in the countries of Asia, Africa, and Latin America, while the figure for the health service is 1 percent."

Canada, which has a relatively small defense budget compared with the superpowers, had a 1976 budget of $3.4 billion. The peace council points out that this could finance two power stations the size of the Aswan Dam, plus 240 hospitals, 16 sanatoriums for 100 people each, and 184 multistory schools.

The peace council hopes that by rallying world public opinion against such waste of resources, governments will be influenced to speed up the process of disarmament.

Further information and a copy of the petition are available from the Canadian Peace Congress, 487 Adelaide St. West, Toronto, Ontario.

Lancaster Mennonite High School students and faculty glean corn to earn money for MCC overseas development projects.

Gleaners gather corn for MCC projects

"They thought it was hard work," social studies teacher John Weber said about the Lancaster Mennonite High School students who spent a Saturday in the cornfields of Lancaster County, Pennsylvania. "They were excited about the idea, but they found that bringing it to reality was a lot of work."

About 125 persons were involved in the November 6 effort to raise money for the overseas rural development projects of the Mennonite Central Committee. The corn they gathered from the fields of participating farmers was put into the farmers' cribs. The farmers gave the market monetary value of the nearly seven tons of corn to Lancaster Mennonite High School, which in turn donated the amount to MCC.

The idea for the corn-gleaning project grew out of a twelfth-grade social science course taught by Mr. Weber. After discussing hunger in North America and the world, the class decided to do something about it. Mr. Weber contacted farmers who were willing to pay for the corn the students gleaned. Forms were sent to the student body, inviting them to participate on the farms nearest to their homes in several areas of Lancaster County.

According to Mr. Weber, 104 students, nine faculty members, and some parents and friends took part.

Mr. Weber explained that the corn is knocked down by storms and that some farmers glean their fields every year. "But it's a tactic that is less and less resorted to," he noted.

"I feel strongly that students should be encouraged to include this type of thing in their Christian commitment," Mr. Weber said. "The big thing is not the dollar value of the work they did. It's the awareness and sensitivity they gain."

Involving the entire student body in a similar project next year may be possible, Mr. Weber thought.

Chicks distributed to Jordan farmers

Almost 3,100 Rosella egg-laying chickens and 78 bronze-breasted turkeys were distributed by MCC and the local community development center to eighty small farmers in the Sama Sirhan area of northern Jordan in early September.

"Chickens in Jordan are mostly broilers; egg laying is not a big business," said John Hubert, recent MCC Jordan director. "Jordan imports millions of eggs."

The poultry project is intended to help small-scale farmers start backyard laying flocks to produce eggs for family consumption and for selling locally.

Words & deeds

American Christians and Israelis will begin dialog next year in Jerusalem at the First Jerusalem Conference of Christians and Israelis February 14-21, 1977. Participants will discuss biblical, theological, and humanitarian issues for two days, followed by five days of touring historical sites. Cochairmen of the event are Malcolm Boyd, American author and lecturer, and Avraham Harman, president of Hebrew University, Jerusalem.

"Family in focus" has been chosen as the theme of the 1977 General Conference triennial sessions in Bluffton, Ohio. The new theme was selected by the General Conference program committee after their previous choice, "Family in ferment," raised too many eyebrows.

A recently published Gallup poll on religion in America says that Americans consider themselves a more religious people than Canadians. Asked how important religious beliefs were to them, people in India ranked first, followed by the United States and Italy, then Canada, then the Benelux countries, Australia, Britain, France, West Germany, Scandinavia, and Japan. Ranked by continents, North America is in fourth place, followed by western Europe. Sub-Sahara Africa leads the list, with 73 percent of its population rating religious beliefs as "very important."

Conferences look at Oriental ministries

Discussion has begun on starting new churches in North America among people of Asian background.

A group of thirteen Mennonite Church and General Conference Mennonite home mission administrators, mission committee representatives, former Asia missionaries, and people of Chinese background met November 12-13 in Chicago to talk about Oriental ministries.

The group drew up no proposals, but shared information on Asians in the United States and Canada and agreed that the conferences should encourage Caucasian congregations to be in dialog with nearby Oriental congregations.

One such dialog is already taking place in Winnipeg, where the Bethel Mennonite Church has offered the use of its building to an Oriental student fellowship at the University of Manitoba, led by Jonathan Chen, a former Mennonite pastor in Taiwan.

Palmer Becker, who attended the consultation on behalf of the General Conference's Commission on Home Ministries, said large numbers of Asians, particularly Chinese, are located in Toronto, Chicago, Winnipeg, Vancouver, New York, and San Francisco. There are 80,000 people of Chinese background in Toronto alone.

The group listed about fifty-five people who might give leadership to new Oriental Mennonite churches in North America. The list included persons who had been leaders in Mennonite churches in Asia and former missionaries there.

Zairian village begins housing project

"The people of Ntondo asked us to come and start the project," Ken Sauder wrote of his work developing a low-cost housing project in a village on Lake Tumba, a four-hour drive from the city of Mbandaka in Zaire.

Villagers have already collected piles of sand for making cement blocks, and fifty-eight families have paid the down payment of $96 to begin buying a house of their own.

Mr. Sauder, an MCC volunteer from Marietta, Pennsylvania, has spent several months in Ntondo working as coordinator for the project based on the model of one already in operation for nearly three years in Mbandaka.

The low-cost housing project in Mbandaka, named *Losanganyo*, which means "no discrimination," was begun by setting up a Fund for Humanity. Contributions from members of the community as well as from overseas provided the initial capital to begin constructing inexpensive but durable cement-block houses.

A church committee from the Disciples Community in Zaire, which cooperates in the Mbandaka project, selected the families who would be eligible for the houses. The families pay $10 to $16 a month back into the Fund for Humanity for twenty years to purchase the houses, which cost about $4,500 to build.

The people in Ntondo heard about the housing project in Mbandaka. Mompongo Mo Imana, a native of Ntondo who is presently education commissioner for the region, was concerned about the low level of housing in his village. Almost all of the 300 families in Ntondo live in simple mud dwellings. Mompongo discussed the possibility of beginning a housing project with Millard Fuller, a Disciples of Christ missionary then head of the Mbandaka project.

Later the church in Ntondo voted to establish its own Fund for Humanity and a management committee was elected. Mompongo agreed to act as coordinator for the project. Mr. Sauder, who was then working with two other MCC volunteers at the *Losanganyo* project, became interested in assisting the Ntondo effort after several visits to the village.

In contrast to city dwellers, the people of Ntondo are not salaried. Their income is largely seasonal from food that must be sold in the market.

Ken Sauder, center, and fellow workers build trusses for low-cost houses in Mbandaka, Zaire.

Service Openings

MCC

A Christian
resource
for meeting
human
need

"The most important cause of malnutrition . . . is maleducation."

- **Agricultural extensionist**
  "Extension is nothing more than common sense." Zaire
- **Country representative**
  Includes teaching English part time Egypt
- **Nutritionist** Jamaica
- **Nurse-administrative teams**
  Family planning Bangladesh
- **Vice-principal** for extension programs, Tutum Community College Botswana
- **English teachers** for Methodist Language School Poland
- **Handyman** with carpentry skills for student home for men Belgium

NORTH AMERICA

Akron, Pennsylvania	Head maintenance person
Atlanta, Georgia	Persons to help move and do repairs
Cincinnati, Ohio	Person to do home repairs
Appalachia	Coordinator of Mountain Life and Work
Baie Verte, Newfoundland	Pastoral assistant and youth worker for United Church
Kitchener, Ontario	Offender ministries-material aid worker Community educator for Global Community Centre
Lethbridge, Alberta	Residential, vocational counselors to work with mentally handicapped
Nain, Newfoundland	Child welfare worker
Port Hardy, British Columbia	Community development workers
Warburg, Alberta	Youth worker for work therapy program
Winnipeg, Manitoba	Houseparents for probation hostel Vocational counselor for center for the deaf

"Education becomes learning how to dig a well, or learning how to grow a vegetable garden."

- **Teachers**—junior high and secondary, in math, English, industrial arts, science, home economics, agriculture

"When he is stricken by disease he turns . . . to another man to intercede for him."

"Peoplehood involves reconciling people of differing cultural, social, economic, and religious backgrounds into a community."

- Numerous agriculturists, technicians, engineers, medical doctors, houseparents, secretaries, social service workers

700 people
in 35 countries

Contact your provincial or regional MCC office or write to:

MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

MCC
21 South 12th St.
Akron, Pennsylvania 17501

Serving in the name of Christ

Mexico churches plan Bible school

A Bible school to train church workers is scheduled to open in 1977 in Mexico.

Hector Valencia, Latin America secretary for the Commission on Overseas Mission of the General Conference Mennonite Church, said a committee from the Mennonite churches near Cuauhtemoc has outlined the possible organization of a Bible school, which would begin with about eighteen students.

The school would operate for five months of the year in Steinreich and for five months in Cuauhtemoc.

Courses would be offered on two levels: for those with a limited education and for those who have completed elementary school.

Goals of the school are (1) to give general and specific Bible knowledge, (2) train Sunday school teachers, (3) train other church workers and leaders, (4) awaken and nurture a mission spirit, and (5) teach the principles of a Christian home.

The planned Bible school would implement one of the goals for the church set in Chihuahua earlier this year.

Another goal was implemented with a training institute for elementary teachers in the church schools. The institute was conducted October 25-29 by Mary Valencia, Hector's wife.

She conducted classes for about twenty teachers in psychology, class management, methodology, and illustration at the Quinta Lupita School in Cuauhtemoc. Many elementary teachers have only a high school education.

The institute was the first activity of a long-range plan to upgrade teachers in service and give them a sense of professional identity.

New church building constructed in colony

The Mennonite congregation in the Swift Current Colony near Cuauhtemoc, Mexico, has built a new building, which will be dedicated soon, according to Hector Valencia, Latin America secretary for the Commission on Overseas Mission of the General Conference.

Dan and Elma Peters, General Conference missionaries, have begun working with the church there, and the church group is now helping build a home for them within the colony.

General Conference workers have been conducting Bible studies in homes in the Swift Current Colony for about two years and regular worship services began three or four months ago. The colony population has recently decreased rapidly as many Old Colony Mennonites there moved to South America. Several of the remaining families requested the General Conference mission to begin work there.

The twelve families in the new congregation have now built a building which seats 150 for worship and which has space for a school.

The twelve families in the Swift Current Colony in Mexico recently built this building for worship and education with their own funds.

Record

Workers

G. Gustav van Beers, assistant professor of economics at the University of Guelph in Ontario, will visit several African countries from November to March. During his time in East Africa, Upper Volta, Botswana, and the Transkei, Mr. van Beers will meet with Mennonite Central Committee agriculturists and development workers. Mr. van Beers, who spent four years as a socioeconomic development planner in Indonesia, hopes both to study and advise development projects and to broaden his understanding of the needs of third world countries. An advocate of controlled economic growth in industrialized societies, Mr. van Beers is an advisor to the World Bank and a consultant for Canadian International Development Agency. Following contacts with the Transkei Council of Churches by MCC Swaziland representative Don Nissly, Mr. van Beers has been invited to survey all of the MCC's development efforts now in operation or projected. Because MCC is totally opposed to this policy of separate development, it regards the newly gained independence of the Transkei as false, serving only to maintain advantage for South Africa's white minority. However, as a church agency committed to meeting needs regardless of political boundaries, MCC feels it must be responsive to appeals for assistance such as the invitation to Professor van Beers from fellow Christians in the Transkei.

Siegfried Hiebert has been appointed a psychologist at the Eden Mental Health Centre, Winkler, Man. He will be involved in individual and family counseling as well as psychological testing. Mr. Hiebert received MSc and PhD degrees in psychology from the University of Calgary in Alberta. He has formerly served on the Department of Psychology at the Alberta Hospital in Ponoka.

Calendar

Dec. 27-31—Urbana 76, University of Illinois, Urbana; theme, "Declare his glory among the nations"; speakers, John Stott, Festo Kivengere, Billy Graham, Elisabeth Elliot Leitch

Ministers

David Braun, pastor of the Calvary Church, Liberal, Kans., and the Turpin (Okla.) Church, will begin serving the Zion Church, Elbing, Kans., next summer.

Ernest Wiebe has accepted the interim pastorate of the St. Andrews Elgin United Church, Winnipeg, Man. He will be serving the church on a two-thirds time basis while studying part time at the University of Winnipeg. Mr. Wiebe has served as conference minister for the Conference of Mennonites in Manitoba.

Russell Welty has become pastor of the Comins (Mich.) Church. He formerly served as pastor of the Bethel Church, Fortuna, Mo., and as director of Camp Friedenswald, Cassopolis, Mich.

Audiovisuals

A world hungry, a five-filmstrip set, is now available from the Mennonite Central Committee office, Akron, Pa. The filmstrips, to be used in sequence, are based on the work of C. Dean Freudenberger, an agronomist and theologian.

The first filmstrip, "You may have heard," describes the myths commonly believed about the problems of world hunger. "How hunger happens," the second, explains eight causes of the present situation. The third filmstrip, "Plans for justice," outlines the process necessary for the world to become well fed. The last two filmstrips suggest personal responses that can be made to world hunger.

The set also includes an overview booklet, a script of each filmstrip, cassette tapes to accompany the filmstrip, further activities and reading lists, and a large poster showing the responses described in the last two filmstrips. The set can be ordered from the Mennonite Central Committee, 21 South 12th St., Akron, Pa. 17501.

The Ames Mennonite Fellowship, an emerging Mennonite group located near Iowa State University, will have an opening June 1, 1977, for a couple to work as **coordinator of the AMF and Student Center.** This involves one full-time job, making it ideal for a student spouse.

This person would coordinate AMF activities, including social functions, special guests, and weekly meetings, with the aid of the student leader. The coordinator would handle AMF correspondence and business, serve with the student leader as representatives to the Mission Board Liaison Committee, and serve as contact person with students and the community. As the fellowship considers necessary, the coordinator would attend special meetings and seminars.

The coordinator would also have general responsibility for the Mennonite Student Center, organizing household chores, planning menus, cooking some meals, and handling the center finances and correspondence.

Contact: Ivan Miller
2766 Buchanan Hall
Iowa State University
Ames, Iowa 50013

Published

Alternatives, a packet of educational and resource materials to encourage a more just and humane criminal-justice system, has recently been released. The material is sponsored by the Church Council on Justice and Corrections based in Toronto. MCC (Canada) is serving as a member body on the council. Packets and further information are available from Alternatives, 404 Jarvis St., Toronto, Ont. M4Y 2G6. A complete packet costs $15.

Meditation

Boxes and windows

I spent a lot of my life
Living in various shapes and sizes
Of boxes!

Boxes are confining—
You can't breathe
You can't stretch and be yourself
You can't be very creative
Or grow much
Inside boxes.

Who put me in the boxes?
Me!
That's right.
I did it!

Why was I in the boxes?
Because I decided—
What others thought I should do
What others thought I should be
How others thought I should act.
Yes—I was a great little
Boxmaker!

What kind of boxes was I in?
One box was labeled—
Perfect preacher's wife
Do not touch
Fragile
Others were labeled—
Perfect mother
Perfect wife
Perfect everything
Well, really most of those
Were little compartments
Inside the Preacher's Wife Box.

I read—I listened— I decided—
Preacher's Wife means:
Perfectly behaved children
Perfectly patient mother
Perfectly peaceful family relationships
Perfectly clean house
Perfectly acceptable background
Perfect devotional life
Perfect mental health
Perfectly balanced budget
Perfectly able to solve all my problems without sharing with others
Perfection as a cook and hostess
Perfect conversationalist
Perfectly effective witness
Perfectly able to do all, be all!
(Say, maybe my box should have been labeled, God!)

Now, what do ordinary human beings
Do with a box labeled, Perfect?

Put it on a pedestal? Admire its perfection?
Wonder, how can it be?
Refrain from touching?
Envy at a distance?
Try to copy it?
Get disgusted with it?

Even God in all his perfection and holiness
Sent down his son, a human
To live among us that we might
Question
Share
Touch
Love
And relate to him.

The pressure inside my box
Was getting hard to handle
The seams were weakening.
I thought it might explode.

Inside, I knew that old box
Wasn't all it was labeled to be.
I knew—
I hollered at my kids
Sometimes my house was messy
I hated to clean ovens
My devotions weren't always meaningful
I worried about others' liking and accepting me
I couldn't stretch the budget dollars
I wondered if people knew about my father's suicide, and would they accept me if they knew?
I needed friends other than just other preachers' wives
I was scared to meet people
I was really a very hungry, needy
Human being.

Well, this box was fortunate.
One day several other boxes
With different labels
Different problems and hurts
Different insecurities
Found each other.

We met—we prayed—we shared.
It felt good. So—

We each cut a wee peephole in our box
To let each other see inside—
See—
The real person inside
The real feelings and fears
The real problems and needs.

Hey! They looked in my little peephole
And you know what—
They didn't scream in horror.
They didn't shake their heads and turn away.
They didn't hide and say, "Let's pray."
They accepted the little of me they could see.

So—
Next time those boxes met
I decided to cut a little window,
Then a whole lot of windows
All over my box.

What happened?
They still accepted.
They loved.

In fact—
They started cutting all sorts of holes in their boxes, too!

We prayed.
We shared.
We loved.
We accepted.
We studied
We grew!

God showed us
What his love was all about.

When other people
Could love me, accept me,
Even if they were beginning
Really to know me,
Then I could feel and understand
God's love,
Love without reservation,
Love with forgiveness and future.
What happened to my box?
I burned it.
Yes, I really burned it.
And the light from the flames
Was as the Light
From the Son of God
Warming me, loving me,
Sheltering and guiding me.

But—
Every now and then
I find a new little box
In which to hide.
I know it seems ridiculous
After getting free
From that big box

But you know,
Boxes are secure—
Your activities
Your behavior
Your self-expectations
Are defined one-two-three.
You have a built-in
Measuring stick.

Then I realize what's happening—
When I shut myself in a box
I shut out Jesus and other people.

So—
Now I try to cut windows,
Great big ones.
Break out
And even burn the box
As soon as I understand it
And can get rid of it.

To do this
I need other people
People who want to cut holes and windows
People who love bonfires made of boxes.
So together
We can share—
Share God's love,
His forgiveness,
His Son.

Jeannie Zehr

Contents

Parents must be more than pals 702
My reflections about stepchildren..... 704
Sunrise service 705
In the beginning 705
A visit with Pastor Kabangy 706
News 708
Record 713
Boxes and windows 714
For people who are getting married.. 717

CONTRIBUTORS

Anna Purviance lives at Route 1, Lambent Lane, Corryton, Tenn. 37721.

Olive W. Mumert's address is Youngstown, Alta. T0J 3P0

Beth Carlson, 127 South Pine St., Newton, Kans. 67114, is a middle school student.

Elmer Neufeld, Bluffton College, Bluffton, Ohio 45817, is the president of the General Conference Mennonite Church.

Jeannie Zehr lives at 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Jacob J. Enz, 3003 Benham Ave., Elkhart, Ind. 46514, is the professor of Old Testament and Hebrew at Mennonite Biblical Seminary.

CREDITS

Cover, 702, 704, 705, Strix Pix, Newville, Pa. 17241; 703, Paul M. Schrock Photos, P.O. Box 200, Scottdale, Pa. 15683; 706, Elmer Neufeld; 709, Diane Z. Umble, GCNS; 710, Jay Smucker, MCC; 711, MCC; 713, Hector Valencia. Elmer Neufeld taped the interview with Kabangy Shapasa at the Mennonite World Conference presidium meeting in Indonesia last August. It was translated and edited from the French language.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6781.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Bernie Wiebe, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special edition editor: Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338.

For people who are getting married

Jacob J. Enz

The first recorded words from the lips of man were spoken when God brought woman to man. The man exclaimed, "This is bone of my bone and flesh of my flesh; she shall be called woman because she was taken out of man!" (Gen. 2:23). Then the Word of God adds this further comment later reemphasized by our Lord: "Therefore a man leaves his father and his mother and cleaves to his wife."

A man and a woman in tender embrace is the climax to God's work of creation! It was not God's majestic calling forth of light out of the watery chaos of darkness that marked the glory of his creative power. Nor was it the mighty deed of separating sea and sky nor the tender clothing of the naked earth with grass and trees nor even the flinging of sun, moon, and stars into their sweeping orbits or the setting in its cycle of life the amazing animal world.

The crown of God's good creation was man and woman created in the image of God and ordained to continue God's loving work of caring for the continuing creation.

It was only to humanity that God added the words so freighted with opportunity, responsibility, and destiny—the words, "Subdue the earth." His was infinitely more than the command given to the animal kingdom, "Be fruitful and multiply."

In the final analysis, the world is ruled from the family table, not the president's mansion or the dictator's guarded office. It is the power of the home, not the power of the atom, that will determine under God the destinies of the race.

But the Word of God makes one further comment on man's first words: "And they become one flesh." We are introduced here to the gloriously mysterious arithmetic of the Bible—one plus one equals not two but one! Surely the psalmist is right when he says that we are fearfully and wonderfully made.

"They become one flesh." This is soul searching and almost frightening. There is no possible way to take back ourselves after we have given ourselves in love. Many try it and then give themselves again, but you cannot divide one and come out with two again. There is no way that we can bring a pure whole self to a second marriage (except of course in the case of the decease of one's mate).

In your hearts you have given yourselves to the firm conviction regarding the indissolubility of the marriage covenant. However, in our culture so characterized by looseness, I want to charge you to resist every suggestion of the devil that holds any hope for a successful dissolution of this sacred relationship. When the stresses and strains come into your marriage as they come to most, hold this moment of your lives as the unchanging polestar by which to pilot your home. Have this unwavering faith that the grace of God and the providence of God that charted your lives so that they flow together in this moment will undergird, surround, and protect your home against any possible threat.

"They become one flesh." Much more than frightening words, these are soul-stirring, joyous, and challenging words. Here is a supreme—if not the supreme opportunity for creative service to God. In his epistle to the Ephesians, Paul comes very close to saying that where two persons humbly, sincerely, and lovingly give themselves to each other you have not only an immeasurable human blessing, but a great living proclamation of the gospel of the love of God. The cement of grace and love that binds man and woman into a unity that defies the devastating storms of resentment, jealousy, bitterness, and self-pity is the surest witness to the children as well as the friends and neighbors concerning the triumphant love and grace of God as seen in the Lord Jesus Christ.

As is so clearly taught in the first book of the Bible, when humanity has done its worst in destroying the beauty and order of God's wondrous creation, and this in the midst of the home itself, then God in his gracious faithfulness stands at the end of the road to call out a father and a mother. God gives to them a son, Isaac, to begin a new line of hope and redemption for the world. Let this be the supreme joy of your united lives, and of all others who have made such a covenant. Much more than having each other with all the wondrous joy that brings, you are at the very front in God's battle against the mighty tides of evil. You are holding high in your clasped hands the torch of the gospel in a world where the lights are going out. Amen.

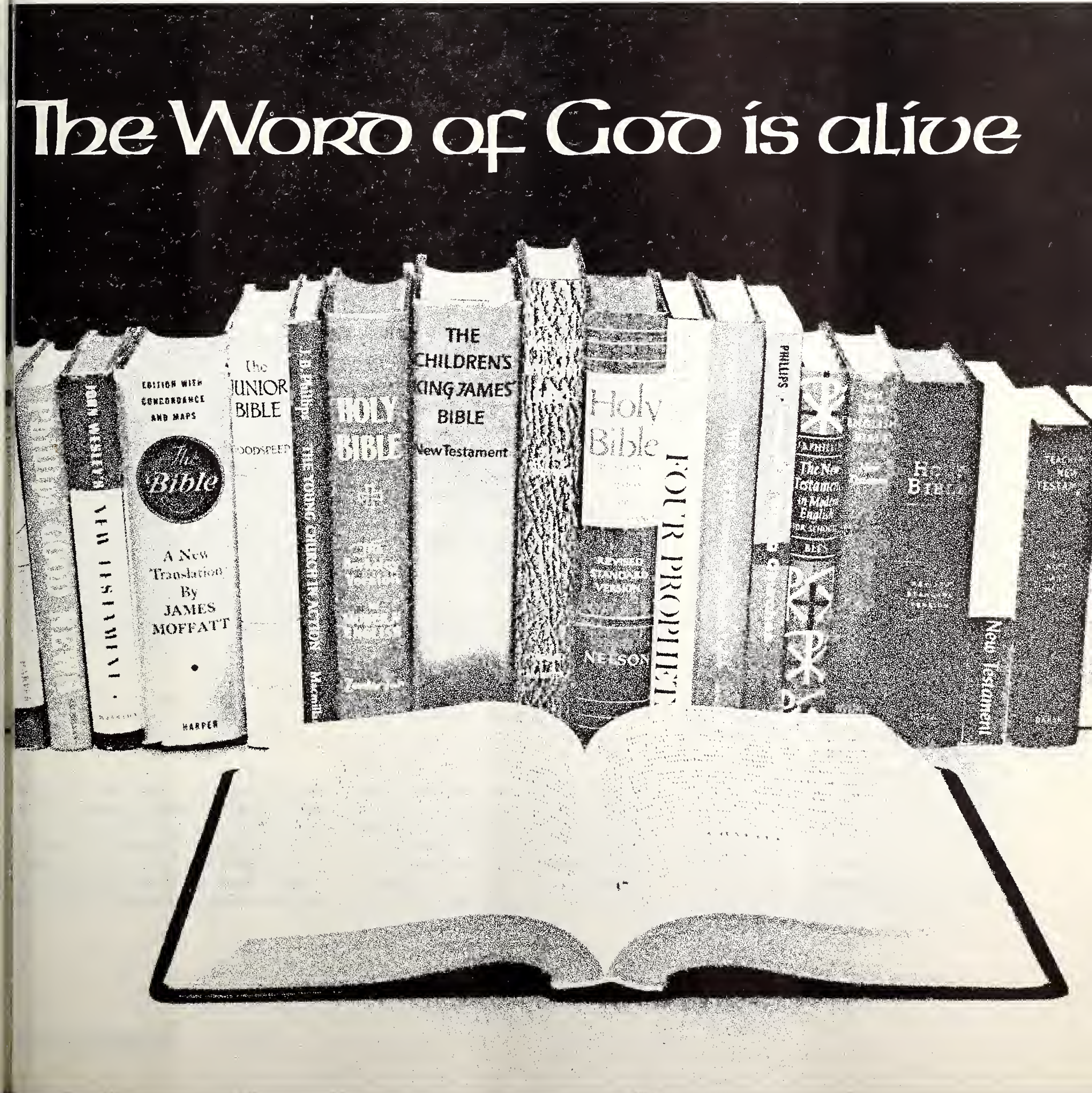
ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:44 DECEMBER 7, 1976

The Word of God is alive


EDITION WITH CONCORDANCE AND MAPS
The Bible
A New Translation By JAMES MOFFATT
HARPER
The JUNIOR BIBLE
GOODSPEED
HOLY BIBLE
THE YOUNG CHURCH IN ACTION
THE CHILDREN'S KING JAMES BIBLE New Testament
Holy Bible
FOUR PROPHETS
NELSON
PHILLIPS
The New Testament in Modern English
HOLY BIBLE
New Testament

MENNONITES AND THE BIBLE SOCIETIES

John M. Reimer

Mennonites and the Bible societies. The Bible is a magnetic book. Especially in times of great need, people will turn to the Bible. The librarian of a psychiatric hospital in New York reports, "Somehow I get more requests for the Bible than any other book, and I am finding it difficult to keep a supply on hand."

The American and Canadian Bible societies exist to meet this need. Their purpose is to translate, publish, and distribute the Scriptures in languages people can best understand and at prices they can afford.

Mennonite churches help to undergird this work through their gifts. Mennonite contributions to the American Bible Society totaled $38,853 in 1975. Only three denominations in the United States exceeded Mennonites in the size of their per capita contribution to Bible society work. In Canada, the Canadian Bible Society receives generous support through its local branches.

But many may wonder how these gifts are used once they arrive at Bible House in New York or Toronto.

Subsidies for translation. Some of these gifts went to support the 562 translation projects the Bible societies assisted around the world in 1975. More than 1,500 translators were involved in these projects, with nearly 80 percent coming from national churches. In contrast, fifty years ago most translators were foreign missionaries.

Bible society funds made it possible for translators to devote their energies full time to this critical work. Funds also supported translation consultants like Mennonite Harold Fehderau in Zaire. These men and women meet regularly with translators in the field to assist them with linguistic and textual problems. The Bible societies also publish scholarly aids and handbooks which translators use to make their translations as faithful to the original Greek and Hebrew as possible.

The fruit of this investment is the steady stream of new translations that are coming off Bible society presses. One superb example is the recent *New Testament in today's Chinese* released in December 1975.

Since 1811, the Bible societies have been preparing ground-breaking translations for the Chinese people. This work culminated in 1919 with the publication of the *Union version Bible*, which has since become the standard text in Chinese Protestant church life.

But recent years have made clear the need for a new translation. The Chinese language, like Chinese society, has changed considerably since 1919.

In 1969 work began on the *Today's Chinese version* to fill this gap. It is translated into contemporary Mandarin Chinese understandable to Chinese-speaking people in many different parts of Asia. It avoids technical, theological, and ecclesiastical language, preferring to use more common words and expressions that faithfully convey the meaning of the original Greek in today's Chinese.

In this way *Today's Chinese New Testament* resembles *Good news for modern man* (the New Testament in today's English), which the American Bible Society published in 1966. This English translation, known as a common-language version, has won a unique place among modern translations. It has provided exactly what churches needed for evangelism in the

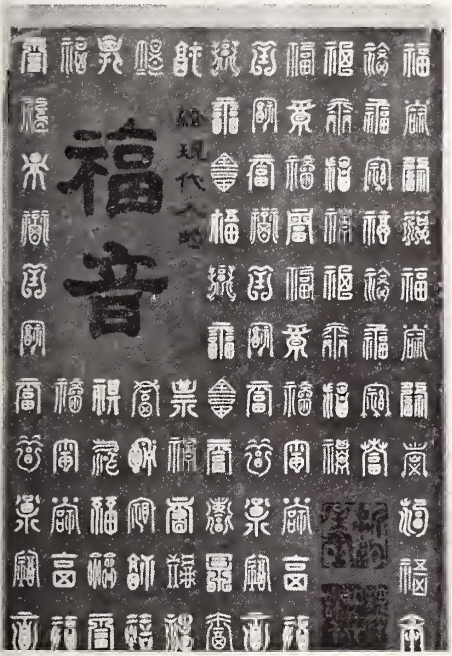
Gathered around a table covered with translation drafts and scholarly aids, a translating team in Cochabamba, Bolivia, confers on a project to translate the New Testament into Quechua. The team is composed of both Catholics and Protestants. More churches share in the Bible cause than in any other ecumenical activity.

English-speaking world.

Over 50,000,000 copies of the TEV New Testament have been distributed in the last ten years. No other book begins to equal that record, demonstrating once again that the Bible continues to be the world's best-seller.

The whole Bible in today's English, the *Good news Bible*, is being released this fall. It completes eight years of work to make the Old Testament as well as the New Testament available in modern English that every man and woman can easily understand, regardless of educational level.

Subsidies for publication. Mennonite gifts were also used to subsidize publication in other parts of the world so the Scriptures could be sold at a price people could afford.



The front cover of the New Testament in Today's Chinese version shows 100 calligraphic variations of the Chinese character for the word blessing.

Few people realize how important these subsidies are. The Bible Society of Ethiopia received a request from the Ethiopian churches for 20,000 copies of the Bible in Amharic. This is a breakthrough in Ethiopia. Till recently, the Ethiopian Orthodox Church did not encourage its people to read the Bible in Amharic, the spoken vernacular tongue, but to study it in Ge'ez, the ancient ecclesiastical language.

These 20,000 copies will cost about $67,000 to produce, making each Bible cost $3.35. That price would be beyond the means of most Ethiopians. The per capita income in Ethiopia averages less than $100 per year. If these Amharic Bibles are to be available to the average Ethiopian, the price must be far lower than $3.35. This can only be done to the extent that gifts from concerned Christians subsidize the operating costs of Bible societies in less prosperous countries.

Gifts from Mennonite donors also undergird important work at home. It has long been a policy of the Bible societies to supply a Braille Bible free of charge to any blind person who cannot afford the cost. A Braille Bible currently costs $128. Without financial support, this kind of service would be impossible.

Subsidies for distribution. Some of the gifts from Mennonites went to finance Scripture distribution. The American Bible Society gave out 109,465,781 Bibles, New Testaments, and smaller portions of Scripture in 1975. Distribution by the Canadian Bible Society totaled 3,619,893 Scriptures last year. In 1975, distribution by all the Bible societies in the world totaled 303,467,307 Bibles, New Testaments, and smaller portions of the Scriptures.

Gifts from Mennonites in the United States and Canada were channeled into Bible work overseas through the contributions the American and Canadian Bible societies made to the world service budget of the United Bible Societies. The UBS is an international fellowship of fifty-seven Bible societies which work in 150 countries and territories. Its world service budget assists Bible societies in countries where local support is not sufficient to meet the total cost. This transfers resources from the areas of greatest prosperity to the areas of greatest need. In this way, vital aid came to Bible societies working in countries where Mennonite missionaries are most active, like Taiwan, India, and Zaire.

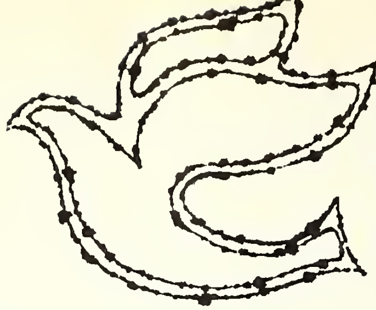
Scripture translation, publication, and distribution: these three activities represent the mandate of the Bible societies. They constitute a service on behalf of the churches. Bible societies' Scriptures are always published without any doctrinal note or comment on the text, making it possible for all churches to use the same biblical text. In turn, all denominations can participate in Bible society work without having to compromise any fundamental convictions. As the result, more churches today share in the Bible cause than in any other ecumenical activity.

Mennonite personnel in Bible work. Mennonites play an important role in the Bible cause beyond their financial gifts. They make important personal contributions. One is Hector G. Valencia V., secretary for Latin America of the General Conference Mennonite Church. Mr. Valencia was recently elected to the ABS board of managers.

Another is Ato Million Belete, president of the Mennonite World Conference, who was recently appointed the new head of UBS Africa region. Ato Million, who assumed his duties July 1, is responsible for leading a coordinated program of Scripture translation, production, and distribution throughout Africa. He is the first African to fill this position since the region was created in 1968.

In Mexico, Mennonite pastor Alfredo Tepox V. is one of the three translators who are producing a new common-language translation of the Old Testament in Spanish. The New Testament in this new version, which is called the Version Popular, was published in 1966 and, like its English counterpart *Good news for modern man*, it has become a phenomenal best-seller. Churches throughout Latin America, including the Roman Catholics, are using this new translation in evangelism and education. Mr. Tepox and his two colleagues have finished their first draft of the Old Testament. The complete Bible will be published sometime in 1977.

The relationship between Mennonites and the Bible societies is truly a cooperative one. Mennonites make important contributions to the Bible cause throughout the world and the Bible societies in turn undergird Mennonite church life and service everywhere through the Scriptures they produce.



Some ne

We gave wheat for Christmas

Karin Hackman

Each Christmas many of us look for concrete ways to share the love of Christ with our families, our friends, and needy brothers and sisters elsewhere. Last year, our family gave wheat for Christmas. It was to provide more bread, the symbol of life, for the people of India.

The idea began with Walton Hackman, a farmer who had served on the MCC staff for eight years. Walton thought of it during wheat harvest and took the idea to the Franconia Conference. With conference and MCC approval, it was announced in our churches that $6.75 would pay for a one hundred-pound sack of wheat, prepared for export. From all our abundance, few could resist giving toward such a basic need as bread.

Stamped burlap bags, stuffed with crumpled newspapers to simulate full sacks of wheat, were placed in church foyers as a reminder. Young and old alike were fascinated and inspired by the challenge. Contributions ranging from one to one hundred bags came from individuals, families, Sunday school classes, and other groups. Even people from outside denominations joined in the project.

The response was overwhelming. One thousand Christmas gift cards were printed stating that "one hundred pounds of wheat were contributed in your name to be sent through MCC to feed the hungry." The supply ran out on Christmas Day.

The Christmas wheat project was much more than a money involvement. A Mennonite-owned feed mill in Souderton donated the use of its facilities.

Put up a chrismon tree

Janice Pauls

Are you ready to unpack your Christmas tree decorations? Have you ever wondered what they have to do with Christ and the real meaning of Christmas?

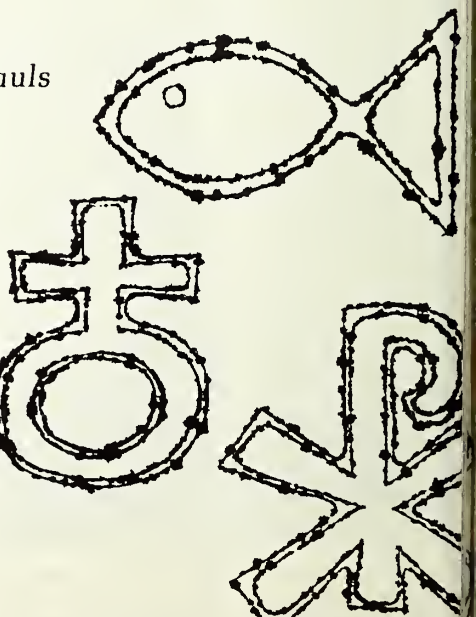
This year try leaving those commercial holiday baubles stored away and make a "chrismon" tree instead. Your family will become more united as you work together, and you will learn more about the historical significance of Christ's Day.

A chrismon is a monogram, sign, or symbol referring to Jesus Christ. Chrismon is a combination of two words, *Christ* and *monogram*. It proclaims the name, life, and saving acts of Jesus.

Chrismons, originally called *chrisma*, first evolved among the early Christians as a means of identifying themselves to one another during the time of persecution. Chrisma also served to designate their secret meeting places and to demonstrate to unbelievers their position on Christianity. In this way, religious inspiration was shared and spread through the continued use of chrisma.

Later, the early church continued to incorporate these symbols by emblazoning them on jewelry and utensils and carving replicas of them on doorways. Even the walls of the catacombs in Rome were decorated with chrisma as a means of praising and proclaiming Christ.

In 1957 the Evangelical Lutheran Church of the Ascension of Danville, Virginia, rejuvenated the chrisma, changed their name to chrismons, and developed a series of visible signs to proclaim the invisible, historical life of Christ, in addition to the early Christian symbols. Later, additional symbols were developed in an effort to communicate God's never-changing presence in modern terms. Two familiar contemporary symbols are the descending dove representing the Holy Spirit, whose gift we receive through baptism, and the olive branch denoting peace.



Christmas is one of the times during the church year when we are reminded particularly of God's greatest gift to us, Jesus Christ. The evergreen tree, a symbol of eternal life, has long been used to decorate our homes and churches during the Advent season. The tiny white lights proclaim Christ as the

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Ideas for Christmas

A local farmer assists in bagging wheat "in the name of Christ."

Christmas wheat is loaded at a Philadelphia pier on its way to India.

Two hundred volunteers gave of their energies to bag the wheat. Other companies volunteered tractors, trailers, and drivers to haul the bagged wheat to a Philadelphia pier. It became a mustard-seed project—mushrooming into a larger community participation.

The MCC material aid for overseas office reported that our gifts of money, manpower, and machines resulted in 1,256 bags to Jaisciemer, India; 1,524 bags to Azamgarh, India; and 1,000 bags of wheat to the MCC storehouse in Calcutta.

light of the world. As tree decorations, the interdenominational chrismons can also contribute to the spirit of worship. The basic Christmas series developed by the Evangelical Lutheran Church consists of thirty designs. They have now gone on to develop chrismons for the entire church year.

Chrismon colors are basically white and gold. White, the liturgical color for Christmas, stands for the innocence, purity, and perfection of Christ. In our culture, it is also the color of joy. The glory and majesty of God are depicted by the gold. A touch of red is sometimes incorporated to remind us of the blood which Christ shed for the sins of man.

The pelican was often used in early Christian art. Legend says that the red tip at the end of its beak comes from the pelican drawing blood out of its own breast for the nourishment of its young. Hence, in the symbolism of the church, the pelican represents the church feeding its children with its own life. The highest symbolic significance of the pelican was reached, however, when early Christian art depicted it as an emblem of Christ whose blood was poured out for humankind.

Persons wishing to make a chrismon tree should concentrate on the easier designs the first year and add new ones each succeeding Christmas season as their skill and knowledge of the symbols develop. Many chrismons center around monograms of Greek letters because much of the New Testament originally was written in Greek.

A *chi*, or X, which is the first letter of Christ in Greek, can be superimposed on a cross demonstrating that Christ and the cross are inseparable. Most chrismons combine several signs, symbols, or pictures. Each chrismon presents a unique message simply by the way the various designs are united.

Chrismons are usually constructed from Styrofoam. Designs are shaped by cutting the Styrofoam with a hot wire-cutting machine, jigsaw, serrated paring knife, or a single-edged razor blade. After being covered with glue, the chrismons can then be decorated with white or gold glitter, sequins, or tiny pearls.

The cross, which represents the redemption of humankind, is perhaps used most frequently. Together with a second element it can portray various messages. The Latin cross, which is designed with the lower leg longer than the arms, is used most universally. However, the equally balanced Greek cross presents a form that is more adaptable in design.

Simple designs in addition to the cross include the triangle representing the Holy Trinity, a circle denoting eternity, and a square which evolves from an older representation of the earth, or earthly things.

The Messiah has been compared to the sun, which is the brightest object in our world. Thus, the sun centered with the Lord's monogram has also been developed into a chrismon. Visible objects are often described in the Scriptures as a means of applying Christ's teachings. Many were used personally by Jesus in his ministry. He used water as a symbol of his life-giving nature.

Chrismons can proclaim the historical life of Christ, represent signs used by our Lord himself, or be contemporary symbols to stimulate basic ideas and truths. They could add a new dimension of worship and spiritual significance to the Christmas experience.

For church in India, beginnings and endings

Mennonites in India are setting up new programs and discarding old programs as they prepare for the departure of all General Conference missionaries in Madhya Pradesh within the next two or three years.

The Bharatiya General Conference Mennonite Church decided at its October 24-26 meeting to set up two new positions in evangelism and Christian nurture—posts formerly held by missionaries.

The agricultural development program is being expanded to include handicrafts and community health.

At the same time, other programs are closing. Four more primary schools and the Champa Middle School will be closed. The reading rooms at Korba, Basna, and Saraipali will also be closed as the church conference takes over all literature work from the mission conference.

"The church needs to develop programs out of its own needs and resources," said Verney Unruh. "The reading rooms were mission projects, but the churches never had the chance to decide if they wanted them."

Mr. Unruh, Newton, Kansas, who is Asia secretary for the North American General Conference's Commission on Overseas Mission, visited the churches and missionaries in India during October and November along with Harris Waltner of Mountain Lake, Minnesota, a commission member.

As in all countries where COM has missionaries, the policy is to turn over programs and leadership responsibilities to national Christians as soon as possible.

In India, where General Conference missionaries have served since 1900, the process has been speeded up by the government's refusal of visas for new missionaries or missionaries who have been on extended furlough and the expulsion this year of two missionary couples.

Although the Indian Government does not prohibit the presence of foreign missionaries, it is influenced to refuse visas when persons in a given area—perhaps some church people who want the missionaries to leave—indicate that missionaries are not welcome.

The number of General Conference missionaries in Madhya Pradesh (where the General Conference churches are) has now been reduced to six, down from more than twenty people five years ago.

The church and mission are making specific plans for turning over all mission conference work to the church conference as soon as possible, and COM will be approving missionaries' presence there on a year-to-year basis for the next two or three years, Mr. Unruh said.

All evangelism and Christian nurture programs have been turned over to the church conference with the establishment of the two new positions at this year's annual meeting.

"The church conference continues to carry on evangelism in outlying areas and reports a good response," said Mr. Unruh. There have recently been a number of baptisms in some villages.

The primary and secondary schools remain under the mission conference for the time being. But already in the process of being organized is an "education society" to take over administration of the schools. The new organization will probably be registered with the government sometime in 1977.

This year's mission conference decided to close four of the eight primary schools and one middle school.

COM had earlier approved a guideline that no more than 40 percent of the India program budget should go for education. With cutbacks in other areas because missionaries have left, the schools were forced to cut back, too.

The four primary schools had been offered to the government, which did not accept them. So the four schools in the Raipur district in villages where there are fewer Christians will be closed. Champa Middle School had been opened in 1970 with the understanding that local financing would be found, but this never materialized.

Mr. Unruh said Jyoti High School will also close if the government does not agree by April 1978 to take it over.

The two Mennonite hospitals were turned over earlier to the Emmanuel Hospital Association.

"The mission conference will continue as long as there are legal matters that are not completed," Mr. Unruh said.

He said that, even after the last missionaries leave Madhya Pradesh, fraternal relations will continue between the church in India and the church in North America. COM will continue to supply funds for specific projects.

Verney Unruh and Harris Waltner stand in front of one of the old missionary bungalows in India. The two men recently represented COM on a monthlong visit to churches in that country.

New health, economic development programs start

Handicrafts and community health, as well as agricultural development, are part of a new program of Mennonites in Madhya Pradesh, India.

The new program, called REACH (Rural Economic-Development and Community Health), is an outgrowth of TELARC (the Economic Life and Relief Committee), according to Verney Unruh. He recently returned from a trip to India on behalf of the Commission on Overseas Mission of the General Conference Mennonite Church.

The projects are funded through Mennonite Central Committee and OXFAM and have had support from General Conference Mennonite personnel and funds.

The handicrafts and sewing project, which is expected to be self-supporting, was developed within the last year to employ village girls and women in Jagdeeshpur who were without work. Although the project is connected with the MCC Self-Help program, the garments produced are now being sold locally.

The community health program is related to Sewa Bhawan hospital in Jagdeeshpur.

Instead of the mobile clinics which the hospital has sponsored in the past, the new program will put paramedics in the villages continuously. It will start with four villages in the Saraipali area and will focus on prevention of illness, including sanitation, nutrition, and inoculation.

The agriculture program is continuing under the direction of Subash Barik. Included are a demonstration farm, irrigation, crop rotation, fish culture, and vegetable farming.

Good monsoon rains make the agricultural outlook for most of India brighter this year, but some areas—including those around Jagdeeshpur and Champa—did not receive enough rain.

The REACH board met for the first time November 3. Officers are Mahendra Kumar, chairman; Jake Giesbrecht, secretary; and A. Sonwani, treasurer.

Hospital celebrates fiftieth year

The Mennonite hospital in Champa, India, celebrated its fiftieth anniversary November 13.

Established in 1926 by General Conference Mennonite medical missionaries Harvey and Ella Bauman, the hospital has grown from three rooms to 125 beds. It has sixty-five staff people.

Over the last five years the hospital has served an average of 12,045 new outpatients and 4,015 inpatients.

Special guests at the Jubilee celebration included Mr. Lalchuangliana, executive secretary of the Emmanuel Hospital Association; Mr. Thurimalai, regional secretary of EHA; Verney Unruh and Harris Waltner, representing the General Conference's Commission on Overseas Mission; and Mr. Mishra, state minister of health.

Mr. Mishra paid tribute to medical missions and the high standards they had set in health care.

Students ask governments to reduce military budgets

An immediate end to nuclear weapons production and a 25 percent reduction in the military budgets of the United States and Canada were called for recently by the annual conference of the Intercollegiate Peace Fellowship.

About 100 students from Mennonite colleges and seminaries in the two countries met October 28-30 in Hillsboro, Kansas, to discuss militarism and the military. Principal speakers were Ernie Regehr, Doug Hostetter, Ladon Sheets, Alvin Beachy, and John Redekop.

The IPF drafted a letter to U.S. president Gerald Ford, U.S. president-elect Jimmy Carter, and Canadian prime minister Pierre Trudeau protesting high military priorities in the face of world hunger, oppression, and inequities between the haves and the have nots.

The letter also called for congressional and parliamentary investigations of the economic effects of military spending and arms production, the conversion of military industry to civilian industry with retraining and relocation of workers, and stopping the export of military goods to other countries.

Ernie Regehr, author of *Making a killing*, said there is a common assumption that militarism centers in the Pentagon, or in other countries, in the defense department. But, he said, the powerful position enjoyed by the Pentagon is hardly held in defiance of the wishes of the constitutional authorities and the American people.

Mrs. N. R. Sona, left, and Ramoth Burkhalter consult about a women's sewing project of which they are in charge. The project provides income for village women.

A choir of nurses prepares to sing for the fiftieth anniversary of Christian Hospital in Champa, India. About 500 people attended the afternoon program.

A state without jails—safer and cheaper, too

Maynard Shelly

Several years ago, a Florida judge discovered that one thousand men in the state's prisons had to be set free at once. Panic gripped the public. What would happen when so many persons charged with serious crimes were set loose?

But the judge had no other choice. The United States Supreme Court had ruled that their rights had been denied in their arrests, and so their sentences were void. The judge set the men free.

And what happened?

Not much, really. And that was most startling.

The judge kept a record of what those men did after their release. They did so well that all popular ideas about dealing with lawbreakers must be called into question.

After thirty months, the judge discovered that only 136 men out of the thousand set free committed another crime. Only 136? Yes, that was the surprise. Because out of another set of a thousand men, all of whom had served their full sentences, 254 turned to crime a second time.

Do prisons protect? Do prisons cure people?

Never. "Prisons do not rehabilitate," said Edgar Epp, a warden for six years and former deputy minister of corrections in British Columbia. "They breed crime, hate, and violence. They brutalize the prison staff. They do nothing to compensate the victims. They further punish and alienate the family of the person in prison. And they raise false expectations of society."

But the most serious charge Mr. Epp brought against American prison systems as he addressed a conference at Bethel College, North Newton, Kansas, November 20, was that they cost too much, both economically and socially.

In spite of obvious failures, governments continue to build larger and more expensive prison facilities. It costs more to keep a person in prison for a year than to support a student in college for four years. New prisons are being built at the cost of $40,000 per bed, when for the cost of keeping one person in prison, fourteen could be supervised and treated outside prison while they are living in their homes.

Such alternatives to prisons have been tried in many communities. Bernard Vogelgesang, director of court services in Des Moines, Iowa, told the Bethel College conference on prisons and detention about a system of "outpatient" treatment that he has been directing for a number of years.

While some offenders may volunteer to live in a treatment center, others live in their own homes and work at regular jobs while receiving counseling and help. Under this program, the people of Des Moines have been as well protected as citizens in other places. "The crime rate in Des Moines hasn't changed," said Mr. Vogelgesang. "We didn't cause a crime wave, and we kept a lot of people from going to prison."

A prison can't cure its inmates of crime. "Crime breeds here," said Mr. Epp, who is presently a consultant on offender ministries for the Mennonite Central Committee. While citizens hope that prisons will protect them, "it just doesn't work that way."

But the myth about the good that prisons can do dies hard. "Security is always No. 1," said Ken Oliver, former warden of the Kansas State Penitentiary, in *Lansing prison*, a film shown at the conference sponsored by the Kansas Council on Crime and Delinquency and the Inter-Faith Offender Concerns Committee. "We must have security before anything else. You are not going to do treatment until you have control."

In that case, no one gets treatment and society gets no protection. "There is no such thing as treatment and rehabilitation in prison," said Mr. Epp in retort to Mr. Oliver's statement. "Enforced treatment doesn't work."

Yet, in spite of all the evidence that prisons don't work and that they are a waste of money, it seems certain that we are doomed to have more prisons and more people will be sent to already overcrowded prisons and ever more money will be appropriated to support a system that doesn't work—all this in a time when taxpayers are in a revolt against more government spending.

The answer goes deeper than the matter of money. Prisons have a spiritual meaning. "People have cried aloud for vengeance and they have thirsted for blood, and the legislators have accommodated them," said Charles Heilmann, sociologist from Wichita State University, in a review of Kansas prison history.

Edgar Epp

He detected no particular change or advancement in the management of Kansas prisons since the beginnings of the state over a hundred years ago. "Then is now," he said, "insofar as our penal institutions are concerned."

He acknowledged that some muted voices have been heard for more humane treatment. "Times have changed," he admitted, "but prisons have not changed." And he explained why. "Because penal institutions have electric chairs."

As to the future, his prediction was gloomy. "The rope, the gas, the bullet threaten to interrupt the progress of all. The prisons that we have are here to stay. The prison stands for certain death. It is a symbol of death."

Yet people of goodwill still hope for something better and that the brutality of the prison system will pass even as other brutalities in human history have been recognized and discredited. "There is an ugly mood abroad," said James Juhnke, Bethel College historian. "This mood is related to the fact that the United States just lost a war and doesn't know why."

But infanticide was once commonly accepted among the Greeks and Romans. It wasn't long ago, as history counts time, that slavery was part of a way of life. And within this century, lynchings were accepted as a way of dealing with lawbreakers.

The object of the correction system, said Mr. Epp, should be reconciliation between victim and offender. The first needs to be repaid for his loss and the latter needs to be forgiven.

"When Jesus asked us to go the second mile and when he asked us to love our enemies," said Mr. Epp, "Jesus was giving us a practical lesson in human relations." It is also the way for safer streets in a more peaceful society.

Two Mennonite business organizations unite

Two relatively new Mennonite business associations merged November 11-12 at Perrysburg, Ohio, to become Mennonite Industry and Business Associates (MIBA).

The two former organizations were Mennonite Business Associates (MBA), organized in 1973, and Christian Industry and Business Associates (CIBA), organized in 1968. These two organizations are the outgrowth of several concerns, especially the need for better understanding between Mennonite schools and Mennonite business practices. Businesspeople often felt that educators criticized businesspeople and business ethics without adequately understanding the business world. On the other hand, educators often felt that businesspeople were insensitive to ideological changes and Christian ethical demands.

A small group of concerned businessmen from Archbold, Ohio, led by Erie Sauder, and faculty members from Goshen College, led by Calvin Redekop and Carl Kreider, decided that many misunderstandings could be corrected and the Mennonite church strengthened if there were a means for regular study and discussion of common concerns.

The result was an exploratory conference in 1968 in Chicago between a specially invited group of businesspeople and educators. That conference resulted in the organization of CIBA with headquarters at Goshen College and a part-time director of activities. Annual conferences have been held since then. The organization is financially supported by a membership composed of individuals and business corporations.

Mennonite Business Associates was formed largely by business and professional people from the eastern part of the United States. The creators of MBA needed an organization of small independent operators who were committed Christians and wanted to conduct their business with a Christian ethical perspective. Many of the new members were not familiar with CIBA, and felt that that organization was largely for the Mennonite corporations rather than individually owned businesses.

J. J. Hostetler of Scottdale, Pennsylvania, was the first executive secretary of MBA, and John Bontrager of Alden, New York, served as its president.

Almost from the beginning it was apparent that membership and objectives of the two organizations overlapped. A joint committee was appointed last year to plan a possible merger. The merger was approved this year at the Perrysburg meeting. A joint board of representatives from the two older bodies was elected. Ralph Hernley of Scottdale, Pennsylvania, is the chairman of the new organization.

Among the suggested future activities in which MIBA was encouraged to engage were the following:

—organize area or regional seminars having Christian business concerns.

—promote organization of local or regional chapters for fellowship, education, and service projects.

—publish a directory of Mennonite business and professional people.

—promote a business training and employment program for minority people.

—provide a consultation service for businesspeople.

—develop Christian ethical guidelines for businesses and professions.

—promote Christian voluntary service programs for mature people.

—support and counsel students in Christian programs for business and professional services.

—support and counsel church schools in business and professional education programs.

—support church mission programs and Mennonite Economic Development Associates (MEDA). *J. Winfield Fretz, Waterloo, Ontario*

MEDA considers program to employ minority youth

A minority employment program to train minority Mennonite youth in Mennonite businesses is under consideration by Mennonite Economic Development Associates.

The program, sponsored by MCC U.S. Ministries, is already processing applications and at least one placement, but MCC is asking the cooperation of Mennonite businesses in finding placements.

The program was proposed to MEDA at its annual board of trustees meeting November 11 in Perrysburg, Ohio, by Lynn Roth of MCC's Akron, Pennsylvania, office, and action is expected to be taken soon.

A second part of the program involves economic development. Mr. Roth said many U.S. MEDA members can get loans from the government for minorities, but most members do not have the expertise to know where to go for these resources. Mr. Roth proposed a staff person to work on both of these concepts.

Most of MEDA's economic development programs have been overseas rather than in North America.

Kenneth Graber reported on his work near Santa Cruz, Bolivia, for the last seven years. He said MEDA should act as a facilitator in Bolivia, assisting and encouraging local institutions to provide services for small farmers and businesses. An important part of his plan is a successful credit program.

Asrat Gebre also discussed credit programs in Ethiopia. He said that during the past ten years of MEDA's work in Ethiopia, there have been problems with farmers who are so poor they must use part of their MEDA loans for consumer needs instead of production.

Mr. Gebre said MEDA must be able to give the farmers more than credit. He proposed a highly supervised credit program for Ethiopia along with the establishment of credit unions. The credit unions could aid farmers in providing for their consumer needs, and MEDA loans could then be used solely for production. *Arlene Schneider, Bluffton, Ohio*

Pastors' Seminar planned in Elkhart

"The pastor in the nurturing congregation" will be the theme of the 1977 Pastors' Seminar January 31 to February 4 at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Resource persons will be Paul Lederach, Scottdale, Pennsylvania, executive director of the Foundation Series; R. Bruce Woods, Herta Funk, and Eleanor Loewen of the Commission on Education staff, Newton, Kansas; Ross T. Bender, Elkhart, Indiana, professor of Christian education at AMBS; and Margaret Sawin, Rochester, New York, consultant in family education.

The seminar is designed for pastors and other congregational Christian education leaders and is limited to 150 persons.

Topics for sessions will include "The congregation as a learning-teaching community," "The role of the pastor in the learning-teaching community," "Adult Christian education," "Learning to use personal pronouns," "Religious nurturing through family clusters," "New Testament models of discipleship," and "Children in the believers' church."

Sunday at Moencopi

Malcolm Wenger

Today is Sunday morning, August 22. Attendance at the Moencopi Mennonite Church is two, me and Susie Archambeau.

The Moencopi Mennonite Church is nestled against a ridge that marks the boundary between the Traditional Hopi Village of Lower Moencopi and the Upper Village, which is more accepting of outside ideas. Moencopi, with a population of 1,068, is isolated from other Hopi villages by about fifty miles of desert. It was started when people from Oraibi came to plant fields in Moencopi Wash and to make use of the more abundant water there. Later it became a more permanent settlement. Moencopi is now surrounded by Navajos. The major western Navajo center of Tuba City is only a mile away.

It wasn't just that this was a summer Sunday when people were away involved in other things. Moencopi Mennonite Church has not been able to have regular meetings since Pastor Jim Frazier and his family left in December. The decision to hold a service today had been made only the evening before and only a few people had been notified. We couldn't even ring the church bell because the rope had been stolen. Since Pastor Frazier left, the building which contains both the church and the parsonage had been vacant. It had become the target of vandals and, in spite of the attempts of some of the village people to warn those responsible, had suffered considerable damage.

Susie had even approached Mina Lansa of Oraibi, whose leadership is still respected by the village of Lower Moencopi, about the problem. She had shaken her head and said, "There is something wrong." Vandalism was *Kahopi*, an action that was inappropriate for a Hopi. She had promised to discuss the matter with Lower Moencopi residents after the snake dance which was under way at Second Mesa as we were meeting in the Moencopi church.

During our Bible study, Susie read from Psalm 29. "The Lord sitteth King forever. The Lord will give strength to his people; the Lord will bless his people with peace."

"These last months have been a difficult time," Susie said. "Sometimes I wake up at night and I think about it. This morning as I read these words from Psalm 29, it helped me to feel that I did not need to carry the whole burden of this alone. This is God's work. We can leave the future up to the Lord."

We thought together about the Christians and other friends in Moencopi. Most of the committed were older women. One had not been able to come that morning because her back was troubling her. Another had unexpected guests. Mabel Jenkins, possibly the oldest in the group, who lives just next door to the church, told me later, "I couldn't come to church. I would have cried all of the time."

We thought of the three men who had been active in the church. One who had leadership potential was still struggling with problems of his own. Another had left to meet with a church in Tuba City. Another had driven to Oraibi to attend church when there were no services at Moencopi.

"I need to talk to him," Susie said. With some training and help, he would also have leadership potential.

"But what's the matter with the Mennonites?" Susie burst out. "Why can't they help us out?"

We thought back to October 1973, when Pastor Jim Frazier and his wife had planned to take a position with another mission in Africa. Since then we had been searching for people whom God might be calling to give leadership to the Moencopi church and to help the potential leaders in the group to grow and take on responsibility. But in these several years we had found no one. The Africa visa did not come through for Fraziers, so they stayed on until this past December.

Susie's question was hard to answer. I told her that during the years we had been able to place Indian pastors in Indian churches. We had not needed to ask for much non-Indian help. Perhaps we had lost the ear of non-Indians who were really interested in mission work. Yes, there were such people in the General Conference. In fact, thirty new workers were sent out by our Commission on Overseas Mission last year. Somehow we had not been able to find the right people for the challenging task in Moencopi. Had we made the task sound too difficult? Had our eagerness to be sensitive to cultural concerns frightened people away, feeling that the task was too complex and demanding? We didn't know. Susie and I prayed together that God would find the right person for Moencopi, whether Hopi, other tribe, or Bahana (white person).

We talked about the needs of the people in the community. Susie told of a family who had lost a son the day before. He had been run over by a car. It was possible that liquor was involved. The Hopi have been much more free of the use of alcohol than many other tribal people, but the problem is increasing and concern is growing. Susie said she would try to contact the relatives and talk to them of God's love for them.

We talked about the possibility of some Bible studies in homes during the day when regular church services were not possible. In this way Susie could use her excellent grasp of the Scriptures in a ministry in the community.

Some of the other Hopi churches had been trying to assist, but the help had not been regular. Susie suggested I talk to the churches on Third Mesa (Oraibi, Bacavi, and Hotevilla) to see if groups from there could come for Sunday afternoon services at Moencopi. I agreed to do this.

After the service we tried to clean up some of the damage to the building. As we worked, Susie told me that she had visited the church a couple of weeks before on a Sunday afternoon. She just wanted to sit and meditate and then play on the piano. While she was playing, two young men came in and she had a good opportunity for conversation. The one commented that hearing hymns made him feel good. This was the way the church should be used. He missed the times when he used to attend. As he left, he suggested that we needed to have a weed-hoeing party in the church yard. He was right.

On another occasion, Susie had been in the church during the week and some women dropped in, providing another opportunity for conversation.

Later that afternoon as I drove the old pickup toward Oraibi, meeting the many cars returning from the snake dance, I thought of the courage and faithfulness of the little group of Christians in Moencopi and wondered how we could better show that we cared.

Record

Ministers

Monte Ledford was installed as pastor of the Kempton Mennonite Fellowship, Kempton, Pa., Sept. 1. He is a graduate of Westminster Theological Seminary, Philadelphia, Pa.

Russell L. Mast, pastor of the Zion Church, Souderton, Pa., has accepted a copastorate at Bethesda Church, Henderson, Nebr., effective in spring 1977. His assignment will emphasize preaching and teaching. He has previously served pastorates at Bethel College Church, North Newton, Kans.; Deep Run Church, Bedminster, Pa.; First Church, Wadsworth, Ohio; and the Salem-Zion Church, Freeman, S.D.

Calendar

Dec. 16-17—Conference on the Mennonite experience in America; Goshen (Ind.) College; speakers, Theron Schlabach, Beulah Hostetler, Leland Harder, Rodney Sawatsky, Richard MacMaster, Albert N. Keim, Frank H. Epp, and John A. Hostetler

Feb. 11-12, 1977—MDS all-unit meeting, Scott St. Mennonite Brethren Church and Eden Christian College, St. Catharines, Ont.

Apr. 4-7, 1977—Consultation on Hermeneutics, Chicago; sponsored by Council of Mennonite Seminaries

Canada

Dec. 11—Presentation of Heinrich Schuetz's *Christmas story* by the CMBC Oratorio Choir, Sargent Ave. Church, Winnipeg, Man.

Workers

Etta Angel, a senior foods and nutrition major at Bluffton (Ohio) College, has been selected to receive the H.W. Berky Award.

Julia Lemery of Milford, Mich., started a one-year assignment with Mennonite Voluntary Service in November in Markham, Ill. She will be working as a secretary. She has had previous job experience as a secretary and receptionist and is a member of the Christ Lutheran Church, Milford.

Mast

Martens

Harry E. Martens of Elkhart, Ind., will begin a part-time fund-raising assignment with the new Mennonite Biblical Seminary associates program, effective Apr. 15, 1977. During January and February Mr. Martens will be in India on a teaching assignment under the General Conference's Commission on Overseas Mission. He has been serving as central regional manager and estate planning consultant for Mennonite Foundation, Goshen, Ind.

Deaths

Alvin C. Ediger, Buhler (Kans.) Church, was born July 17, 1903, and died Nov. 12. He had been a worker among the Cheyenne Indians near Clinton, Okla., where his parents, Mr. and Mrs. J. B. Ediger, were General Conference missionaries in 1907-47.

Letters

Affirms small churches

Dear Editor: Having been a member in five congregations, relatively small, I wish to support the thesis advanced by Lois Barrett (October 12 issue), namely that "God works through small groups of people as well as small churches." They can be as small as two or three.

May I also take this opportunity to greet the outgoing and incoming editors. Larry Kehler, supported by his family, has served us well for five years. *Frank H. Epp, Conrad Grebel College, Waterloo, Ont.* Nov. 4

"The Mennonite" is great help

Dear Editor: I've grappled with my life as a Christian in the past few months. I have sorted out some things that are important to me in developing a disciplelike life-style. These are things which need constant effort on my part, and *The Mennonite* has done a good job of reminding me constantly to develop them.

The most important of these is that, aside from having a strong faith and serving others, I need to do so with a humble spirit and a quiet, gentle faith stemmed from love. 1 Corinthians 13, when I am conscious of it, reminds me daily to keep humble.

I want to commend *The Mennonite* for stressing this along with other areas of Christian life-style. It has been a great help to me and I look for my weekly *Mennonite* with great anticipation. Thanks for helping to keep me on the right track! *Kathy Schmidt, Hesston College, Hesston, Kans. 67062*

Nov. 4

Amen to Krehbiel's concern

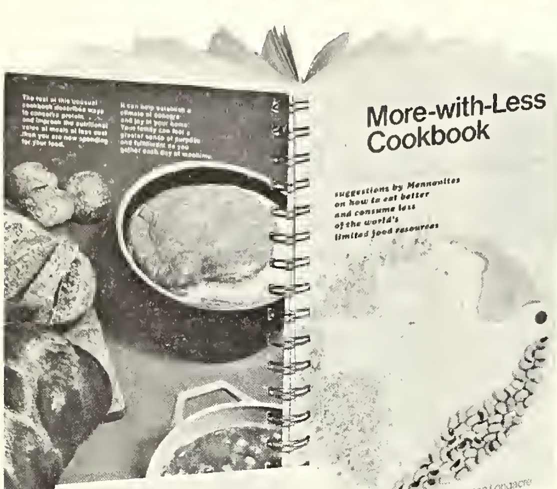
Dear Editor: Being somewhat of a newcomer into the Mennonite fellowship, I respond with a hearty amen to Olin Krehbiel's article "Have we lost our vision?" (October 26 issue).

Having pastored an evangelical union church representing various denominational backgrounds and then coming into a fellowship with its denominational variances within the denomination makes for confusion. It seems unnecessary confusion. For instance, when I learned of a Mennonite church being used by two different Mennonite groups at different hours for public worship, I found difficulty in this, especially in the light of John 17:21. I am sure the difficulty could be resolved.

I would like to obtain the issue of *The Mennonite* that carried the report of the observations of two Mennonites who visited postwar Vietnam.

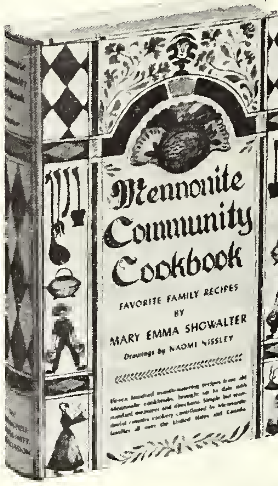
The parables on the kingdom were deeply appreciated. *Donald E. McClintock, 10335 Paramount Boulevard, Downey, Calif. 90241* Oct. 27

HERALD PRESS
MORE BOOKS FOR GIVING


More-with-Less Cookbook
suggestions by Mennonites on how to eat better and consume less of the world's limited food resources
Doris Janzen Longacre

MORE-WITH-LESS COOKBOOK

Over 500 tested recipes that allows Christians to respond to world hunger by using food more responsibly. Delicious recipes, practical wire binding. $4.95.


Mennonite Community Cookbook
FAVORITE FAMILY RECIPES
BY
MARY EMMA SHOWALTER
Drawings by NAOMI NISSLEY

MENNONITE COMMUNITY COOKBOO

A prized gift for every kitchen. For 26 years the basic cookbook for Pennsylvania Dutch-Mennonite cooking. Cloth, $8.95.

GOD KEEPS HIS PROMISE

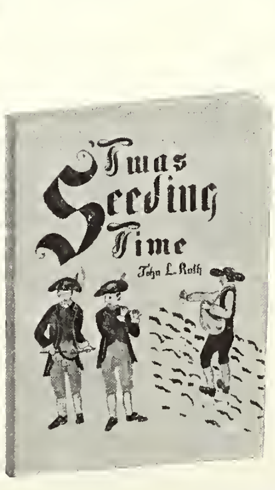
GOD KEEPS HIS PROMISE

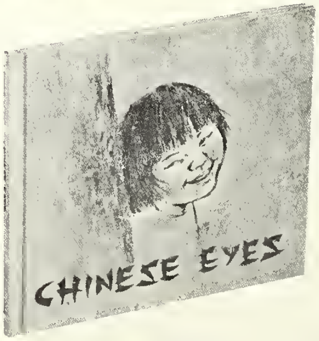
A beautiful Bible story book for four-and-five-year-olds. Sixty-nine full-color, eleven black-and-white illustrations. Washable hardcover/$6.95.

AFRICAN ADVENTURE

Denise and her fa
ily move to Africa to
help raise food for th
starving people. She
gets involved in a pla
crash, a revolution, a
lots more adventures
By Marian Hostetler,
who lived and worke
in the Africa she wri
about. Hardcover/$3
Softcover/$2.50.

Christmas for Holly


'Twas Seeding Time
John L. Ruth


CHINESE EYES

CHINESE EYES

Marjorie Waybill tells the story of Becky, an adopted Korean, as she learns it is not bad to be different. This delightful story will help young readers understand differences and the feelings of others. Hardcover/$5.95.

CHRISTMAS FOR HOLLY

Dorothy Hamilton's warm story of the unusual surprises that awaited Holly when she left the children's home with her new foster parents. Hardcover/$2.95; Softcover/$1.95.

'TWAS SEEDING TIME

John L. Ruth shares little-known facts of how Mennonites were involved and related to the American Revolution. A look into the past that will have surprises for everyone. Paperback, $4.95.

At your local bookstore.

hp Herald Press

Scottdale, PA 15683/Kitchener, ON N2G

Review

The Passover plot

The Passover plot *is the latest Jesus movie. It was produced by Wolf Schmidt of Atlas Films and is scheduled for pre-Christmas release in major cities of Canada and the United States. The movie presents a radical look at Jesus Christ, one that undermines the basis of Christianity. Some are predicting it to become the most controversial movie ever made. Many church groups have protested first its filming and now its release.* The Mennonite *asked Joe Bridges, Mennonite Brethren media consultant and producer, to attend the world premiere at Los Angeles on October 29 and to write a review for our readers.*

The Passover plot is a film that has been a long time coming. It is not a typical biblical epic even though it purports to be based on the life of Jesus of Nazareth. I had previously wondered just when a theatrical film company would finally de-deify Jesus Christ and challenge the basic tenets of the Christian faith. Perhaps the producers (this is an Israeli company) are braver now that our secularized society is more permissive and irreligious.

The film is not biblical; it distorts the scriptural perspective and legitimacy of the Messiah. It deals with the struggles and violence of a relatively small group of young Jewish radicals.

The movie is less than impressive. This highly publicized show reminded me of other current, youth-oriented films which tend to glorify the antihero. Such persons usually are visionaries, maligned youths who want to cling to their principles which are standards unto themselves even though they may suffer punishment from the authorities. *The Passover plot* makes Jesus into something of a youth hero, attractive, personable, and religious.

Yeshua (Hebrew for "Jesus") lives at a time when the Jews are under Roman control and suffering scorn and oppression. Well acquainted with biblical prophecies, he views himself as chosen of God somehow to bring freedom to his people. He is persuasive in a gentle sort of way. He goes about preaching in the rural areas of Palestine, accomplishing miracles (which the film explains as less than supernatural).

In Passover plot, *Harry Andrews plays Jochanan the Baptist, who believes the savior promised by the prophets has come.*

Meanwhile, a rowdier group of Jewish revolutionaries are active in Jerusalem. They see nonviolent Yeshua as falling short of their idea of a king. But they accept his plan to enter the city during the Passover (hence the title).

The donkey ride, the upsetting of money changers, and the public claims of kingship at the temple were part of the prophecy. Therefore they are included in the plot. Those demonstrations didn't do what they expected; consequently plan B is chosen. The alternate course is to surrender to the oppressive Roman authorities, suffer ridicule and crucifixion, and feign death, much like Juliet in Shakespeare's play.

The title for another of Shakespeare's plays, *Much ado about nothing,* would seem appropriate to describe the overall impact of the movie. The dialog is predictable and sometimes corny. The acting is often mechanical. Although the music score is lush and majestic, the perfectly timed sounds of gongs and tympani rolls give it artificial suspense. The camera work, although capturing the ruggedly beautiful terrain of Palestine, becomes bizarre and comic-bookish when action and violence occurs. The closeups are usually too extreme.

Three characters besides Jesus are uniquely distorted. Judas is shown as reluctantly acquiescing to Yeshua's request to betray him (no sign of the greedy traitor hanging himself later either). Caiaphas, the Jewish high priest, is portrayed by English actor Hugh Griffith, who uses his hugh eyes, hairy eyebrows, and contorted face to steal every scene he is in. His character is shown to be one of kowtowing to Pilate. This spinelessness is not that of a puppet so much as an effort to avoid further persecution and oppression, especially in Jewish religious matters. Pilate also is a character more multidimensional. However, much of his portrayal (by Donald Pleasance) leans toward a controlled lunacy.

After many things about Jesus are left unsaid and nearly as many filmic statements remain inconclusive, the film runs a final disclaimer. The statement is that the actual records on the history of Jerusalem were burned around A.D. 60 and that the Gospels were written at least that far removed from the events and perhaps not even by eyewitnesses. The movie is based on the best-selling book by Hugo Schonfield, also not an eyewitness.

The Passover plot claims quite a bit, but what it really confirms for this writer is that most major filmmakers are out to make money. By creating a smattering of controversy, curiosity, and heavy publicity, this movie will probably be a box office success.

It's perhaps extreme to label *The Passover plot* as satanic, but the prince of darkness will have a heyday with weak or new Christians who may see this film and have nowhere to go for the right answers. Non-Christians will merely have more fodder for their cannon barrages against Christianity as we know it.

Christians needn't bother to see this movie. It's a slow-paced, boring film that adds absolutely nothing to one's Christian faith. At best it is a waste of time.

Meditation

A little witness with a big impact

What can I, an ordinary Mennonite do toward improving our generally mediocre record of outreach evangelism? Breast beating? Street preaching? Promote a transdenominational citywide campaign? Deed my estate to establish a Mennonite foundation for the promotion of evangelism?

There are times when any of these might have its place. However, sometimes our zeal to promote highly visible programs with grand and sweeping objectives blinds us to a more basic and practical truth: in the purpose of God, a little incidental opportunity close at hand may be freighted with significance beyond our wildest dreams. An example is this amazing odyssey of a little book.

A missionary in Vientiane, Laos, spotted two illiterate Meo tribesmen from a northern area inaccessible to missionaries because of guerrilla activity. He invited them into his Jeep, took them home, and using the booklet, led them to receive Christ. They gave the booklet to a literate witch doctor in their home village. He received Christ. Then he called villagers together and read it to them night after night. Eventually all fifty-seven adults in the village were converted. They in turn took the message into eleven surrounding villages. Six years later, a missionary entered the area and found 748 tribespeople who acknowledged Christ as Savior.

In a remote area of Ecuador, an Indian youth was completing his eighth year of study to become a witch doctor when a traveling missionary gave him a copy of the booklet. He was converted. His parents learned of it and put him out of the house to live with their animals. He was greatly burdened to share his discovery. A vision helped him learn how to read, and thereafter he began preaching in nearby towns from his soiled, dog-eared copy of the booklet.

Walking down Waikiki beach in Hawaii, a couple had a friendly chat with a Japanese tourist. He said he owned a Kodak company and the International Hotel in Kobe, Japan. He was given a copy of the booklet. The next afternoon he and his tour guide traced the couple to their home, wanting further information. He received the forgiveness of his sins, said how anxious he was to tell his wife about Christ, and left for home.

This most unusual booklet is *Heart of man*, originating from an untraceable French source and translated into German in 1732. By means of twelve brief chapters, twelve unaesthetic sketches, and twelve prayers, it explains the nature of sins which possess the unregenerate heart; the feelings of remorse they produce; the means of banishing them through repentance and faith in Christ; the joy, peace, and graces which possess the liberated heart; the peril of backsliding; the terror and despair of the dying sinner; and the tranquillity and rapture of the dying saint.

What does all this have to do with incidental opportunities, ordinary people, and Mennonites?

Use of the booklet among the American Hopi and the peoples of India can be traced back to early Mennonite missionaries. Its approximately sixty African language editions probably crossed the common bridge of Dutch immigrants to South Africa, the first of whom arrived there in the seventeenth century. But the most interesting story is that of a phenomenally-reproduced abridged pocket edition.

About twenty-five years ago, the president of Bible Literature International (BLI), Don Falkenberg, was visiting in the home of Ben and Amanda Sprunger at Berne, Indiana. Ben had a

Amanda Sprunger holds the original German-edition of the Heart of man *booklet.*

At far right are displayed a number of the translations from the original copy.

brittle browned copy of the 1820 German edition of *The heart of man (Das herz des menschen)*, probably brought from Europe by an immigrant. It is the kind of item which is often neglected in a stack of dusty memorabilia or forgotten in the bottom of an old trunk. Ben showed it to his guest. Mr. Falkenberg recalled that Bob Pierce, then a missionary to Korea, had challenged him to provide an effective piece of evangelistic literature for Korean children, pledging $500 toward the cost. He borrowed the booklet from Mr. Sprunger and stuck it into his coat pocket.

Mr. Falkenberg went from Berne to a speaking engagement at the Gospel Tabernacle in Omaha, Nebraska, and shared with the audience Mr. Pierce's request and offer. After the meeting, May Brown, daughter-in-law of R. R. Brown, pastor of the tabernacle, asked Mr. Falkenberg if she could try writing such a booklet. He drew Mr. Sprunger's old book from his pocket and said, "Maybe this will help you."

From this came a simply written twenty-four-page illustrated pocket-sized booklet titled *Heart of Pak*. (*Pak* was the name of a typical Korean boy.) Its success was immediate. Reports of Koreans won to Christ climbed into the thousands.

Then came numerous translations. For Spanish-speaking countries it became *Heart of Pedro;* for Portuguese-speaking people it was *Carlos;* for Chinese, *Chen;* for Javanese, *Adik*. It reached the lands of its origin as *Heart of Jacques* (France) and *Heart of Hans* (Germany).

It is impossible to estimate the total outreach of the booklet. Its translations exceed 100 (printing heavily financed by BLI), and its distribution exceeds scores of millions. Its message has been reproduced on charts, cassettes, and flannelgraph.

Some Christian workers who over the years have observed its impact, have enthusiastically dubbed it "the most effective piece of evangelistic literature next to the Bible."

Ben is gone now. The whole story was pieced together and shared with Amanda Sprunger at Swiss Village near Berne. "I had no idea that old brittle booklet could be used to such an extent," she said. "After hearing about it yesterday, I couldn't sleep all night for joy."

It happened because an ordinary Mennonite followed an incidental prompting to show a relic booklet to a visitor.

Outreach evangelism can take many forms. We should support in whatever way we can any evangelistic effort which tactfully and effectively proclaims Jesus Christ as Savior and Lord. But we must never lose sight of the possibility that some casual contribution, some word spoken, some unpretentious deed, may have significance beyond the furthest reach of our imagination.

Levi O. Keidel

MUTSHIMA
WA MUNTU

Contents

Mennonites and the Bible societies .. 718
We gave wheat for Christmas 720
Put up a chrismon tree 720
News 722
Record 727
Letters 727
The Passover plot 729
A little witness with a big impact 730
Look for a new breath and a new pulse 732

CONTRIBUTORS

John M. Reimer is the executive secretary for general administration at the Bible House, 1865 Broadway, New York, N.Y. 10023.

Some new Christmas ideas are suggested by Karin Hackman, 2701 Funk Road, Hatfield, Pa. 19440, and by Janice Pauls, 532 North Eby, McPherson, Kans. 67460.

Maynard Shelly lives at 624 Westchester Lane, Newton, Kans. 67114.

Malcolm Wenger is Indian ministries secretary for the General Conference's Commission on Home Ministries, Box 347, Newton, Kans. 67114.

Joe Bridges is the media consultant for Mennonite Brethren mass media ministries, 4824 East Butler Ave., Fresno, Calif. 93727.

Levi Keidel, 1104 West Wildwood, Fort Wayne, Ind. 46807, is a missionary on leave from Zaire and is the author of several books.

CREDITS

Cover, Paul M. Schrock, Box 200, Scottdale, Pa. 15683; 718, 719, American Bible Society, 1865 Broadway, New York, N.Y. 10023; 721, Franconia Mennonite Conference, Souderton, Pa. 18964; 722, 723, Verney Unruh; 729, Jack Wodell Associates, 6922 Hollywood Boulevard, Hollywood, Calif. 90028; 730, 731, Levi Keidel.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6781.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Bernie Wiebe, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman.

Look for a new breath and a new pulse

It is again the time of Advent—a season for expectation and preparation.

The Bible tells us that Jesus' coming was long expected. People had waited and prepared. But when he came, Jesus was unexpected—because the people had prepared for a certain kind of person. Their Messiah was to breathe a breath like their own and his pulse was to be in harmony with their pulse.

Once again we are expecting gift exchanges, decorations, family reunions, special programs, and lots of delectable foods. And we are busily preparing for these. Are our expectations so clearly defined that there will be no room for Jesus Christ?

Could we take time to read again about the promise of the Advent season? Perhaps this week's article on the Bible and the Bible societies can serve as a reminder about the centrality of its message for this season. Could we make some special preparations to expect Jesus Christ to come and make lives new? Should we look for a new breath and a new pulse? What about some new relationships at work? How about some new feelings toward relatives? Can we include some special consideration for our brothers and sisters in the third world? Could this be the year for something new to happen with our marriage?

You and I could begin a whole wave of the unexpected. Janice Pauls shares in this issue how a chrismon tree could give our homes a decoration with new spiritual significance. Karin Hackman tells how many families found a new joy and satisfaction by giving sacks of wheat to India last Christmas. Levi Keidel suggests that some seemingly inconsequential effort can sometimes be that which has a new impact for Christ in many countries. A gift through a Bible society can help to make the Bible available around the world at affordable prices and in contemporary languages.

My pulse started to quicken just with assembling this issue. New lives are possible. New joy can again radiate within and among us. Relationships can be restored and strengthened. Forgiveness is at hand. Peace is there to be claimed. We *can* get closer to the essence of Christmas, in spite of the crass commercialism, and teach it to our children.

The challenge is yours and mine. We can let the bells ring, the carols sound, the treetops sparkle, gifts abound, eat to the point of overfill—and let the promise and expectation bring to us the same "nice" experiences we had last year and the year before and the year before that. It's "nice" each year and we aren't taken by surprise.

Or we can look again at God's Word and learn that the first Christmas came as a total surprise. The first Advent brought a new breath and a new pulse. Only those who were open to a strange heavenly invasion could accept Jesus when he came. Our preparation and expectation announce clearly what we will accept.

Will it be the same nice thing again? Or are we expecting something new?

Let's look for a new breath and a new pulse.
BW

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:45 DECEMBER 14, 1976

Love yourself

A healthy self-esteem is a recognition of the worth imparted to us by our Creator and Savior.

Randolph J. Klassen

Sounds selfish, doesn't it? "Love yourself." It doesn't sound very "spiritual. But shouldn't love for God mean that w love what he loves? If, on the one hand, affirm that God loves me, how do I sho him respect when, on the other hand, deny that there is anything in me t love?

Failure to love ourselves is a commo problem. Christians, who ought to kno better, often think too little of themselves. We wrap this low view in mantle of humility and piously sing "Oh, to be nothing" (there actually i such a chorus). This negates one of th Bible's most wonderful teachings abou people.

Yes, the Bible teaches self-love. No arrogance or conceit, not narcissism, no self-glorification, and emphatically no an undisciplined self-will—these form of selfishness are clearly condemned i Scripture. But a healthy self-esteem is recognition of the worth imparted to u by our Creator and Savior. Regardles of our greater or lesser virtue, God ha established our value in the priceles blood of Jesus Christ. We count infinitely because we count to him. In acceptin his acceptance of us, we are freed to lov ourselves as he loves us.

We have often missed this teachin because of our emphasis on sin. Man tracts on Christian doctrine begin thei statements about humanity with a emphasis upon the fact that we ar sinners. The rationale is to prepare th way for trusting a Savior who has com for sinners. But what happens when person feels so crushed by guilt that h does not feel worth saving? Furthermore, the teaching that people are firs of all sinners is a product of misplace biblical emphasis. The first teachin regarding persons is not that we ar depraved sinners, but that we are th crowning act of God's good creation! W are said to be fashioned in his image an likeness. We have been given the breat of life and cherish an eternal destiny That little boy was correct when he sai "God made me and God don't make n junk!"

We have marred "the image of God" b our disobedience, but this has no weakened his love for us or our value t him. Creation established our worth an redemption confirmed it. Jesus teache that even the wealth of the world coul not equal the value of one soul (M 16:26). He gave his life, his all, and hi best for us and to us because w mattered that much to him. We dare not say, "Christ died for nothing or nothings." Everyone is a VIP with Jesus.

All of this implies that we have a higher calling, a greater potential, a nobler destiny than we have sometimes thought. It gives us a backdrop against which we can understand that sin means to miss the mark of God's glory, or to live beneath the level of our true worth. The person bound in sin is living as an ignoble slave rather than as an exalted and free son or daughter of God Almighty.

To sin against another person is to deprecate the other. It is to downgrade an individual by use or abuse, as a tool or a toy, a statistic or a cog, a steppingstone or a stumbling block. Instead of seeing a person, we see a welfare problem or an economic factor or a computerized read-out. To see only the function of a person is to dehumanize, or "thingify," an individual. This is the disrespect which leads to all forms of social sin including crime.

If I treat myself with disrespect, I can become my own worst enemy. Those who downgrade others usually have a low view of themselves. Hostility for self spills over into hostility toward others. The implication of Jesus' reminder is that we can love our neighbors when we love ourselves.

So, I may have greater value and be more important than I thought. This worth and significance belongs as much to each person as to me. No one is greater or lower than I. This dignity is imparted to us all by God's unfailing love.

I read the story of an ambitious young businessman whose company expanded from one city to the next, only to peak and decline as rapidly as it had grown. On the day he was forced to close down his last office in Los Angeles, he returned home early, feeling defeated.

His six-year-old girl bounded in after school and, surprised to see her daddy home, jumped into his lap and with an impulsive hug and a kiss said, "I love you, Daddy." He began to sob.

"What's wrong, Daddy?" she asked.

"Nothing, really. Nothing is wrong now. I thought everything was wrong, but you have just assured me by your love that everything is going to be OK."

This man related the incident to his pastor and acknowledged that he had been looking for significance through success in business, but he found it in love, a love which accepted him whether he succeeded or failed in business. Didn't Jesus say, "A little child shall lead them"?

Jesus didn't downgrade people. He called his followers "the salt of the earth. . . . You are the light of the world."

To Simon, whose intentions kept overreaching his performance, Jesus said, "You are Cephas—a rock." And that's what he became.

People looked down on Zacchaeus for more reasons than one, but Jesus honored him with his friendship.

The condemned woman, Jesus refused to condemn.

The people he healed, he credited for their healing—"Your faith has saved you."

He praised a Roman for his faith, a widow for her mite, a Samaritan for his generosity, an unnamed woman for her gift of love. Christians learned that their bodies were "temples" of the Holy Spirit, that they were members of a "royal priesthood" and a "holy nation." Paul calls us "ambassadors for Christ," free "sons and daughters" of our heavenly Father, and "joint heirs" with Jesus Christ. What uplifting terms are used for the children of God! What an elevated status is ours in Christ!

After a service during a Youth Congress in Colorado, a girl came forward. From the glow in her face, I could tell that God's Spirit had revealed something special to her. She said: "I just realized it. It's not so much that I must accept Jesus. I've often heard that I must accept Jesus and I was struggling with that. Now I feel that the struggle is over, since he has already accepted me. I belong to him. Even though I am so inadequate and morally unacceptable, I am still accepted by his love and pardoned by his grace. I am going to accept his acceptance of me!" That's a precious insight.

Measured by our performance, our righteousness comes up unacceptable. But when I see the cross, I read not only the extent of God's love, but the price tag he put on my value. If that's how much I count to God, I ought to matter that much to me. Then you matter that much to me also. I love you as I love myself because of God's wonderful love for each of us.

THE SAME FATHER

Elsie Epp

Thirteen around the table
Eight of us,
Five of them.

So many mouths to feed,
Protests their father,
"Our visit costs you much."

"Not so,"
Says the mother of us,
"The worth is not counted in dollars."

The worth is comprehended
When two Christian families
Bow their heads to pray,
"Our Father which art in heaven. . . . "

Our bonds of love are strengthened.
The realization comes:
We have the same Father.

No Christmas card scenes for Mary when Joseph defied the t

Do Christmas cards tell the truth?

Maynard Shelly

Look at the scenes on the greetings piling up on your coffee table. Note the serenity of the shepherds on the hills watching their flocks by night. See the peaceful assembly of animals and spectators gathered around the manger. The holy family seems unruffled even in the flight to Egypt.

But that's not right at all. Something is out of focus. The greeting cards gloss over the hard times that Joseph and Mary lived through.

Israel of 2,000 years ago must have been much like the Middle East of today. In Galilee, terrorists were hiding in the hills waiting to swoop down on a Roman patrol too far from its home garrison. In Judea, plots against the government were being hatched in every marketplace.

Matthew and Luke didn't go into these details. They assumed that everyone knew and understood the seething bitterness that was abroad in the land. Like your greeting cards, they seem to have played down the struggle.

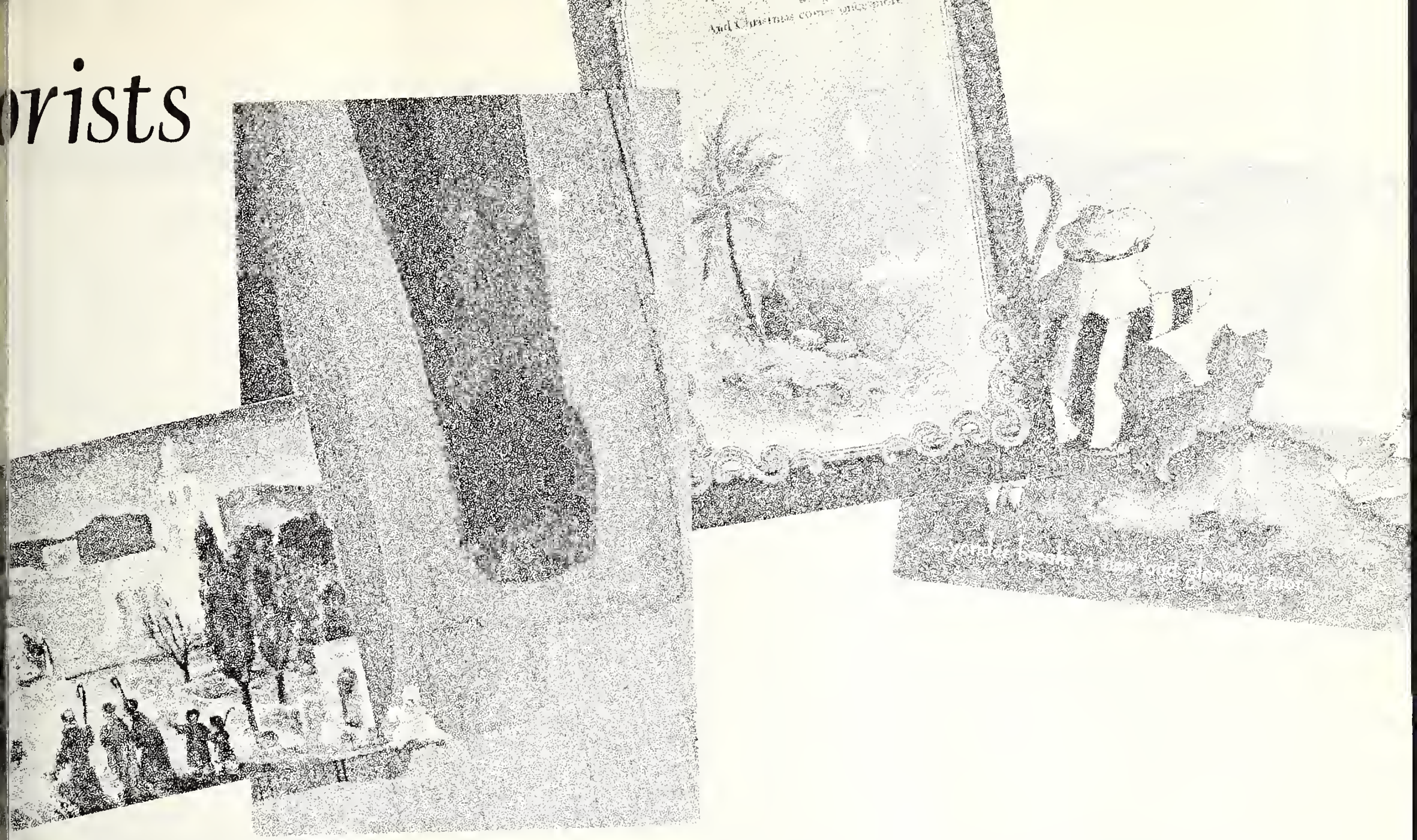
When you read the Bible with eyes open, you can get that chill in your blood that must have been in Joseph's. Think of the flight to Egypt. Mary and Joseph were running from a brutal king, so cruel that he would kill all the children in a village.

And Herod wasn't the only one who could be violent. Out of Galilee rose the Zealots, a religious and patriotic group which saw the Romans as enemies of the Jews and of their religion. They protest- ed peacefully and nonviolently, every day and at every turn of the road. But some of the most hotheaded of the Zealots turned to violence, destroying property and waiting in ambush to kill.

Whenever the Roman soldiers could catch these Zealot guerrillas, they made an example of them. Jesus heard reports of "Galileans whose blood Pilate had mingled with their sacrifices" (Lk. 13:1) Some of the Zealot radicals fled to the wilderness to build up their strike force In Acts 21:38, we hear the Romans talking about 4,000 terrorists, a band o outlaw Zealots whom they called assas sins and murderers. Josephus, th Jewish historian who worked for th Romans, writes about Zealot guerrilla called *sicarii* ("dagger-men"—after th Latin word for the short knife that a assassin carried under his robe).

Jesus himself was suspected of bein a Zealot. At the trial before his crucifix ion, he was accused of telling people no to pay taxes to Caesar, something th Zealots always did (Lk. 23:2). Certainly several of his disciples were forme Zealots, including Simon who bore th

orists



name (Lk. 6:15) and Judas Iscariot (a name that suggests he might at one time have been one of the *sicarii*.).

Few conquered nations live at peace with their conquerors. The Jews in their opposition to the Roman army of occupation were in much the same situation as that of the Palestinian Arabs today in relation to the Israeli army on Jordan's West Bank. The conquered people taunted the soldiers and resisted every foreign law.

When "a decree went out from Caesar Augustus that all the world should be enrolled" (Lk. 2:1), patriotic Jews everywhere resented this law which called for a census to enroll all the people on the Roman tax lists. They planned to resist. And many did, some with violence.

Joseph, the carpenter in Nazareth of Galilee, had a hard decision to make. The Zealots couldn't confront the Romans directly in their opposition to the census. So they tried to raise every obstacle possible, beginning with noncooperation. Judas of Galilee, one of the founders of the Zealots, worked with the people at "the time of the census; he induced some people to revolt under his leadership" (Acts 5:37, New English Bible).

The historian Josephus tells how the extremists made life hard for people. "For then it was that the *sicarii* got together against those that were willing to submit themselves to the Romans," he says, "and treated them in all respects as if they had been their enemies, both by plundering them of what they had, by driving away their cattle, and by setting fire to their houses."

Joseph had been warned. To obey or not obey the decree of the Roman emperor was the choice. He decided to defy the terrorists, though he stood to lose his home and his life. He was also risking the life of Mary and the unborn infant. Is that why he chose to go to Bethlehem rather than to Nazareth, so that the local guerrillas wouldn't see his name on the books in his hometown? But whether he registered at home or away, he was taking a big risk.

Nothing that Joseph could do would long be hidden from those who felt that every Jew should resist the Romans. For, writes Josephus, the terrorists protested "that such persons differed not at all from Gentiles, by betraying in so cowardly a manner the hard-won liberty of the Jews and admitting their preference of the Roman yoke."

Joseph risked his life and that of Mary and the child to be born to do what needed to be done, even if it took him a long way from home. His house might have been burned and his cattle stolen. Yet, he went. Even in the going, he was in great danger.

The revolt led by Judas of Galilee against the census came to naught. Judas was killed and his followers scattered, according to the report in Acts 5:37.

If the Christmas cards fail the test of reality, they do testify to the promise. Jesus, coming to a world of strife, did bring peace.

In those days, peace was a rare commodity, as it has always been. Jesus came to a world of unrest and turbulence. Peacelessness is in the world and inside our souls. "On earth peace among men with whom he is pleased!" (Lk. 2:14). When the angels proclaimed the prophecy of peace, the shepherds rejoiced and so can we. We needed that!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

Peace Section focuses on survival, rights

Human survival in light of the increasing nuclear buildup and human rights were the focal points of the Mennonite Central Committee Peace Section international and U.S. divisions which held their annual meetings in Minneapolis, Minnesota, November 18-19.

Delton Franz and Betsy Beyler of the Peace Section Washington office provided input for the Peace Section (U.S.) discussion on nuclear buildup with Mr. Franz speaking on nuclear weapons and Ms. Beyler on nuclear power plants.

"The United States has the capability of destroying each Soviet city thirty-seven times and Soviets can destroy each U.S. city eleven times," Mr. Franz commented, accusing the Pentagon of "fear mongering" to get American citizens to support pointless increases in our nuclear arsenal.

"Five nations now possessing nuclear weapons are about to be joined by eighteen additional ones unless immediate and effective curbs can be implemented. What would stop third-world countries from sharing their technology with other lesser powers and using nuclear bombs against the United States in retaliation for the injustices suffered at our hands?" Mr. Franz wondered.

Ms. Beyler questioned whether nuclear energy as a power source was worth the risk, especially since projections indicate that solar energy could have been developed just as fast as nuclear energy.

"Plutonium, the waste material from nuclear plants, is radioactive, causes gene mutations and cancer, and takes more than 24,000 years to deteriorate. Radioactive wastes are simply piling up," she said. "The plants are not safe—private insurance companies refuse to take the risk of insuring them."

The discussion which followed focused on how Peace Section (U.S.) can inform Mennonite and Brethren in Christ congregations of the dangers of nuclear energy and warfare.

Discussion on human rights by both groups focused on several specific concerns both in North America and abroad. Speaking on behalf of Spanish-speaking Mennonite churches, Lupe de Leon, Mennonite Board of Missions' Home Missions Division, emphasized the harassment Latinos are receiving from the American immigration office.

"Members of our Spanish-speaking Mennonite churches are having trouble getting permanent resident status," Mr. de Leon told Peace Section (U.S.) members. "Hiring an attorney and going through that process takes $500 to $1,000 and time. We are having problems with persons being deported."

Because two million of the eight million immigrants who are in the country without landed immigrant status are Latinos, many Latinos who are in the country legally are harassed and must prove their immigrant status or citizenship, Mr. de Leon reported.

Peace Section (U.S.) members moved to help Spanish-speaking Mennonites and work at educating the rest of the Mennonite church through the services of the Washington, D.C., office.

Also approved was a proposal to explore establishing a conciliation service to be organized along the lines of Mennonite Disaster Service in which local Mennonites or Brethren in Christ could become reconcilers or mediators in times of social crisis. A nation coordinator would help by matching counseling or reconciling resources with communities needing such input.

Looking at questions of human rights on an international level, Lawrence Greaser of Mennonite Board of Missions shared with the group the experiences of Patricia Erb who was abducted from her parents' home in Argentina.

Peace Section members expressed concern that some Mennonites feel Ms. Erb must have been a communist and deserved the treatment she got. "People are forgetting that Argentina is a military regime, not a democracy," commented Washington office staff member Betsy Beyler. "Things that we in North America do routinely or take for granted could in such a country bring down upon a person the kind of treatment Patty Erb got."

The group decided to affirm Ms. Erb's concern for the needs and human rights of those around her.

Also under the broad category of human rights, Peace Section (international), composed of Peace Section (U.S.) members and members of the Canadian Committee for Peace and Social Concerns, heard reports about the church in socialist countries from members Doug Hostetter, who recently traveled to Cuba, and John A. Lapp, who traveled to the Soviet Union.

While in Cuba Mr. Hostetter worshiped with a Brethren in Christ congregation which he described as very much alive with men, women, and youth participating and which sent greetings back to the church in North America. Mr. Hostetter also met a number of other religious leaders and visited Union Evangelical and the Nazarene seminaries.

Christian churches in Cuba have had to struggle since the revolution, Mr. Hostetter explained, because the needs of society with which they professed to be concerned are now being met in a much better way by the government.

"They are struggling to understand what it means to be a Christian within an atheist society," he said. "At the seminaries the students and professors are struggling honestly with the issues facing the Cuban church today, struggling to develop new forms of Christianity which would be light and salt in that society."

John Lapp compared the church in the Soviet Union to a treasure in earthen vessels—a richly spiritual group in the midst of difficult circumstances. "The separation of church and state which the Soviet Government claims goes only in one direction," he noted. "The church can have nothing to do with the state, but the state can interfere in the life of the church whenever it desires."

Despite the difficulties imposed by the government and the dissensions within the church as to how to respond in such a situation, Mr. Lapp found the church to be slowly growing and a source of spiritual hope and encouragement.

To help both the Canadian and American peace bodies as they look toward the future, Mennonite theologian John Howard Yoder raised questions which he saw as pertinent in forming a conceptual framework for the section's work.

Mr. Yoder raised questions such as

whether Mennonites should accentuate their peace witness to other Christians and how Mennonites should respond in situations where a liberation struggle is going on and the traditional way of stating a nonviolent position appears to side with the oppressor rather than bringing liberty to the oppressed as Jesus suggests.

"In our heritage oppression and social justice were not the focus for concern," he commented. "We avoided those issues and simplified things to a clean answer by migrating."

Looking inwardly at Mennonites and Brethren in Christ, Mr. Yoder wondered, "What are we doing about the fact that many members of Mennonite churches do not consider themselves to be representatives of the Mennonite peace position as it is articulated by our theologians and agency leaders?

"The articulators of our peace theology don't speak the language of the grass-roots people. We leave it to the hierarchical levels of a supposedly nonhierarchical church to do the peace witnessing. But the practice of articulating one's identity is part of establishing an identity. If we don't all talk about it, we won't work through our identity together."

Peace Section (international) heard reports on offender ministries in Canada and from the Peace Section Task Force on Women. Other decisions involved beginning a project to gather and analyze Mennonite statements on peace and social concerns, appointing jointly with MCC Linda and Murray Hiebert as Mennonite representatives in Laos, establishing an inter-Mennonite task force to take a closer look at justice, and becoming better acquainted with the human rights questions in Latin America and Ireland.

Rhodesian bishop visits MCC

In dealing with questions about social injustice and the peace witness, the church's perspective must be shaped by Scripture, according to Philemon Khumalo, bishop of the Brethren in Christ Church in Rhodesia. During a November 12 visit to Mennonite Central Committee headquarters in Akron, Pennsylvania, by Bishop Khumalo and his wife, Joyce, the bishop discussed that agency's involvement in Rhodesia as well as issues surrounding the move to majority rule.

Khumalo

The people of the Brethren in Christ Church in Rhodesia are certainly on the side of majority rule and equal rights for all, according to Bishop Khumalo. When other Rhodesian churches have voiced strong opposition to social injustices, however, the Brethren in Christ Church has been silent, he said. Young people are becoming more vocal than the older ones, and some Brethren in Christ members have been detained for declaring their opposition to the white minority government.

Bishop Khumalo expressed a desire that MCC become involved in Rhodesia in development work. Development work is part of the whole gospel that the church preaches, he felt, because it helps the people to help themselves. During the difficult period of the change in government, development assistance as well as reconstruction aid may become more necessary.

Staff persons who met with the bishop assured him of their interest in helping the people in Rhodesia. MCC cooperates with government and other agencies on some occasions, they noted, but wishes to give priority to church-related programs.

Because leaders of the movements against the white minority government have expressed the need for armed struggle, the bishop stated that the church must study the traditional peace witness of the Brethren in Christ.

"We can pray that the bishop will be able to lead his people into a careful study of the Scriptures on this question," said K. B. Hoover, Messiah College professor who shared in the discussions. "In these difficult circumstances, Bishop Khumalo's expression is the best acceptance of the peace witness I have seen in any of our overseas churches."

Bishop Khumalo is presently studying at Messiah College. He will return second semester to complete a program at Fuller School of World Mission, Pasadena, California.

Family seminar encourages discipling relationships

"Discipling is a family affair," suggested Larry Richards to some ninety participants attending his Stronger Church Families Seminar held November 15 on the campus of the Associated Mennonite Biblical Seminaries in Elkhart, Indiana.

Mr. Richards, author of the book *A theology of Christian education*, began the seminar with some statistics on the nature of family life in today's society.

The main thrust of the seminar, however, was not the examination of family life, but the Christian nurture and development of people. Mr. Richards suggested that the primary call of Christ is a call to relationship, a call to be his disciples. And what does it mean to be a disciple? According to Jesus, "A disciple, when he is fully trained, will be like his teacher."

This calls for more than just intellectual knowledge or correct outward behavior. It rather calls for the total person being transformed into the being and likeness of Christ. As Jesus demonstrated, the only context which enables this kind of total learning is in an intimate, discipling relationship.

According to Mr. Richards, the determining factor in how children experienced their own relationship to God was whether the children perceived God being real to their mother and father. This was far more influential than the style of discipline parents used or how many facts about the Bible or God the children knew.

That the life modeled by parents is influential in Christian nurture of children is not a new concept. However, if it is true, Mr. Richards believes, then the most crucial starting point for strengthening families is the spiritual growth and development of parents. The primary task of the congregation, according to Mr. Richards, is the discipling of adult believers.

Parents who are themselves growing in the likeness of Christ in turn present the most helpful and authentic Christian models for their children to follow.

Funded through a grant Mr. Richards received for this purpose, the seminar was jointly sponsored by the Mennonite Board of Congregational Ministries and the Associated Mennonite Biblical Seminaries. Participants attending the day-long seminar included pastors, Sunday school leaders, seminary students, parents, educators, and curriculum writers.

Delegation visits churches in the USSR

Visiting Baptist and Mennonite congregations in the Soviet Union is a rich spiritual experience. The standing-room-only services, the enthusiastic but doleful singing, the earnest beseeching of God's direction and blessing in prayer, and the Bible-centered preaching all demonstrate the vital faith of the congregations.

Although no accurate figures are available, about 30 million Orthodox persons participate regularly in the liturgy and three million Protestants, among them registered and unregistered Baptists and Church Mennonites, Pentecostals, Lutherans, Mennonite Brethren, Seventh Day Adventists, and other small groups, attend services weekly or more often.

Against this background there is another painful reality. Although the constitution of the Soviet Union guarantees religious liberty and separation of church and state, dozens of devout Christians are in prison for running afoul of the multitude of laws regulating religious activities. Moscow has only one church building for each 150,000 people. The First Baptist Church in Alma Ata may soon be destroyed to make way for a new housing development. Church buildings are permitted only in difficult-to-reach parts of town.

No church in any place, from the New Testament times to the present, has been perfect. No nation provides freedom without blemish. Alexei Bichkov, general secretary of the All Union Council of Evangelical Christians-Baptists (AUCECB), observed that North American Mennonites accept the prevailing political and economic situation in their countries just as Soviet Baptists support the political and economic values of the Soviet Union.

Yet probably in no situation are the ambiguities and the tensions as real as in the Soviet Union. Visitors are bound to feel the conflict between church and government and the tension between registered and unregistered churches, the latter often dissenting from both government and church. Mennonites are bound to sense the tension between German and Russian and the continuing pain of the schism between Church Mennonites and Mennonite Brethren.

The Baptist movement in the Soviet Union and particularly in the Ukraine includes many congregations of Mennonite Brethren background. According to Baptist superintendents Melnickov and Dukhowchenko, Mennonites provided the first church music with a system of notation, Bibles, religious literature, and a model of church life that the Baptists have not forgotten.

Our five-person Mennonite Central Committee group joined in worship and praise in eighteen services in eleven different congregations.

We saw one of the eight new congregations around Moscow and felt the pulse of Kiev where 100 baptisms have occurred this year. We were sometimes concerned about congregations almost always made up of two-thirds women and sometimes largely of middle-aged and older persons. But the young pastors and youth choirs suggest a new generation is rising rapidly.

We heard the concerns of the church—the urge of German communicants, who often represent the backbone of the congregation, to emigrate; the fear of some Ukrainian churches over the charismatic impulse, and the pain over schism. Much of the leadership of the AUCECB now recognizes that the dissent which developed after 1963 legitimately protested a too-ready acceptance of state restrictions. But now that this has been accepted and forgiveness requested, how can reconciliation be effected?

We shared prepared papers on "The church as servant," "The biblical definition of peace," "The role of women in the church," "Trends in pulpit ministry," and "What molds us?"

We explored means for North American Mennonites and Russian Baptists and Mennonites to expand their relationships. We asked about Soviet young persons spending either a year or a January term in our colleges and seminaries, North American resource persons helping in their correspondence school.

As both a religious and an ethnic minority, Mennonites continue to suffer deprivation, especially those not part of a registered church. The departure of twenty German families, several of them Mennonite, on the same flight on which we left the Soviet Union was a poignant reminder of this.

Before going to the Soviet Union, friends there had encouraged us to visit with representatives of the Council on Religious Affairs. In spite of our concern not to be outside meddlers, we did meet with a local representative in Odessa and with the First Deputy Minister Victor Titov in Moscow. Both conversations ran for more than two hours.

In Odessa our discussions focused on the requirement for churches to register and how this inhibited religious freedom. In Moscow Mr. Titov, who has had considerable contact with western churchmen, accepted from us a list of 189 religious prisoners. According to him all of them had broken the law. Mr. Titov was correct, however, in pointing out that Russian evangelicals have had greater freedom in the Soviet Union than under the autocratic Orthodox state of the czars before 1917.

With the deputy minister we explored the possibilities of sending the AUCECB 10,000 Bibles and of an exchange of persons. He advised us to wait on the Bibles until needs are assessed following the distribution of the Jubilee edition being published in the USSR this year. He similarly encouraged the church to utilize existing government-to-government exchanges in agriculture and education. We emphasized that we were interested in a church-to-church relationship.

The church leaders in Odessa and Moscow seemed pleased with these encounters. Our expression of concern helps them recognize that the universal church does stand with them in the struggle. I will never forget the smile of satisfaction on one man's face as he rubbed his heart, saying that our words to the official expressed his soul's desire.

It would be possible to discount the existing church as being the handmaiden of the state and unworthy of our fellowship. But this is not the case. Although limited in its activities, nevertheless the church is real and alive.

And so in spite of enormous difficulties, the church in the Soviet Union gives visitors hope and spiritual encouragement. For surely the struggle there will expand the domain of freedom not only in Russia but everywhere. The Orthodox mathematician, Igor Shafarevich, said the future will "be effected not through power but through sacrifice. . . . The past half-century has enriched us with experience that no other country has yet acquired. . . . She has passed through death and may hear the voice of God." I believe that the voice is going forth. Slowly but surely it is being heard. *John A. Lapp, dean of Goshen College and member of the Mennonite delegation to the USSR*

The Mennonite
Overseas Mission
Edition

encompass

DECEMBER 14, 1976

MENNONITE COMMUNITY OF ZAIRE

Ready to Cooperate and Share

Pastor Mukanza Ilunga from Zaire attended Mennonite Biblical Seminary, Elkhart, Indiana, in 1975-76 under the Overseas Churchmen Abroad Study-Service Program. He was summer interim pastor in Moundridge, Kansas, and in February, 1976, attended the annual Council of Commissions of the General Conference Mennonite Church, where he gave this report.

I'd like to express my gratitude to the General Conference officers in general and to the Commission on Overseas Mission in particular for inviting me to participate in this Council of Commissions which has been a great opportunity for meeting one another and sharing experiences.

The Mukanza Ilunga family

The history of the Mennonite Community of Zaire (CMZ) shows that North American Mennonite churches have been working in Zaire since 1912, first through Congo Inland Mission and now through Africa Inter-Mennonite Mission. We recognize that during the sixty-four years that Mennonite churches have been supporting the work in Zaire, most of this support has come from the General Conference Church. CMZ is very grateful for all the support that has been given, and we praise the Lord who has helped His workers build the church.

As we certainly know, the situation in Zaire has changed during these years and is still in the process of changing. In fact, as a growing church in a growing country, CMZ has taken a new direction in its work, which is expressed by five main priorities: evangelism, Christian education, leadership training, rural development, and self-support. Through these priorities we are building a church which is not merely an institution of Zairian people, but rather a body of Christ in which each believer can serve and be served. Through evangelism and Christian education we seek to build a church which represents Christ in the reality and context of the society of the people. Through leadership training we want to enable our leaders to guide the church to a good future. Through rural development we relate the mission of the church to the needs of the total person. Finally, through a self-support program we seek to build a church which will not depend upon North American support forever, but will be able to support itself and help others (*autofinanz!*).

To succeed in these priorities, CMZ is willing to cooperate with the North American Mennonite churches in equal partnership and in sincere Christian brotherhood. To accomplish its purpose, CMZ is ready not only to receive, but also to give by exchanging and sharing its Christian experience and gifts in faith and love. In all this, we believe that God is going to use us and our different potentialities to fulfill His kingdom on earth.

Reconstruction

Story and photos by Eleanor Mathies

In the field of leprosy work today, programs of prevention and control are of utmost importance. The Kilometer 81 project in Paraguay reaches out to primary, secondary, and teacher training schools in its *departamento* (province) with health talks, discussions, and skin clinics. Visits are made to patients who have abandoned treatment and to new patients in order to establish friendly relationships.

Laundering for leprosy patients

Paraguayan workers chopping wood needed in clinic kitchens

Pastor Abram Klassen discussing spiritual matters with outpatients

Much encouragement through reconstructive surgery has been given during the past years to those who have been struck by leprosy to such a degree that hands, feet, and possibly face have been variously paralyzed. The plastic and orthopedic surgeon is nicknamed "the ambulance driver who picks up the pieces." In time, as prevention and control win the battle, these ambulance fellows may not be needed, but at present there are those with many years to live who need help and encouragement. This dramatic surgery in treating leprosy is a great "drawing card."

A case in point is Oswaldo, a young man of twenty-five who in his teens had been under treatment but then abandoned it. Two years ago he returned with both hands and feet paralyzed to the worst degree—useless members of his body, he thought. He was discouraged, but several patients who had recently undergone reconstructive surgery encouraged him daily until he was willing to have physiotherapy in preparation for surgery. One "drop foot" was reconstructed so that it could again flex upward when walking, and one useless thumb was made to perform normally. After many months he left with the promise that more would be done the following year. During the time he was interned, he heard the gospel and accepted the Savior as his own, although he made no open profession of faith at that time.

In April of this year Oswaldo returned to Kilometer 81. Because he had faithfully followed his exercise program at home, little preparation was needed for surgery in May. The other foot and the four fingers on the hand which had had thumb surgery previously were made to function normally again.

This young man spoke often of God's grace and gave Him his thankful praise. The day he left, his eyes shone with a joyful glow, and his walk had a lithesome spring as both feet "flipped up" when he walked to the horse drawn taxi and jumped on.

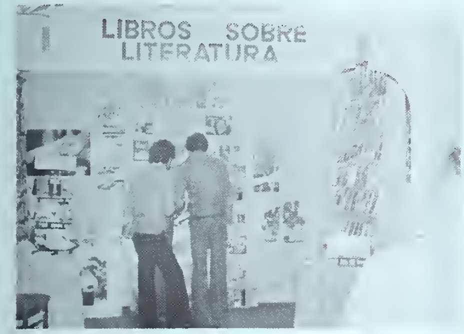
Oswaldo is now full of hope, planning his future work and counting the days until the surgeon returns to finish the job—his right hand. In addition, he has learned that his mission is to educate, advise, and help other leprosy sufferers. Before they begin the downward path as he did, he must direct them to the clinics where they will find proper treatment.

Patients at work on Kilometer 81 premises

Hans Penner and Abram Klassen going into the country on leprosy control work

A Fair Witness

Feria Internacional, held every two years in Bogota, Colombia, found some forty countries participating this past July. More than two million people viewed the attractive displays of modern machinery, electronic and electrical instruments, foods, clothing, and—this year—Christian books.



Book stall at Feria Internacional, Bogota

Two weeks before the fair opened, our Christian bookstore, Libreria "La Luz," received an unexpected invitation from an independent missionary, Ivan Potter, to display our books. He had been trying to enter with film showing, but was not permitted to do so unless he had something to sell. And so a friendship and a cooperative venture began.

John Wiebe making a sale at the fair

Three booths for 81,000 pecos ($2,315, paid for by an American donor unknown to us) were rented. One booth was used for book displays and the other two for film showing. Helping from our mission were my wife, Elma, Gerald Stucky, and Glen Klaassen, and from Potter's group, a Bible Society promoter and other persons.

Of the several hundred books and Scriptures displayed, we found that books on the home, youth, and children were most often purchased. Around a million Scripture tracts and gospels were distributed. Of the films, those on the life of Christ were best received. A total of some 4000 people viewed the films, which were shown approximately every hour. Before the showing, people were told about the contents of the film and were invited to stay for a brief discussion and prayer following it. Very few went out during this time. Some stayed for counseling and almost all showed appreciation and interest. Many church leaders expressed their gratitude for this Christian witness at the fair. New customers came to the bookstore as a result of contacts made at the fair. *John Wiebe*

Bookstore Encounter

The customer was a well-dressed middle-aged lady obviously not familiar with the type of books in our store. She could not remember the exact title of the book she wanted, but her description led me to try Carothers' *Prison to Praise.* That was the one. She explained that she had recently met a lady in the doctor's waiting room who had been reading this little blue book. When asked about it, the lady responded that it was a book admonishing praise to God, no matter what the circumstances. She recommended the book highly and gave the questioner our address. And so my customer had come in search of this book.

She certainly needed something to help her, she informed me. Her teenage son hated her, a fire had destroyed their store, and she was frustrated and bitter.

"Is there any other book that might help me?" she asked. Her reaction to my suggestion of a Bible was strongly negative, but when I pulled out a Spanish copy of *Good News for Modern Man* and suggested what God could do for her through it, she registered some interest and decided to purchase it also.

Results of such encounters are known only to God, but His promise, "My Word shall not return void," encourages us to continue in this work. Quite a number of people have purchased their first Bible in our store, and it is exciting to think about what God is doing in their lives through His Word. *Elma Wiebe*

John and Elma Wiebe operate Libreria "La Luz," a Christian bookstore in Bogota, Colombia.

Confessions of an MCS'er

Miyazaki Christian School (for children of missionaries in Japan) has been a definite mold for my life. I remember all the games, activities, and classes during the seven years that I attended. We used to play cops and robbers and baseball. The classes were held in the small one-room building. If a student wanted to use the washroom, he would hold up one finger. I think many times we used this sign so we could fool around in the hallway.

Since the students numbered only fifteen or sixteen, usually much personal attention was given to each.

The dorm was also a blast. The boys were downstairs and the girls were upstairs. We used to dare each other to see how far up the stairs we could get before the dorm parents came. Those were fun times. Once the older boys had a party after lights were out and stayed up until 10:00 p.m. telling jokes and drinking giant Cokes.

The Christian atmosphere was very important, and it led me to a good and wholesome life with our Lord. MCS was one of those rare and unique schools and it had its influence on the graduates and students.

De-westernizing the Church in Japan

W. Frederic Sprunger

Why is the percentage of Christians in Japan less today than 350 years ago? What can be done about it? These are two questions that need to be explored. . . .

Today there are approximately 800,000 Christians altogether, which is numerically more than before, but percentagewise is less. In a population exceeding 110 million, less than one per cent are believers. That is considerably less than 350 years ago! In religious surveys usually two or three percent identify themselves as Christian, but they do not identify openly with the Christian church, so there may actually be more Christians than we think. But in any case, it causes us to ask the question, Why does the church in Japan stay so small? Why does it not grow?

There are undoubtedly many reasons for this state of affairs. One would surely be the terrible persecution of the Christians back in the 1600s. Another, that Buddhism got here first, a thousand years earlier than Christianity, and there is much competition from it and other religions. Still another would be the late arrival of the Protestants. There is also the exclusiveness of Christianity in presenting Christ as the only way of salvatior Or the western image of the church. And perhaps this latter fact may be one of the main reasons for Christianity's slow growth. Xavier came from the West. The first Protestant missionaries came from the West. After World War II, the new influx was again from the West. And while Buddhism also came from outside of Japan, from China by way of Korea about A.D. 550, it adapted to Japan and came to be accepted as a Japanese religion. It is not thought of as foreign anymore. But Christianity, because of its ties with the West, has been and still is labelled as foreign, as western. If it too is to be accepted, somehow it must cut as many ties with the West as possible. But how can it do that? I would like to suggest ten specific ways.

First, the very name "Christianity" smacks of something foreign. In the Japanese language there are three alphabets. There is "hiragana" for Japanese words, "katakana" for foreign words, and Japanese characters (borrowed from China) used in combination with "hiragana." The word Christianity (*Kirisutokyō*) is written in "katakana." So are the words Jesus, Christ, Christian and many other Christian words. But the word Buddhism is written in Japanese characters. It looks more "Japanesey." There was a time when the word Christianity was also written in Japanese characters, and may still be by some today, but for the most part it is written as a foreign word. Would it not be a good idea to try to find a new way to write the word Christianity in a nonforeign-looking way?

Second, a further implication of the above suggestion would mean that it would also be in order to drop denominational labels. There are many such terms in use in Japan such as Baptist, Lutheran, Mennonite and the like. If a church feels it must stress its distinctives, it ought to do so without using a denominational label. Take the General Conference Mennonites, for example, with whom I am most familiar. When they were looking for a name to call their new mission organization, they first decided on "Shinwa Menno Kiristo Kyokai" (Faith-Peace Mennonite Christian Church). Later on they dropped the word "Shin-wa," but kept the word "Menno" or Mennonite. Would it not have been better to drop the word "Menno" and keep the word "Shinwa"? In this way, it would have been possible to emphasize Mennonite distinctives without using a foreign word. Denominational labels are as western as can be, and we need to recognize that. Who wants to join a western church? Perhaps that is why many do not join at all.

Third, we need to try to begin speaking "the language of the heart," as Dr. Donald McGavran puts it. That is, there is a standard Japanese, used in schools, newspapers, the Bible and so on. But there are also local dialects. Yet is the gospel ever preached in the local dialects? To my knowledge, it is not being done. Not even by the Japanese themselves. But might this not help communicate the gospel? The New Testament itself was written in Koine Greek, the language of the people.

Frederic Sprunger

Fourth, if the image of the church is not so good, we would probably do well not to use the term "church" any more than we have to. We found, for example, in our own experience, that when we invited people to church, and to the church building, they would not come. When we invited them to an informal Bible study, in a rented room, a few would come but not many, and mostly students. But when we moved the meeting from the rented room to our home, and called it a "Meeting of Hope" rather than a Bible study, our attendance doubled or tripled, and adults felt much freer to come than they would to a church. We need to work at avoiding terms with negative connotations and put stress on more positive ones.

Fifth, this may mean that a traditional church will need to be broken up into smaller units. It is sometimes lamented that churches are so small in Japan. But it seems to me that rather than lament it, we should accept it as a fact and claim it as a strength. We should capitalize on our smallness. The fact is, even though most churches are small by western standards, that may not be the basic problem at all. Might it not be rather that they are too big? People nowadays long for intimacy. They want to know and be known. But that does not generally take place in a group of fifteen to fifty people. It happens more with fours and fives. And this means that rather than have a church of twenty-five or thirty, always meeting together as a group for Bible study or prayer meeting or worship or whatever, we might do better to break up into five groups of six or six groups of five for many of the church's activities. There is also a place for larger meetings occasionally, but I believe that for many purposes small meetings can be more effective.

Sixth, speaking of worship, this is another area that calls for a lot of experimentation. Without realizing it, many Japanese churches have fallen into a very western pattern of worship. This is true especially in the order of worship, from the organ prelude to the benediction. The overdependence on translated hymns is also obvious. The musical instruments are another example. With Japanese young people beginning to write their own words and melodies these days, surely these ought to become a part of the worship services. The guitar or older instruments such as the bamboo flute or old Japanese folk songs and melodies ought also to be taken over and claimed by the church. This is not to suggest that no order is needed in worship. . . .But while we need order, it ought to be flexible, and we need to incorporate more creativity. We have found that a new Japanese song, a memory verse, and discussion following the message are helpful and useful toward this end. Without more creativity in worship, young people in particular, who are among the most responsive, will not be attracted by the church. And not only the order, but the hour of worship needs to be reconsidered. With P.T.A. and tests and other school activities Sunday morning, it is ironic that most churches choose to meet at that hour. Many people cannot come then even if they want to. We have found late Sunday afternoon a much better hour in our situation.

Seventh, before any more church buildings are built, we better think through what we are building them for. I hate to say it, but some of the most beautiful buildings in Japan are Shinto shrines and Buddhist temples. And some of the least beautiful are churches. That may sound harsh, but I believe it is true, and any church which looks too "churchy" might do well to either remodel or start over from scratch. Why cannot churches be beautiful? Why do they have to have pews? Why cannot they incorporate gardens and other aesthetic accoutrements? What is a church building for? If we have to build, would we not do better to build multipurpose buildings than western-looking churches? Or if we outgrow a building, to divide and multiply rather than build a larger one? A lot of thought is called for here.

Eighth, "each one plant one" might not be a bad objective for the thousands of local churches in Japan. Just in our area, for example, there are several towns of up to a population of 10,000 each with no church whatsoever. The local congregation we work with hopes to some day plant churches in each of them. But that is going to take time. And even if we could do it, would it not be better for each of the four or five churches in our city to take one of these towns and try to start a church there? Some may feel they could not do it. But I believe they could, if they put their minds to it. The number of churches could be doubled in Japan in five to ten years if each church took this objective seriously. If churches are going to stay small, then we need to start a lot more small churches, rather than trying to build such big ones.

Ninth, this may mean that some or all of the missionaries are going to have to leave. We sometimes think that only missionaries can plant churches. While they may be able to help with that, surely church planting should not be limited to them. We need church-planting pastors, and church-planting churches. There are said to be over two thousand Protestant missionaries in Japan today, but I doubt if over ten, or at the most twenty, percent of them are directly involved in church planting. Many are serving in other ways, which is fine too. But if missionaries are just doing caretaking, or if it is felt that they are the only ones who can found new churches, it might be better for them to go home. They too are part of the westernness of the church. The Japanese need to learn that they can plant churches also, but the only way they may learn to do so is if we leave. (Ouch!)

Tenth, prayer and openness to the leading of the Holy Spirit are essential. I believe there are great things ahead for the Japanese Church, if the above suggestions are implemented and we seek to follow the further leading of the Spirit. . . .I am convinced that . . .we as Christians have not been as responsive to the needs of the people as we ought. We have gone to them in our own way, to meet the needs we think they should have, rather than starting where they are. I also believe that if we can make our churches more "Japanesey," a lot more people will become interested in the faith. Not in a western Christianity. But in Christ, whom to know is life eternal. To that end, the dewesternizing of the Church in Japan is called for.

Used by permission. *The Japan Christian Quarterly,* Winter 1976.

CLAASSENS LEAVE COLOMBIA

After serving in Colombia for over five years, Mark and Lillian Claassen will be leaving to take on a new assignment. Mark has served as missionary agronomist, his specialty being in soil fertility and plant nutrition. During their first years here they lived in Cachipay, where Mark experimented with soy beans. Their work included helping in the local church. After their move to Bogota they were active in helping Futuro Juvenil to become more self-supporting on their farm for homeless children. Mark was also an active member of the newly formed MENCOLDES Foundation which combines the work of MEDA (an agricultural program) and Mennonite Central Committee in Colombia, and served as international consultant for agricultural projects in Panama and Bolivia.

Mark and Lillian have been active participants in Chapinero Mennonite Fellowship. They have two children, Lorraine and Brian Thomas.

Village Health Workers for Rural India

A. Sonwani
Nursing Superintendent, Sewa Bhawan Hospital

Health is a gift of God. Many people in India realize that the traditional health care delivery system is in need of improvement and must be brought within the reach of the rural areas where 80 percent of the people live. These people are disadvantaged both in economic matters and health facilities. Many hospitals are located in urban areas, out of reach of the rural people.

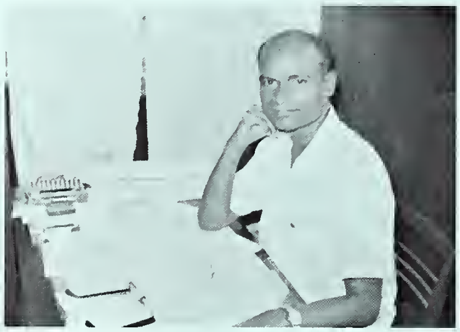
At Sewa Bhawan Hospital, located in a rural area, we are close to the problems of these people and recognize that we are in a unique position to help them. One of the things we did was to select several persons from strategic villages to receive a very basic health training course. We called them Village Level Health Workers (VLHW). The program included a forty-day training period. The educational level of the students varied from fifth class to high school graduation.

The course contained the following: elementary instruction in hygiene, the germ concept, common health problems and specific procedures useful in a village situation, first aid, balanced diet, the need for immunization, preparation for safe home deliveries, Scripture lessons, and, of course, family planning. The educational level of the students did not affect their learning and performance in this particular course.

These students have now returned to their villages to be health teachers among their own people. They refer difficult problems to the doctor. They work under the supervision of a public health nurse and a doctor, who periodically visit the villages. These visits are meant to guide and help the VLHWs in their work right on the spot, after which the VLHWs can guide and encourage the patients in the treatment prescribed by the doctor.

The plan is to call the VLHWs back from time to time to review their work, obtain their reports, and help them with problems that may have arisen. It will also encourage and reinforce them in their skills.

Mennonite Central Committee has made it possible for us to carry out this training program, and we are grateful for the opportunity to serve the rural people in this way.



Amritus Sonwani

FOURTH DECADE THE BEST

Thirty years ago last April Anna V. Liechty left Berne, Indiana, as a new missionary bound for Zaire (then Congo). Most of her time in this country was spent in teaching. But she also translated a great deal of Bible material (stories, lessons, devotionals) into Tshiluba.

Following the political upheaval of the early sixties, she wrote, "The Church in Zaire is about her Master's business, and wants missionary teachers in the higher schools." And so Anna continued her teaching career in a high school. In 1967 she became the first Africa Inter Mennonite Mission worker to serve under Zairian leadership. She enjoyed teaching "under the capable direction" of Mr. Ilunga (see page 1).

Her main job at present is in the Kalonda Bible Institute, teaching Bible related subjects and supervising the women's practical work. Of all the years spent in Zaire, she declares this term to be "the best one" yet.

I Remember a Missionary

I had an idea that Christianity was a western religion which had nothing to do with my life. I was born the son of devout Buddhist parents, and with such a background I was prejudiced against Christians. I could not understand why they had given up Buddhism for Christianity. I considered Buddhism the only religion authentic to the Japanese.

When I was a second year student in senior high school, my brother, who was enrolled in a Bible correspondence course, exhorted me to go to church. He and I went to the Oyodo Christian Church in Miyazaki City for the first time. The church was called Shinwas Menno Christian Church then. I met a missionary there—tall, dignified, and not very good at conversational Japanese. But he was a sincere, kind person, and I soon found out that he cared about me.

The missionary made frequent visits to the people whom he had come to know. He sat with them, sharing the gospel. One day I asked him to meet a high school teacher who was a tuberculosis patient in a hospital. Very few people who were not relatives went to visit tuberculosis patients. To my surprise, the missionary visited the teacher. A short time later I learned that the teacher had been won for Christ and that he had died in peace.

I often stopped at the missionary's home on my way from school. His high standard of morals particularly impressed me. The Lord used this man as His instrument to make me His own.

I have been a Christian for fifteen years now. I will always remember this missionary and thank God for him. Through his living testimony I have learned that Christianity is not a western religion. God is not partial but loves all. He accepts as His own whoever accepts His love shown in Jesus Christ, regardless of background or nationality. *Tsuyoshi Yokoyama*

Medical Elective in Taiwan

Bernie Wiebe

Mennonite Christian Hospital, Hwalien, Taiwan

International travel can be a great teacher any time, and for my wife and me the four months we spent at a mission hospital in Taiwan were an educational experience not easily surpassed. The medical school of the University of Saskatchewan has as part of its curriculum a four-month elective period preceeding the student's junior internship. The elective is intended to give practical experience in any area related to the education of physicians, as well as to provide some experience in community medicine. Each student, with approval of the college, may choose the subjects as well as the location of his study. We decided that we would likely gain a good experience at a mission hospital, and so with the help of the Commission on Overseas Mission, we arranged to spend four months (January through April, 1976) at Mennonite Christian Hospital (MCH) in Hwalien on the east coast of Taiwan.

After several weeks' orientation, my program included practically all phases of MCH's services: radiology, medicine, obstetrics, gynecology, anesthesia, outpatient work, mobile clinic, and research.

The time spent in Taiwan was a real joy and education spiritually, culturally, medically, and socially.

Living in a mission community was an eye-opener for us, clearing away many false generalizations about missionaries. We saw them simply as people living their Christian lives in a different location. Like us, they have their ups and downs. It was tremendous to see the mutual support among the different mission groups in Hwalien—Mennonite, Presbyterian, Lutheran, etc. The weekly prayer meetings and Sunday vespers in which all participated were a spiritual stimulus for us. We were impressed by the diversity of personalities, talents, and potential within that group.

One of the aspects we cherish most is getting to know the Chinese people. Five nurses in particular became the core of our social life. Really knowing the Chinese opened the door for us to learn about and try to understand their way of life and different dynamics playing a part in it. What we learned in this area and about other world affairs was a real bonus.

From a medical educational point of view we had another unique experience. With all the unfamiliarities of Taiwan to contend with, it was a comfort to know that how the human body works is basically constant throughout the world! Nevertheless, there are numerous differences in the medical problems that exist, as well as in how medicine is practiced. We saw medical disorders that we rarely see in Saskatoon: tuberculosis, intestinal parasites, and malnutrition. Strokes are not uncommon in Taiwan, but they are frequently seen in the group fifty to seventy years of age, whereas at home we see them in patients roughly ten to fifteen years older. In Taiwan people with grossly elevated blood pressure or severe anemia are frequently seen, but their tolerance of these disorders seems greater than ours in North America.

Marie Wiebe with Chinese nurses in her English class

Although MCH functions basically as a North American hospital, most medical practice in Taiwan does not follow that pattern. A great variety of medical practitioners is seen, ranging from tradition-oriented herb doctors to university-trained physicians.

Chinese people are very hesitant to donate blood, because they see this as a permanent loss of vitality. Some patients, though gravely ill, may leave the hospital because they no longer like it there. Even more commonly, the family may take home a patient who seems terminally ill so that he can die at home and his spirit need not wander endlessly looking for its home.

It seems that our social, cultural, and spiritual experiences will have more lasting effects than the medical. These were sort of "experience-specific"—only *that* particular experience could teach us those things. I believe this is not negative, however. After all, we are told, "A physician who knows only medicine does not even know medicine."

Dr. Alvin Friesen, Bernie Wiebe, and his nurse interpreter in action on mobile clinic

Printed in U.S.A.

How Near The Goal?

"To send out thirty new workers in the next triennium" was one of the goals accepted by the Commission on Overseas Mission at the 1974 General Conference sessions in Kitchener, Ontario. Progress toward this objective may be seen in the following list of persons taking up new assignments with COM in the past two years:

Block, William and Delores (1976), Winnipeg, Manitoba, to Mussoorie, **India.**

Blough, Neal and Janie (1975), Elkhart, Indiana, to Clamart, **France** (mission partners*).

Brandt, Edwin and Anne (1976), Kelowna, British Columbia, to Cuauhtemoc, **Mexico.**

Braun, Wesley and Catherine (1976), Winnipeg, Manitoba, to Hwalien, **Taiwan.**

Claassen, Gordon (1975), Whitewater, Kansas, to Tshikapa, **Zaire.**

Derksen, Richard and Marilyn (1976), Oita, Japan, to Tshikapa, **Zaire.**

Dick, Delbert and Susan (1975), Mutena, Zaire, to Kananga, **Zaire.**

Dyck, B. Harry and Lois (1975), Martensville, Saskatchewan, to Francistown, **Botswana.**

Dyck, V. Arnold and Betty Mae (1976), Saskatoon, Saskatchewan, to Manila, **Philippines** (mission partners).

Enns, Ed and Linda (1976), Niverville, Manitoba, to Bogota, **Colombia** (following language study in Costa Rica).

Epp, Aaron and Betty (1975), Aberdeen, Idaho, to Cuauhtemoc, **Mexico.**

Gingerich, Kermit and Clydene (1976), Hesston, Kansas, to Mussoorie, **India.**

Jantzen, Lubin and Matilda (1976), Newton, Kansas, to Yavatmal, **India.**

Kliewer, Henry and Nellie (1976), Winnipeg, Manitoba, to Tokyo, **Japan.**

Krehbiel, Jean (1976), Deer Creek, Oklahoma, to Tshikapa, **Zaire.**

Lehman, Cynthia (1975), Kidron, Ohio, to Hwalien, **Taiwan.**

Letkemann, H. David and Sara (1975), Saskatoon, Saskatchewan, to Santa Cruz, **Bolivia.**

Lin, Edgar and Kathleen (1975), Goshen, Indiana, to Taichung, **Taiwan.**

Neufeld, Jake and Ella (1975), Altona, Manitoba, to Cuauhtemoc, **Mexico.**

Penner, Melvin and Anita (1975), Lancaster, Pennsylvania, to Taipei, **Taiwan.**

Regier, Willard and Elma (1975), Elbing, Kansas, to Cuauhtemoc, **Mexico.**

Rempel, Erwin and Angela (1975), Harleysville, Pennsylvania, to Sao Paulo, **Brazil.**

Ries, Dennis and Shirley (1975), Freeman, South Dakota, to Tshikapa, **Zaire.**

Schmidt, Herbert and Mariam (1976), North Newton, Kansas, to Asuncion, **Paraguay** (mission partners).

Unruh, Willard and Selma (1976), North Newton, Kansas, to Katmandu, **Nepal** (mission partners).

Weaver, Edwin and Irene (1975), Hesston, Kansas, to Gaborone, **Botswana.**

Wilson, Larry and Jane (1975), Meadows, Illinois, to Armenia, **Colombia.**

*Mission partners work under other overseas agencies, but maintain a fraternal relationship to COM.

Volunteer experiences life in community

An interpretive article by Lindsay Dubs, MVS worker in Washington, D.C.

If middle-class, liberal arts colleges generate alumni who follow predictable middle-class careers, then my own postcollegiate experience is a striking exception.

Every Friday night, for example, I join forty people gathered for worship in the well-worn living room of a large row house in Washington, D.C. The people come from distant and unlikely locations: a teacher from Texas, an artist from Illinois, a law student from Mississippi. My own route, after leaving college, lay through Mennonite Voluntary Service. I learned about MVS through friends in my college's Christian fellowship. Being interested in Christian service and community, I took on the assignment with *Sojourners* when I finished school in August. Since that time my understanding of discipleship and obedience, my whole concept of what it means to love, has taken on new dimensions.

The people seated in the room that Friday night were singing:

"The eyes of the blind shall be opened,
The ears of the deaf shall hear.
The chains of the lame will be broken.
Streams will flow in deserts of fear.
May the prayer of our hearts daily be, God,
Make us your family."

That life began in 1970, when a group of graduate students at Trinity College in Deerfield, Illinois, alienated by the brutalities of racism and Vietnam, yet frustrated by the impotence of movements for social change, awoke to the dynamism of the gospel.

Jim Wallis, one of the original group, and now a pastoral leader of the community, said, "My own pilgrimage through the student movement led me out of Marxism to the gospel. To me it seemed the gospel of the kingdom was far more radically transformational—not just on a personal level but on a political level—than even the best of Marxism."

The group came to feel that any social change required a radical outworking of a serious biblical faith. "That was at the height of the Vietnam War," Mr. Wallis recalled, "and at the height of civil religion of the churches—that is, the religion that was used to support the state and its policies, as distinct from a biblical faith which offers a critical view of the state."

That summer the group put out the first issue of *The post American*, a publication that became a new left-wing voice in the midst of the evangelical revival. The magazine not only was a barb in the conscience of establishment Christianity, it demanded a fuller response to its written understanding of the church's biblical identity as a new community.

"If you believe as I do that the building of community is a very revolutionary kind of political act and yet is a spiritual task—to build up a body of believers—you begin to understand the spiritual roots of fundamental change in society," Mr. Wallis stated. He, with the group from Trinity, came together in community: a life-style of economic sharing, household living, and group worship.

The community and magazine grew, took the name *Sojourners*, and in 1975 moved to Washington, D.C. The magazine, with Mr. Wallis as editor, became one expression of the life of the community.

Now the group of forty people lives in three townhouses in urban D.C., where I joined them to live and begin work on the magazine.

The life in the community is structured. I rise at seven and breakfast with the household of thirteen people. By eight everyone is off to work: managing and maintaining the households, teaching, hospital work, or in my case, staffing the magazine. We gather again in the evening for worship and supper, and after the meal attend community meetings for organizational business, biblical teaching, and worship. Or we tutor neighborhood children, hold music practice, and just share in the happenings of one another's days. Open worship is held Friday nights and Sunday mornings.

I find myself today where I never expected I would be, doing things I never dreamed of doing: living in the midst of urban poverty, participating in programs of day care, housing rehabilitation, counseling, all as part of being with a community.

The community, gathered for worship that Friday night, forms the foundation for that social order. It represents, for me, the union of two outcomes of my college experience: a religious conviction and reawakened faith nurtured through interaction with close friends in Christian fellowship, which led me to MVS, joined with the English skills acquired through my academics and now used on the magazine, the outgrowth of the Christian community. But never during my time at school did I entertain the thought that the growth I endured there would have such significant effect on my life now. Through the vehicle of MVS and *Sojourners* I expect that my life will continue to be shaped and drawn to new, and perhaps unforeseen, paths.

Members gather for Friday evening worship at the Sojourners *community in Washington, D.C.*

love one another as i have loved you so
you are to love one another. if there
is this love among you then all will know
that you my disciples
Jesus

Words & deeds

Five truckloads of hay and $900 has been sent to the drought-stricken area of northwestern Wisconsin and to parts of Minnesota and Montana to help feed livestock this winter, according to Carl Nussbaum, Mennonite Disaster Service representative in the Berne, Indiana, area.

The six district or regional resource people for church planting for the General Conference's Commission on Home Ministries have been named as the new church planting reference council of the commission. The new council, which will meet twice a year, includes Henry Gerbrandt, Canadian Conference; Bernie Loeppky, Northern District; Olin Krehbiel, Pacific District; Mark Weidner, Central District; Norman Geissinger, Eastern District; and David Habegger, Western District.

Bruce Hancks, a Mennonite Voluntary Service worker in Denver, has been asked to design eight prototype houses for low-cost housing in the area. The homes are to have an Indo-Hispanic design, will probably have solar heating, and will cost around $25,000 per house. He works for a community design center and serves a neighborhood which includes Indian and Spanish-speaking peoples.

The U.S. House of Representatives passed by a vote of 381 to 2 a resolution calling for the release of Georgi Vins, a Baptist minister serving a five-year sentence at hard labor in the Soviet Union. The resolution also urged the USSR to honor its constitutional commitment to religious freedom. The motion later went to the U.S. Senate.

Sponsors are needed in February for the forty-seven African, Asian, European, and Latin American young people who came to North America under the International Exchange Visitor program administered by Mennonite Central Committee. Persons interested in participating as sponsors in the United States should write to MCC, 21 South 12th St., Akron, Pennsylvania 17501, or in Canada to their nearest provincial office by the end of December.

Bethel College, North Newton, Kansas, students, faculty, and staff joined in the third annual OXFAM (Oxford Committee for Famine Relief)-America Fast for a World Harvest on November 18. Over 230 students signed up to participate by not eating in the college cafeteria. The food service, in turn, agreed to turn in the amount the meals cost for the OXFAM project.

Relocation of the Mennonite Educational Institute (MEI) was approved in principle at the annual general meeting of the MEI Society. Surpassing the two-thirds majority required to carry the motion, 71 percent of the delegates voted in favor of the move. Steps will now be taken to sell the present property and gymnasium in order to finance construction. The school is located in Clearbrook, British Columbia.

Fifty people participated in a Mennonite studies seminar, sponsored by the history-archives committee of the Conference of Mennonites in Canada and Mennonite Genealogy, Inc. in Altona, Manitoba. Sessions dealt with writing local, family, and church histories. Speakers included Peter Zacharias, Gerhard H. Ens, and Lawrence Klippenstein.

The East German Government has suddenly relaxed its policy towards the building of new churches, according to a Keston College report. It is understood that the Federation of Evangelical Christians may get permission to build forty new churches, and the Catholics a similar authorization in proportion to their membership. Reasons for the sudden relaxation are unknown but speculation is that it may be partly to gain foreign currency and partly to promote a better image abroad and among the numerous foreign church delegations which visit East Germany.

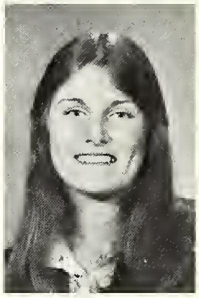
A deficit budget was one of the main concerns at the corporation weekend meetings of the Rosthern (Saskatchewan) Junior College. The deficit has resulted from an increase in salaries at the college coupled with a slight drop in attendance. A major solicitation effort was approved to try to reduce the debt remaining on the new school residence.

"Building the pieces together" was the theme of the annual Sunday school convention held October 24 in Winkler, Manitoba. Over 450 participants attended the sessions which were sponsored by the education resources committee of the Conference of Mennonites in Manitoba.

Record

Workers

John R. Dyck, executive director for the Food Bank of MCC (Canada), visited churches in Alberta and Saskatchewan during November to explain the program. He also met with elevator agents and others to establish contacts. Officially launched early this fall, the Food Bank aims to collect 500,000 bushels of grain, primarily wheat, in the first year of operation. Although the program initially is being offered to Mennonite farmers who wish to contribute to development in the third world, non-Mennonites have expressed interest and are participating as well.



H. Janzen

R. Janzen

Ron and Hilda Janzen have begun a two-year term of service with Mennonite Central Committee in Abbotsford, B.C., where they will serve as coordinators of House of Shalom, a drop-in center for street youth. Hilda graduated from Columbia Bible Institute in Clearbrook, B.C., with a degree in biblical

Help wanted

Elderly widow needs front porch steps repaired. **Small child** seeks growing atmosphere. **Welfare mother** searches for handles to solve problems. **Retarded adult** needs acceptance in special work setting. **Confused teenager** seeks counsel in mental health center. **School dropout** responds to an alternative school.

If you have one or two years, skills to assist any of these persons, and a Christian commitment to share your life with others, **contact:**

Mennonite Voluntary Service
Box 347, Newton, Kansas 67114
(316) 283-5100

studies. Ron has also attended Columbia Bible Institute. They attend the Eben-Ezer Church, Abbotsford, B.C., where Hilda is a member.

Arnold and Selma Penner, Trinity Church, Hillsboro, Kans., are beginning a five- to six-months term of Mennonite Voluntary Service at the Friendship House day-care centers in Hutchinson, Kans. They also served in Hutchinson in the winter of 1975-76.

John Sawatzky, Vineland (Ont.) United Mennonite Church, has begun a one-year term of service with Mennonite Central Committee at the House of Friendship in Montreal, Que. He will work at maintenance and repair, help with the day-care center, drive bus, and help in the formation of new projects. John's parents are John and Anne Sawatzky, Vineland, Ont.

P. B. Wiens, editor for thirteen years of *Der Bote*, German language periodical of the General Conference Mennonite Church, resigned Nov. 23 because of ill health. Before assuming his position as editor he had been engaged in farming at Herschel, Sask. In 1974, he underwent surgery for cancer. *Ingrid Janzen*, previously serving as assistant editor of the magazine, has been named interim editor until next August.

Ministers

Walter Braun, pastor of the Burrows Bethel Church, Winnipeg, has resigned his position effective next summer.

Delvyn Epp has been asked to assume leadership responsibilities for a Mennonite fellowship forming in Cedar Rapids, Mich. Delvyn and his wife, Lucille, have recently returned from a three-year assignment in Japan under the General Conference's Commission on Overseas Mission.

Neill and Edith Von Gunten, Riverton, Man., were ordained Nov. 21 at Bethel Church, Winnipeg. They are serving under Native Ministries in Matheson Island, Pine Dock, and Loon Straits, Man.

Clarence Neufeld has begun serving as pastor of the Trinity Church, Mather, Man. The congregation was organized on Nov. 7.

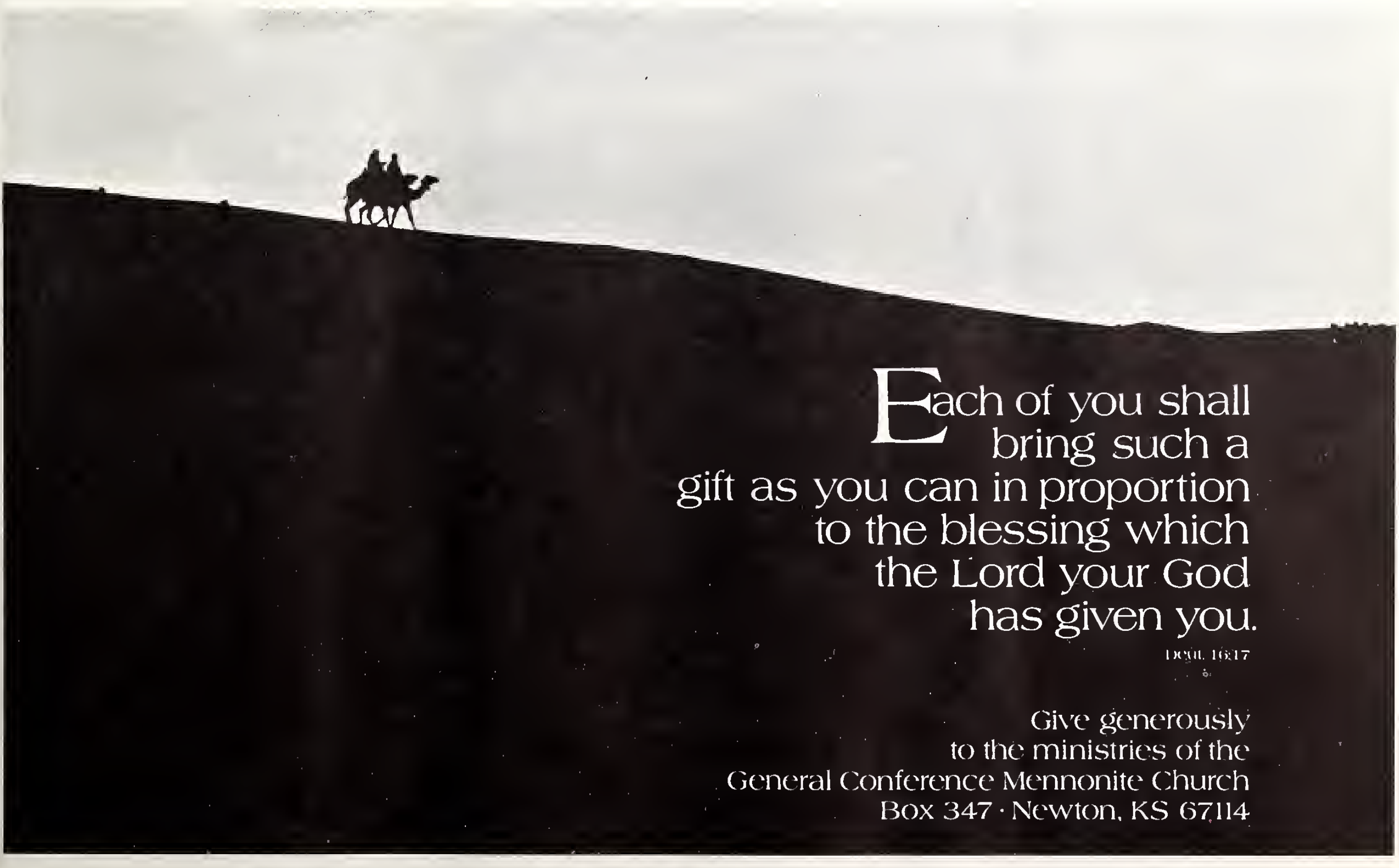
John Neufeld was installed as assistant to the pastor at the Zion Church, Swift, Current, Sask., on Nov. 7. He will be working mainly with the youth of the congregation. He is a graduate of Columbia Bible Institute, Clearbrook, B.C. He has been a restaurant manager in Hope, B.C., a construction worker, and a youth worker in Los Angeles.

Jacob F. Pauls, copastor of the Altona (Man.) Bergthaler Church, has accepted a call to become pastor of the Bethel Church, Winnipeg, beginning next summer.

Ed Springer, pastor of the Community Mennonite Church, Markham, Ill., has resigned to accept the pastorate of the First Church, Hillsboro, Kans., in February. In 1970 he was ordained to the Mennonite ministry at the Boynton Church, Hopedale, Ill., where he served for four years. He has recently been a member of the steering committee of Chicago Area Mennonites.

Deaths

Henry T. Unruh, Bethel College Church, North Newton, Kans., was born Mar. 25, 1885, and died Nov. 10. He had served a number of General Conference pastorates, including First Church, Hutchinson, Kans.; First Church, Halstead, Kans.; First Church, Bluffton, Ohio; and First Church, Hillsboro, Kans. He was a graduate of Bethel College and Witmarsum Seminary, Bluffton. He had served on the Bethel College board of trustees.



Letters

Sightless have skills

Dear Editor: Many thanks for the article about the young lady who persevered and made a place for herself in the sighted world. Articles of this nature can do much to build inner strengths that one must rely on in the face of adversity. A person who reads such articles today will remember its contents should some misfortune take their eyesight tomorrow. The article has another important aspect in that it will give all readers a broader regard for the responsibilities that a sightless person can manage skillfully.

Thank you also for using our photo and for referring readers to our resources. *George D. Gillis, District Administrator, Canadian National Institute for the Blind, Winnipeg, Man. R3G 0R9*

Zook article important

Dear Editor: I just want to recognize and thank you for the article on Debby Zook. It means a lot to have the successful living of someone who is developmentally disabled brought to the attention of our local congregations. It is important to lift up our similarities as well as our differences, and I thank you for the article. *Noncy K. Willioms, consultant, Developmental Disabilities, Mennonite Mental Health Services, 5927 Miller St., Arvodo, Colo. 80004* Nov. 18

How Jesus regarded himself

Dear Editor: I wish to comment on Robert L. Ramseyer's article "The gospel of peace in Christian missions" (November 16).

He writes that "Jesus died on the cross because in his life he was perceived as a threat to powerful people of the institutions in society. His way of life, the way of life which is salvation, was so threatening that it had to end on the cross. And this is the Jesus who is our Lord."

He is right if you look at Christ and his life from purely a human point of view. But Jesus Christ himself did not view his death on the cross as an end result of the way he lived his life and the message which he spoke. Jesus Christ came to this earth specifically for the purpose of dying on the cross. He continually reminded his disciples that he must die and be in the grave three days and after that rise again from the dead. Jesus Christ came to die on the cross and shed his blood in order that we might have forgiveness of sins. The world looks at Christ's death and says he died because he was a threat to society. Christ says, "I died on the cross in order that ye might have life and ye might have it more abundantly." This new life becomes a reality in our lives when we by faith accept Jesus Christ as our Savior from sin and as Lord of our lives. *Bradley Grober, 132 North Mound, Bluffton, Ohio 45817*

To Larry Kehler

Dear Larry: This is a note of appreciation. I felt that you used the columns of *The Mennonite* to encounter the world as it is rather than an imaginary world. Your editorship gave a lot of emphasis to new ideas, the thinking of younger people, and an opportunity for people to exchange views.

Perhaps most of all, I appreciated your attempt to bring renewal to our Anabaptist view of the Scriptures and our Anabaptist traditions. *The Mennonite* was always stimulating under your editorship.

My best wishes go with you in the pastorate and also with Bernie Wiebe, who has succeeded you as editor. *William T. Snyder, 21 South 12th St., Akron, Pa. 17501*

Editor's note: The following letters from Hesston College students were part of a class project. One of several options for the students was the reading of several issues of their church paper and then writing a letter to the editor.

Creative gifts for children

Dear Editor: Something is going to happen this Christmas just as it has happened every Christmas since I was born. Parents will buy gifts for their children. In the process, they will get caught in the consumer marketplace. Manufacturers are spending millions of dollars on advertisements. They will attract parents and children to many junk toys made of plastic and Styrofoam. Of course, millions will buy these expensive little gadgets and playthings.

These toys stifle a child's creativity and imagination. Toys like this will soon lose the child's interest and will quickly cease to function because of the poor materials or workmanship.

I believe we can encourage our children to create, imagine, and explore in many ways. We should encourage these things by giving our children simple toys we have created ourselves or giving them materials, tools, and ideas on how they can create their own toys. These kinds of things will last much longer, be cheaper, keep the child's attention, and most of all, the child will learn to be creative instead of just to be busy.

There are alternatives! Let's find them! *Louren J. Horder, Hesston College, Hesston, Kans. 67062*

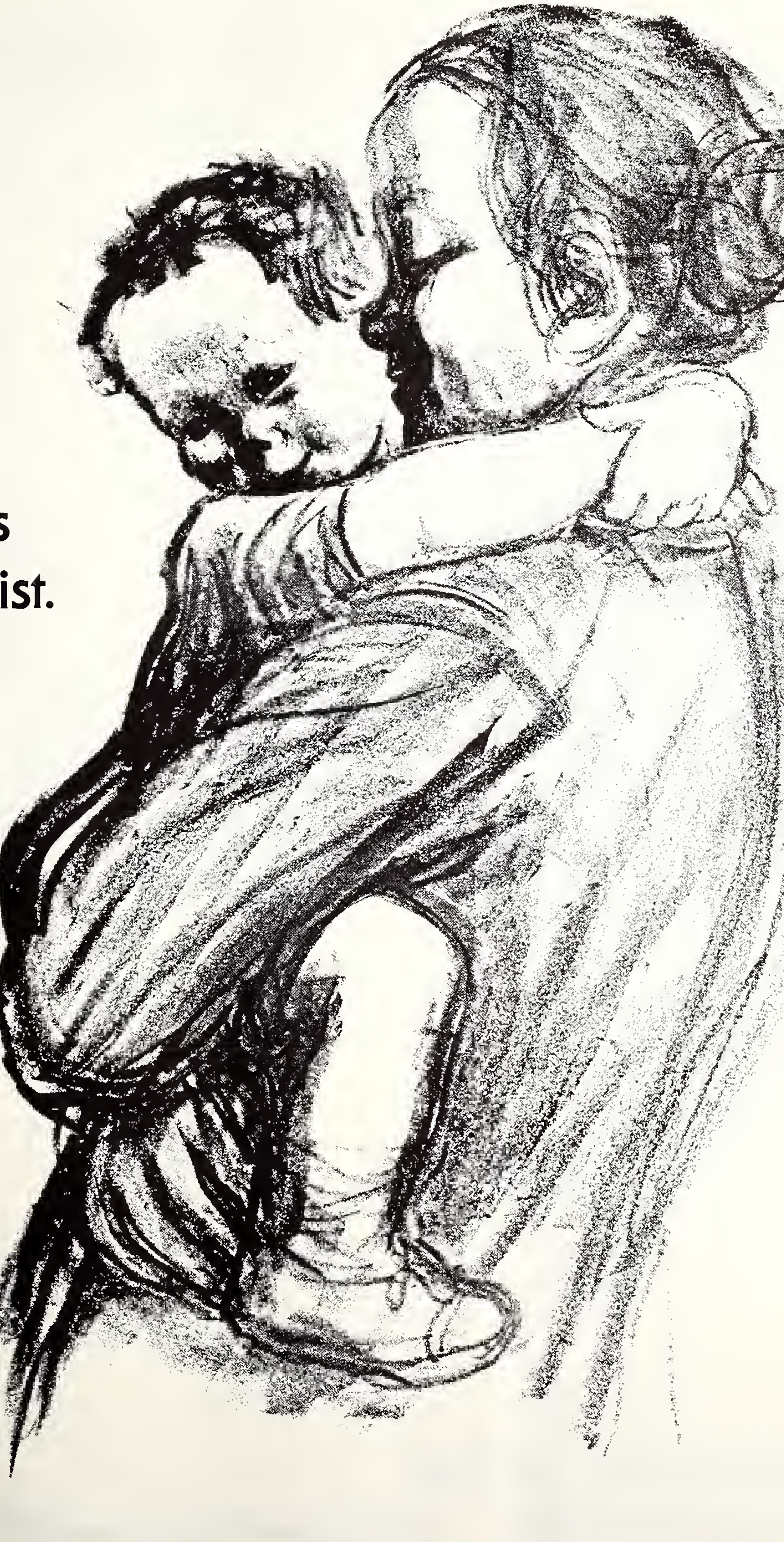
Examine our life-styles

Dear Editor: My study on the Christian life-style leads me to the conclusion that the average North American Christian should hang his head in shame, myself included. We should all have the chance to carry the heavy belly of a malnutritioned child from a war-torn, poverty-stricken nation. It is unfortunate that our bellies don't bulge and hurt because of undernourishment.

Our forefathers ate to stay alive. We eat because there is nothing better to do. Thanksgiving should be declared a national day of mourning for all the stuffed turkeys that are sitting around the dinner tables. I get very sad when facing the fact that our economy keeps rolling because of the consumption that takes place on our national holidays. That's OK; we can just put a little more in the plate the next time it's passed around at church. If that doesn't work, remember time cures all wounds. The only trouble is that we are on borrowed time. *Joel Mueller, Hesston College, Hesston, Kans. 67062*

Family in Focus

Each child reflects the image of Christ.

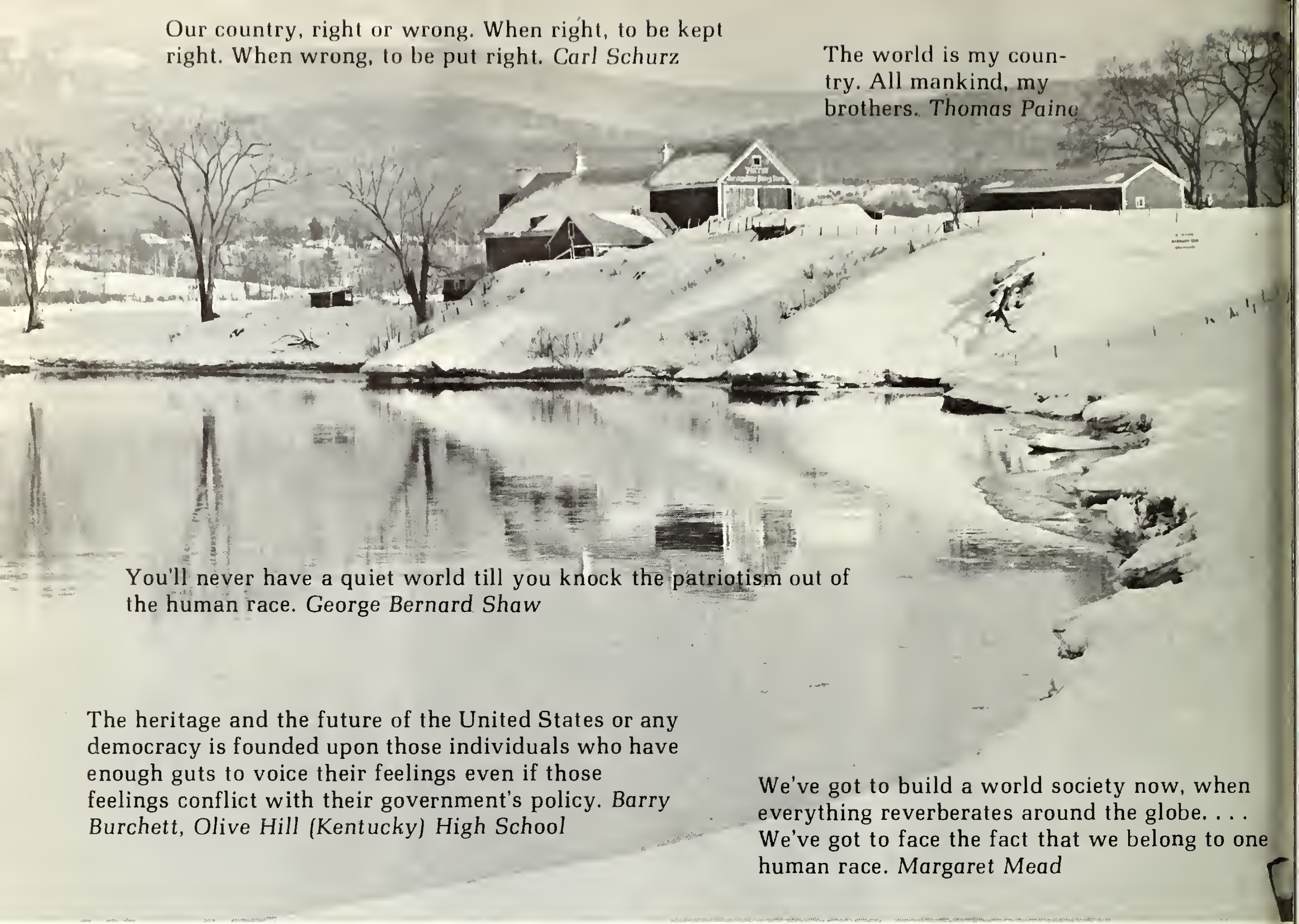


"Boy with Arms around Mother's Neck" by Kathe Kollwitz, 1931 lithograph
Used with permission from Dover Publications, Inc.

Few persons discerned
the promise in that tiny babe born
in a back-alley Bethlehem stable.
Like shepherds and Magi
who followed the light,
may we affirm the potential
in each child around the world
by sharing food for mind and body,
for tomorrow belongs to children.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Postludes to the bicentennial



Our country, right or wrong. When right, to be kept right. When wrong, to be put right. *Carl Schurz*

The world is my country. All mankind, my brothers. *Thomas Paine*

You'll never have a quiet world till you knock the patriotism out of the human race. *George Bernard Shaw*

The heritage and the future of the United States or any democracy is founded upon those individuals who have enough guts to voice their feelings even if those feelings conflict with their government's policy. *Barry Burchett, Olive Hill (Kentucky) High School*

We've got to build a world society now, when everything reverberates around the globe. . . . We've got to face the fact that we belong to one human race. *Margaret Mead*

Who is the patriot? It is he
  Who knows no boundary, race, or creed,
Whose nation is humanity,
  Whose countrymen all souls that need;
Whose first allegiance is vowed
  To the fair land that gave him birth,
Yet serves among the doubting crowd
  The broader interests of the earth. . . .
Who is the patriot? Only he
  Whose business is the general good,
Whose keenest sword is sympathy
  Whose dearest flag is brotherhood.
Frederick L. Knowles

MY COUNTRY

To deny my country
Is to limit my self

My country has warts and beauty
And both are part of me

I indulge the goodness
The ugliness needs surgery

My country is many times me
So I laugh and I shudder

Liberty and injustice
Calling for celebration

God, I believe
Help my unbelief.

Meditation

Christmas counsel

Jesus
if you're thinking of being born again
this Christmas

here are some helpful hints
for you to follow:

you should realize
that food and shelter are in short supply
in some parts of our world
so choose your place of coming carefully

and there are signs
that our rulers still don't like
talk of loyalty
to a kingdom other than their own
so you'd better play low-key with any reference
to the kingdom of God

and further, Jesus
there's serious talk
of reinstating capital punishment
so be discreet in what you say
and what you do. . . .

Jesus
if you're thinking
of calling us to be born again
this Christmas

can you help us to forget our helpful hints
so we may learn to follow
you?

Peter J. Ediger

A Christmas prayer

Dear God, I would know
a special nearness at this time,
a new awareness of your love,
a new singing of your joy,
a new acceptance of your good!
Dear God, I would know
a new spirit of giving now—
pouring out from my inner heart
your love, your joy, your good
to family, to friends, and even
(or perhaps especially) to strangers.
Dear God, I would know
a deeper understanding at this time,
letting the meaning of Christmas:
the Star, the Child, the Magi—
letting this meaning make
a great new difference in my life!
Dear God, I would know you better—
I pray your help. Amen.

Elizabeth Searle Lamb

Contents

Love yourself 734
The same Father 735
No Christmas card scenes for Mary
when Joseph defied the terrorists 736
News 738
Record 742
Letters 744
Postludes to the bicentennial 746
Christmas counsel 747
A Christmas prayer 747
Jesus helps us to become OK 748

CONTRIBUTORS

Randolph J. Klassen serves as pastor of the Hillcrest Covenant Church, Prairie Village, Kans.

Elsie Epp, Route 1, Marion, S.D. 57043, is a homemaker and writer.

Maynard Shelly is a free-lance writer, residing at 624 Westchester Lane, Newton, Kans. 67114.

Peter J. Ediger is copastor of the Arvada Mennonite Church, Arvada, Colo. 80004.

Elizabeth Searle Lamb lives at 3418 West 37th St., Topeka, Kans.

CREDITS

Cover, Harold M. Lambert, 2801 West Cheltenham, Philadelphia, Pa. 19150; 741, Ed Spivey, Sojourners; 746, Gene Ahrens, 168 Voorhis Ave., New Milford, N.J. "Love yourself," © The Covenant Companion, is reprinted by permission from the September 1 issue. Several of the quotations for "Postludes to the bicentennial" are used by permission from Scholastic Magazines, Scholastic Book Services, New York, N.Y. © 1970.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6781.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Bernie Wiebe, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special edition editor: Encompass, Mary Rempel, Box 347, Newton, Kans. 67114.

Jesus helps us to become OK

The human brain acts much like a video tape recorder. In 1931, the neurosurgeon Wilder Penfield had opened the scalp and skull to expose the pinkish-gray, three-pound, jelly-like brain of a middle-aged housewife. Mr. Penfield stimulated the different brain areas with a mild electric current. The brain does not experience pain under such circumstances, but the patient can report what is happening. Earlier research had shown that human behavior is engineered by various parts of the brain.

This time, when the doctor's electrode stimulated a certain point on the woman's temporal lobes, she reported that she seemed to be having her baby all over again. She described the delivery in detail, as though reliving the whole experience.

From this discovery in 1931 and consequent research, we know the following about the human brain: (1) certain areas of the brain are data banks which function like a video tape recorder, (2) feelings that accompany human experience are recorded as an inseparable part of such experience, (3) individuals are capable of existing in two states of consciousness simultaneously (the woman could relate her delivery experience even while she was in a hospital operating room), and (4) these recordings of experiences and the feelings locked within them can be replayed in the present.

Transactional Analysis is a scientific theory in which Eric Berne applies these insights to human interaction. Mr. Berne says that from the moment of birth, when the infant is suddenly pulled up straight and inhales the first burning breath, the human being has to contend with the terrifying experience of separation, isolation, and helplessness. It is the first feeling recorded in the brain that one is not *OK*.

From that first instant, life is delicately shaped by a variety of imprints.

A new book *Thank God I'm OK* by Richard A. Batey argues that the TA model can be helpful for us to understand the gospel in contemporary language. The Bible says that a human being is born a sinful creature. Paul in Romans 7 confesses frustration over having somehow grown up with that nature: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (7:15). This appears in agreement with the TA statement that our lives are programmed and scripted (often unconsciously) to a large extent by what happens to us in early childhood.

Could that be why Jesus focused special attention upon children? The newborn baby is God's crowning act of creation. Jesus holds up the little child as a model for God's kingdom. It is a special privilege and challenge to share in laying lifelong foundations during early childhood.

Could that be why God chose to visit humankind in the form of the Bethlehem infant? Jesus, too, was to experience the not *OK* struggles of the world.

TA says that by nature the not *OK* person seeks *OK*-ness. The Bible affirms that humanity without Christ is enslaved by demonic powers. Even in Christ, the self-destructing program of sin plagues us. Paul cries out: "Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7:24).

TA says it is possible for us to make adult choices that will make a person feel *I'm OK*. *OK*-ness is ultimately grounded in the nature of being.

As Mr. Batey points out, the Bible teaches us that salvation is in our being. We are created in God's image. But the *imago Dei* has become blurred by sin. Jesus illustrates how a human being can choose wholeness. He discloses God to us as a forgiving and loving Father who wants to restore our *OK*-ness. Our being was never programmed by God for self-destruction. The *not-OK* burden of sin comes from the devil and his followers.

One of the tragic ironies of this holiday season is that the feelings of *not-OK*-ness will be sharpened for many. They somehow have become programmed to feel even more worthless, more alienated, and more empty, whenever people around them start to rejoice.

To all humankind, the good news of the incarnation is that God wants us to be OK. Because of Jesus Christ, the tarnish can be removed from God's image within us. We can make the adult choice to become OK. BW

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

91:46 DECEMBER 21, 1976

For unto
us a
child is
born,
unto us
a son
is
given

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Immanuel

Melvin D. Schmidt

Immanuel—God is with us

the hebrew woman in ancient times
suffers through the long agony of childbirth
the child is born and the woman reaches down
and she touches the tousled head
Immanuel she gasps
and she lays down her tired body
she rests
because she knows that the birth of a child
means that God is still with his people
the future is assured
hope springs into being through the birth of a child

thousands of years pass
Jerusalem is under attack from rezin of syria and pekah of israel
they seek to force ahaz king of judah
into a choice between an alliance with them
or with tiglath pileser their common enemy to the east
ahaz agonizes over the decision
shall he cast his lot with the two petty kingdoms
who are his neighbors
or shall he form a military alliance with tiglath pileser
and thereby perhaps save himself

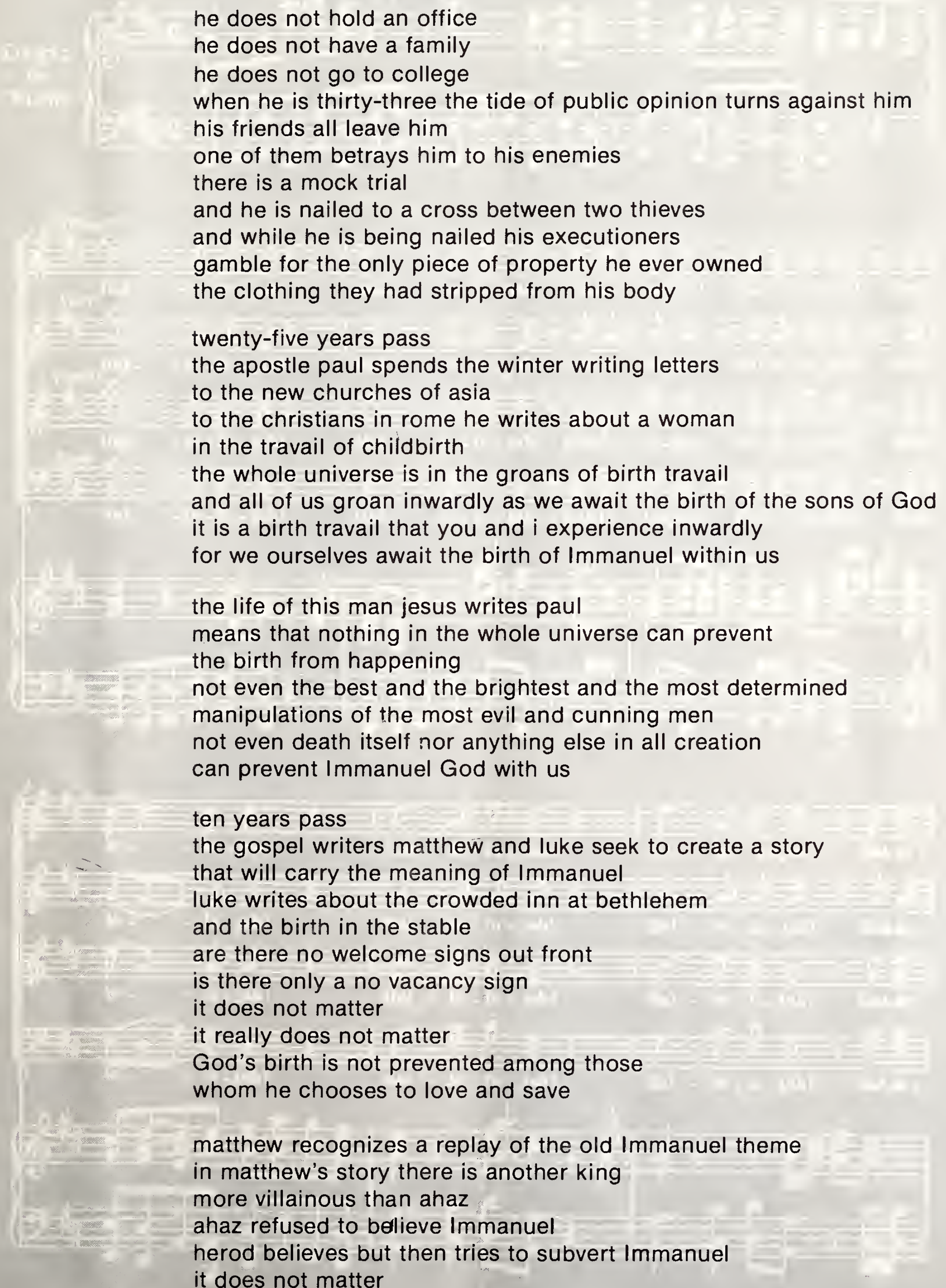
enter isaiah the prophet with a message from God
Immanuel God is with us isaiah tells the king
you have yet another choice which you have not even considered
do not enter into an alliance with tiglath pileser
do not enter into an alliance with pekah or rezin or both
but enter rather into an alliance with God
and let these puny stumps burn themselves out in their own petty quarreling

would you test the feasibility of such a course of action
isaiah asks the king

no says the king
such a course of action is not in the realm of possibility

well then says the prophet
there will be a sign anyway
it is the sign of a child's birth
and before this child is old enough to tell right from wrong
the stumps will have burned themselves out
if you can accept this sign God will be with us

but the king does not accept the sign
he makes an alliance with tiglath pileser
and goes willy-nilly to his own destruction
taking his nation with him



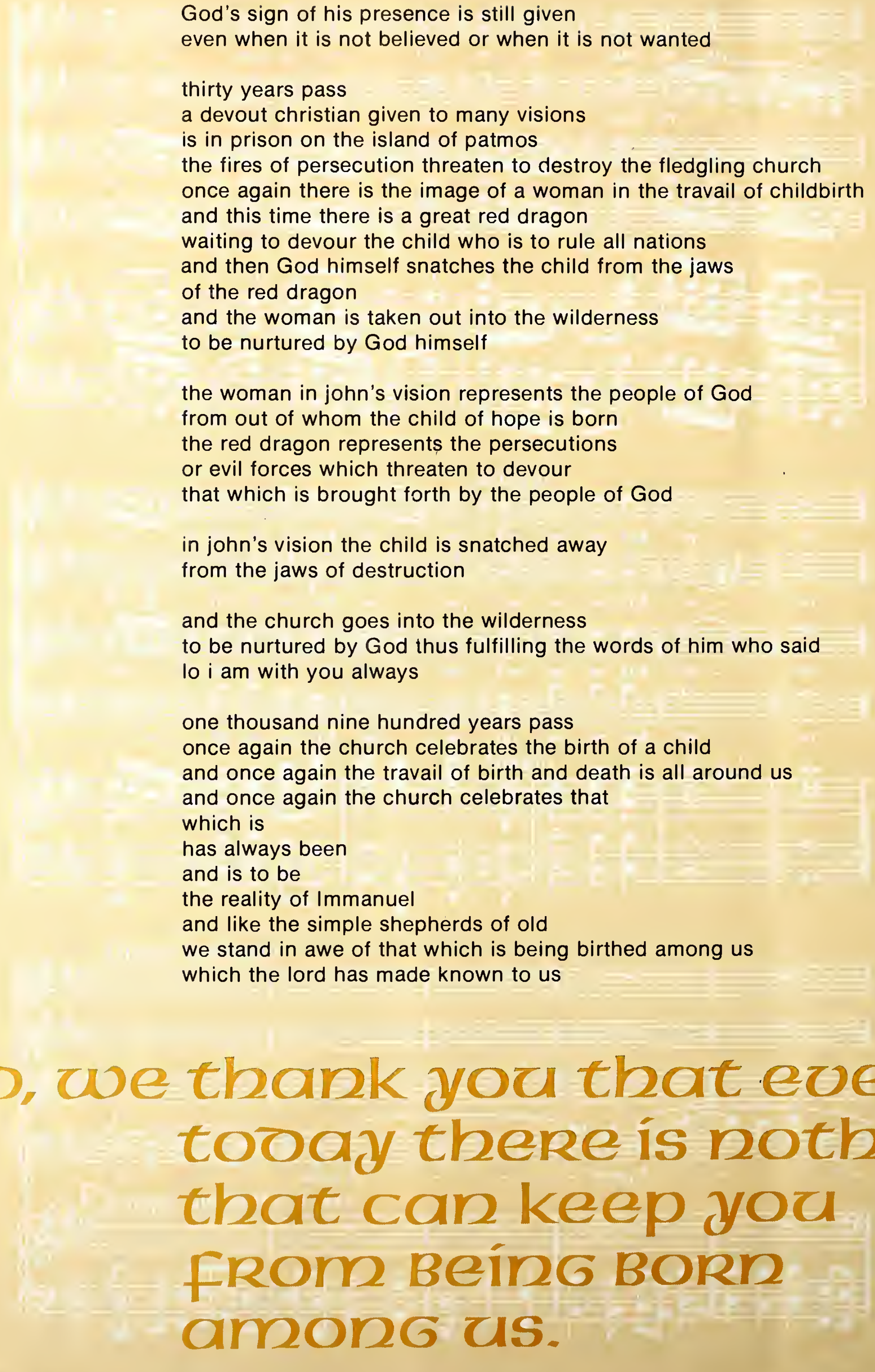
seven hundred thirty-four years pass
a child is born among the peasant people of palestine
in an obscure village
he grows up in another obscure village
he works in a carpenter shop until he is thirty
then for three years he is an itinerant preacher
he does not write a book
he does not hold an office
he does not have a family
he does not go to college
when he is thirty-three the tide of public opinion turns against him
his friends all leave him
one of them betrays him to his enemies
there is a mock trial
and he is nailed to a cross between two thieves
and while he is being nailed his executioners
gamble for the only piece of property he ever owned
the clothing they had stripped from his body

twenty-five years pass
the apostle paul spends the winter writing letters
to the new churches of asia
to the christians in rome he writes about a woman
in the travail of childbirth
the whole universe is in the groans of birth travail
and all of us groan inwardly as we await the birth of the sons of God
it is a birth travail that you and i experience inwardly
for we ourselves await the birth of Immanuel within us

the life of this man jesus writes paul
means that nothing in the whole universe can prevent
the birth from happening
not even the best and the brightest and the most determined
manipulations of the most evil and cunning men
not even death itself nor anything else in all creation
can prevent Immanuel God with us

ten years pass
the gospel writers matthew and luke seek to create a story
that will carry the meaning of Immanuel
luke writes about the crowded inn at bethlehem
and the birth in the stable
are there no welcome signs out front
is there only a no vacancy sign
it does not matter
it really does not matter
God's birth is not prevented among those
whom he chooses to love and save

matthew recognizes a replay of the old Immanuel theme
in matthew's story there is another king
more villainous than ahaz
ahaz refused to believe Immanuel
herod believes but then tries to subvert Immanuel
it does not matter



it really does not matter
God's sign of his presence is still given
even when it is not believed or when it is not wanted

thirty years pass
a devout christian given to many visions
is in prison on the island of patmos
the fires of persecution threaten to destroy the fledgling church
once again there is the image of a woman in the travail of childbirth
and this time there is a great red dragon
waiting to devour the child who is to rule all nations
and then God himself snatches the child from the jaws
of the red dragon
and the woman is taken out into the wilderness
to be nurtured by God himself

the woman in john's vision represents the people of God
from out of whom the child of hope is born
the red dragon represents the persecutions
or evil forces which threaten to devour
that which is brought forth by the people of God

in john's vision the child is snatched away
from the jaws of destruction

and the church goes into the wilderness
to be nurtured by God thus fulfilling the words of him who said
lo i am with you always

one thousand nine hundred years pass
once again the church celebrates the birth of a child
and once again the travail of birth and death is all around us
and once again the church celebrates that
which is
has always been
and is to be
the reality of Immanuel
and like the simple shepherds of old
we stand in awe of that which is being birthed among us
which the lord has made known to us

God, we thank you that even
today there is nothing
that can keep you
from being born
among us.

Lois Reed

Gifts I'd like to give for Christmas

Faith in a Power beyond ourselves,
  When we've reached the end of our rope:
"Let go and let God" take care of it all,
  When we're no longer able to cope.
Acceptance of things we cannot change.
  We know not why our fate.
The courage to change the things we can
  And the wisdom to separate.
Freedom from selfishness, ego and hate,
  Resentment, self-pity and greed;
Gratitude daily for that which we have
  And the grace to give up what we need.
Hope for the future, at ease with the past—
  Serenity, harmony, cheer!
Humility, zeal, and the peace that comes
  With the knowledge that God is near.
Forgiveness, respect, and love for all
  (But most of all for *me*);
Tolerance, charity, strength to endure
  Tribulation to any degree.
Patience to wait—this too will pass—
  It takes the darkness of night
To restore our sight and bring out the brilliance,
  the joy of the ultimate light.
These things can't be given by you or me
  Nor bought in any store.
Yet all who ask for these priceless gifts
  Shall receive every one and more!
Yesterday's gone and won't be back.
  Tomorrow is far away.
But success is doing the best we can
  With what we have today.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $8.00, one year; $15.50, two years; $23.00, three years; foreign, $8.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

Provincial MCCs discuss new programs

In the past, material aid was a major concern at provincial MCC annual meetings in Canada. But this year more time was devoted to national and international concerns, according to J. M. Klassen, executive secretary for MCC (Canada).

The old image of MCC as a relief agency distributing aid is changing, he noted. An example was the public meeting in Alberta, where Mennonite Disaster Service, offender ministries, East-West relations, agricultural development, and teaching were highlighted. Public rallies in other provinces showed a similar trend.

A recent delegation of five North American Mennonites to the Soviet Union became the subject of considerable discussion at several meetings (see related article on page 758), especially at the MCC (Manitoba) meeting. There was keen interest in the situation of the churches in the USSR and some disagreement about the necessity for delegations between MCC and the registered churches. Some persons urged support for the unregistered churches.

Vietnam again came up for discussion. A number of people were not convinced that MCC should be giving aid in a country where it does not have personnel. But on the other hand, many people were satisfied by the responses given by MCC (Canada) staff to their questions on the reasons for a $1 million aid effort.

Offender ministries was a higher priority at the provincial meetings this year. MCC's consultant on offender ministries, Edgar Epp, was a guest at three of the meetings.

Every provincial meeting had testimonials from MCC workers in development, social service, teaching, health services, and Mennonite Disaster Service.

Ontario featured peace issues. Guest speaker John Redekop gave two talks on the problems of labor-management relations, one dealing with discipleship in labor relations and a second discussing the Christian response and alternatives to the strike. According to some observers, a significant point he made was that Christians need not rule out the strike as an evil; a strike may be the right step, depending on the motivation.

Ernie Regehr, who has spent several years in research on race relations in southern Africa, showed that some mission agencies had failed to incorporate the gospel of liberation in their witness, thus providing little alternative for Christians in the liberation movement but to join the guerrillas.

A half-hour slot was given to native concerns at the MCC (Manitoba) meeting.

In Saskatchewan, Edgar Stoesz from MCC headquarters in Akron, Pennsylvania, discussed the world food crisis.

Total revenue for MCC (Canada) was $600,000 ahead of last year, at more than $3.4 million. Manitoba, the province with the largest constituency, had revenues of over $1 million for the first time in its history.

A number of provinces approved property purchases and building expansions during the past year.

MCC (Saskatchewan) approved the purchase of a building of its own to replace the rented facilities it currently occupies. MCC (Alberta) decided to purchase the property of Youth Orientation Units, a work farm near Warburg, Alberta, operated by private individuals. MCC (Ontario) agreed to purchase the property next to its building for possible future expansion. MCC (British Columbia) completed a $200,000 building this year. MCC (Manitoba) is adding a third floor to its present building.

The mushrooming of thrift shops, gift stores selling crafts, and local service programs has resulted in more local involvement.

Greater alumni activity was also evident this year. Every province now has an alumni organization to serve returned workers and recruit new workers.

Moratorium requested on pipeline

Delegates at a Citizens Counterconference on Energy and Northern Development have called for a moratorium on construction of the Mackenzie Valley pipeline for at least ten years. They also encouraged the Canadian Government to make a firm commitment to maintaining the rights of all native people of the North.

The conference, held November 3-6 in Edmonton, Alberta, was planned by the Alberta Energy Coalition (made up of labor, native, church, political, and public interest groups) as an alternative to the industry-sponsored seventh national Northern Development Conference held in Edmonton at the same time.

About 1,000 people attended the counterconference. MCC (Canada) sent delegates and made a small donation for expenses.

Keynote speaker was Justice Thomas Berger, head of a commission examining the impact of a natural gas pipeline in the Mackenzie Valley, who also presented his speech at the national conference.

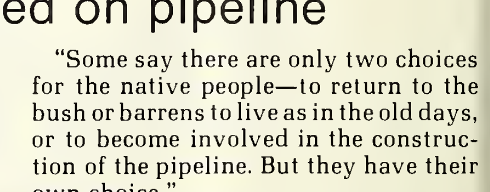
Reviewing some of the findings of the commission, Mr. Berger urged that Canada take "a hard-nosed look" at development before going ahead with it.

"Some say there are only two choices for the native people—to return to the bush or barrens to live as in the old days, or to become involved in the construction of the pipeline. But they have their own choice."

Other speakers told the group that, contrary to the impression given by the oil and gas companies, Arctic gas is not needed for some time.

Native speakers from the Indian Brotherhood of the Northwest Territories told the counterconference that native people of the North want time to complete the process of decolonization and to achieve control over their own lives.

The Dene, the descendents of the five original tribes of the Mackenzie region, have claimed aboriginal title to 450,000 square miles of land being explored for the construction of a natural gas pipeline.



Words & deeds

Steinbach (Manitoba) Bible Institute will begin a college program perhaps as early as next fall, according to principal Harvey Plett. The curriculum would include a two-year diploma, a three-year degree, and a four-year degree with majors in Christian education, pastors, music, and general Bible.

At its annual harvest mission festival, the Mennonite Church of Mexico at Quinta Lupita (near Cuauhtemoc) collected 26,000 pesos (U.S. $1,040) to help native Mexicans with beans and corn. The northern area of Mexico suffered severe crop losses from a heavy frost October 8. The church also approved purchase of a home in the nearby town of Anahuac to be used as a church building in the Spanish outreach. For several years missionaries Helen Ens and Tina Fehr have been conducting a Sunday school on Sunday afternoons in a rented building.

New medical equipment has been donated by some Canadian friends for use in the State Hospital at Cuauhtemoc, Mexico. Tina Fehr, missionary under the General Conference's Commission on Overseas Mission, has worked there for many years as head nurse and director of the auxiliary nursing teaching program. The equipment consists of an incubator and an anesthetist machine.

"Influential . . . humorous . . . fairminded"—these were some of the adjectives used to describe one person by members of a small group involved in a Career Motivation Program at the Goessel (Kansas) Mennonite Church. The five-hour session was sponsored by the Western District Conference and directed by Eleanor Loewen of the Commission on Education staff. About thirty people, ranging in age from fifteen to seventy, attended to become better acquainted, not with each other, but with each self. Unique about the program was the total emphasis on one's positive qualities.

A group of businessmen in Ontario has begun a program to increase sales of Self-Help Crafts, a division of MCC. The crafts, produced in third world countries by people with inadequate incomes, will be offered to commercial outlets through Self-Help Associates, a new program under the umbrella of Mennonite Economic Development Associates. Florist and gift shops in many parts of Ontario are retailing crafts, particularly Bangladesh juteworks. The crafts are sold at a considerably higher price by these retailers than at the MCC gift shops. Profits are used as working capital for the program.

A thrift store offering used clothing and small household articles to raise money for the international program of MCC has been opened in Rosthern, Saskatchewan. The store, called The Clothes Basket, is the fourth such shop operated by Mennonite and Brethren in Christ churches in Saskatchewan.

The death penalty may be an outlet for unacknowledged racist attitudes, a possibility indicated by "the grossly disproportionate number of nonwhites sentenced to be executed" and the continuing demand for states to take lives, said the American Friends Service Committee. Of 423 known death-row inmates across the United States, 199, or 48 percent, are nonwhites.

The last MCC worker has left Pakistan after seventeen years of MCC involvement there. The agricultural program concentrated on land leveling for small farmers. The program has largely been turned over to Pakistani staff. During recent years, the land-leveling project has been directed more toward small farmers with more attention to bullock-powered equipment and credit programs rather than gasoline-powered machinery.

An educational-historical tour to the eastern United States will leave Kansas April 16 and return May 1, 1977. The tour is sponsored by the heritage committee of the General Conference. Arrangements may be made through the Hoffnungsau Mennonite Church, Route 1, Inman, Kansas.

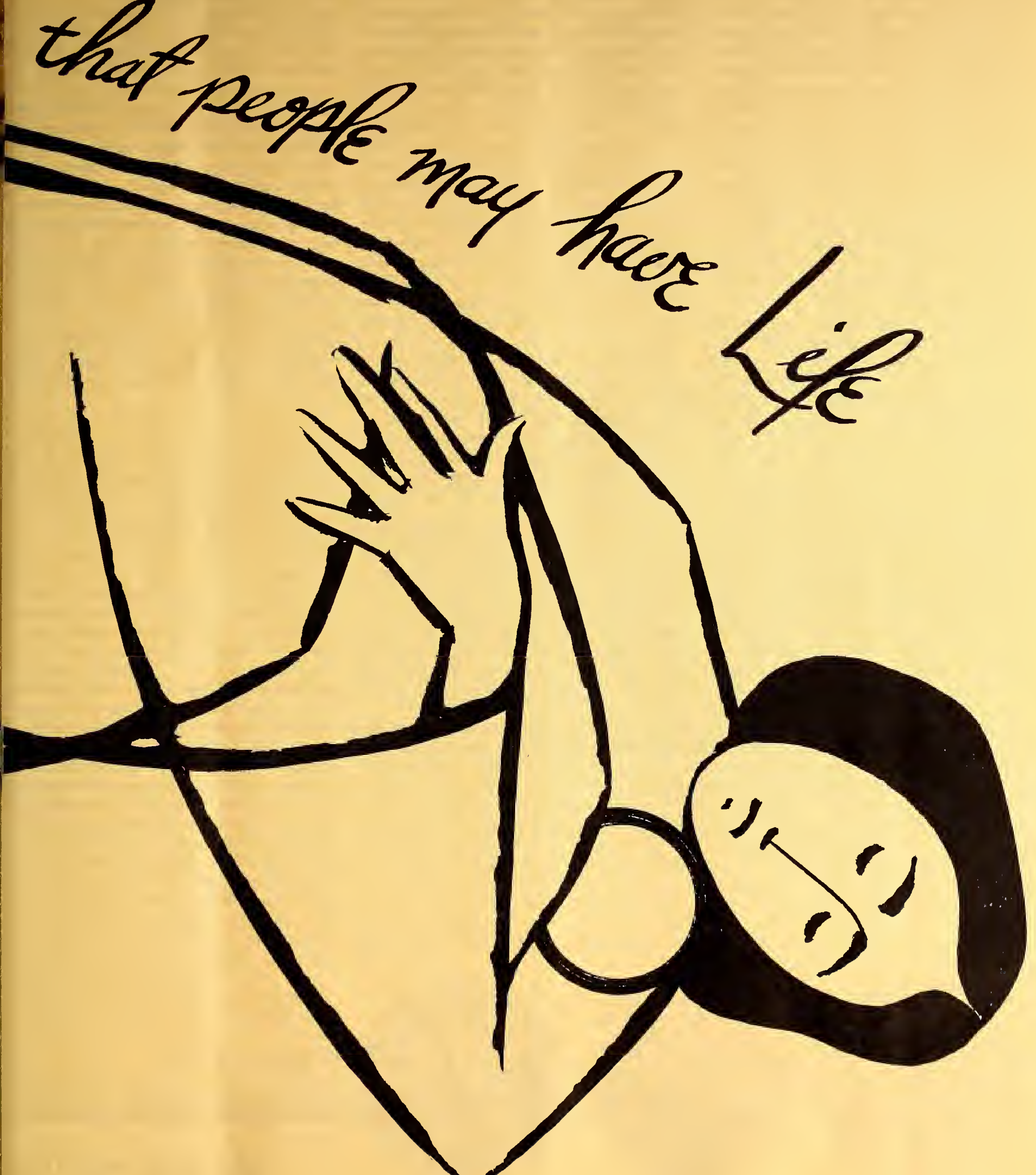
Nine students were to graduate December 17 from the Freeman (South Dakota) Junior College School of Practical Nursing.

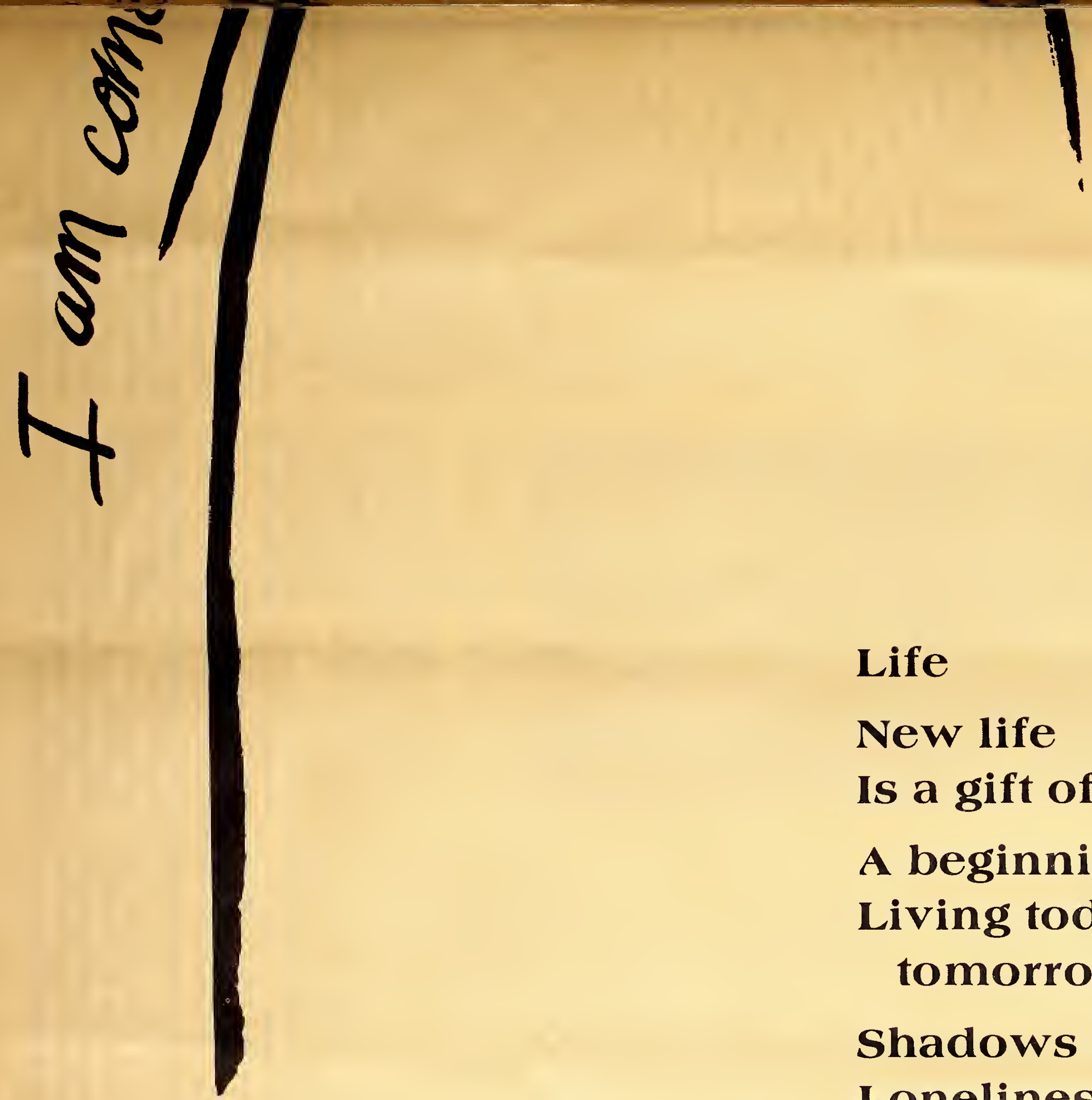
The total number of North American Protestant missionaries is up, but the number of career missionaries has declined, according to the next *Mission handbook: North American Protestant ministries overseas,* produced by Missions Advanced Research and Communication Center, Monrovia, California. Among other findings: the number of short-term missionaries continues to increase rapidly and is up to 16 percent of the total mission force, giving to missions is up dramatically over 1973, and the number of new agencies continues to grow at the same rate of about eighty per decade. Approximately 25 percent of missionaries are involved in evangelism and planting churches. About 25 percent are engaged in supporting overseas churches, while the balance is involved in a variety of ministries.

MENNO SIMONS
DIE MENNONITEN-GEMEINDE ZU HAMBURG U. ALTONA

Medallions reproduced

Menno Simons and the Old Hamburg Mennonite Church are for sale—as bronze medallions. The two medallions, first coined at the turn of the century, were recently reproduced by the Mennonite Church of Hamburg and Altona, West Germany. At left is the face of the Menno Simons medallion, patterned after an engraving of 1683 by Jacobus Burghardt of Altona. Center is the face of the second medallion, the facade of the former Mennonite Church in Altona, destroyed by bombs in 1943. The reverse of both medallions, right, is the seal of the Mennonite congregation of Hamburg and Altona. The medallions are for sale through Joe Springer, Archives of the Mennonite Church, 1700 South Main St., Goshen, Indiana 46526. Prices are Menno Simons medallion, $11.50, and Old Hamburg Church, $10.


that people may have Life



Life

New life
Is a gift of future

A beginning again
Living today and hoping for
  tomorrow

Shadows of darkness
Loneliness

To be born again
In a sunburst of miracles.

Suppose there were no Sunday schools

The following article is by LoVerna Klippenstein of Winnipeg, one of five members of an MCC delegation which visited churches in the Soviet Union in October. Ms. Klippenstein is a member of the committee on The Mennonite.

One Sunday last July, fifty-seven believers were baptized in a river in a large city. The congregation of about 600 swelled to a thousand as others from the park joined to watch the service. Some thought there was a drowning and stayed to hear about new life in Christ. Some heard the singing and stayed to learn about God's love. Six responded to that love and made commitments to Christ.

What makes this experience unusual is that it happened in the Dnieper River at Kiev in the Soviet Union.

General assemblies of religious groups may not be held without permission from Soviet authorities. In fact, according to Article 59 of the Soviet constitution, "performance of religious rites under the open sky and in private homes and apartments of believers is forbidden."

On that beautiful Sunday, however, box lunches had been prepared and the outdoor worship service was followed by a church picnic.

We North Americans who take our religious liberty for granted do well to remember some of the restrictions which limit the lives of our Soviet brothers and sisters in Christ. Christian citizens there are aware of the law which requires "religious societies to be composed of not less than twenty believing citizens, eighteen years or older, of the same cult, who unite for a combined satisfaction of their religious needs."

"How can you even have family devotions with such restrictions?" I wondered.

"No problem," replied one man. "I simply invite my children, grandchildren, and a few neighbors, and that makes twenty anytime."

Perhaps this man does not know that legally his family could be punished for violation of the law, because they are not registered officially as a religious society.

Eugen Voss, a Swiss writer, has interpreted Article 124 of the Soviet Constitution to mean that, "A group of believers, even three people, does not have the right systematically to pray together, to read the Bible, or to discuss religious topics without receiving special written permission from the Council for Religious Affairs in Moscow. To obtain this, according to Article 5, believers must write a petition indicating who they are, including their names, addresses, and professions, and explaining why they want to pray, to be submitted to the local organ of state authority."

Perhaps the "out" in this article is the word *systematically*. The Baptist minister who spoke of his grandson certainly knows Soviet law. He also knows a deputy for religious affairs. Perhaps the deputy is less formidable than the decree. Religious concessions for Soviet Christians are more contingent on humane legal authorities than on the law itself. For this reason some families do have family worship. Birthdays, funerals, and Christmas become occasions for spiritual input and expression. These are, after all, sporadic rather than systematic.

When I think of Christian education in our congregation, I think of Sunday school classes, boys' and girls' clubs, church camps, *Story friends, Rejoice!* and the "Children's Bible hour" on the radio. None of these is available in the Soviet Union.

"How do you carry on Christian education here?" I asked one father. Persons under eighteen are discouraged by law from church attendance. The services two to three hours long, the overcrowded sanctuaries where many must stand, and the uncomfortable pews, often with no or very low backs, would make it inconvenient if not impossible for young children to participate.

"We pray much for our children," replied the thirty-nine-year-old father of six. "We know that what they learn about Christ depends entirely upon our efforts in the home, and we take that responsibility seriously. We believe that God leads in every detail of our lives and our children learn early to trust God to lead aright."

"But what about the atheistic influence at school?" I asked.

"Our children don't expect to be understood by their classmates or supported by their teachers," he replied. "They learn early that ours is not a Christian culture. Perhaps because of this, they become very dependent on God early in life."

"But how can they express their faith?" I wondered. "How can they witness?"

"They write poetry and stories and music," my friend answered. "We teach our children to witness by their lives with expressions of love, honesty, conscientious fulfillment of school responsibilities, and a caring concern for others."

"Do your children wear those red scarves that identify the Young Pioneers?"

"Yes," he answered. "We tell them to view the scarves as simply part of the school uniform. Their first allegiance is to God, but they must also respect the authority of our government. Isn't that what 1 Peter 2 says?"

Religious groups in the Soviet Union may not organize Bible studies; hold meetings for children, young people, and women; or give material support to their members. Organizations such as Women in Mission or Mennonite Central Committee are unknown. But believers do study the Bible and Christians do care for one another. Bible study happens spontaneously after a shared meal. Children listen to adults discuss the charismatic movement and church discipline. A minister responds to the request for winter coats for two small children.

Response to need in the Soviet Union is of necessity personal. I am reminded of the Manitoba mother who declared emphatically, "I dislike these annual visits by the Sunshine Committee. I don't want to be a project for some women's group. Why don't they come on their own?"

When I see the carelessness with which Sunday school literature is treated by my children, and their need for constant reminders: "Do your lesson!" I remember an eleven-year-old, eyes intense, expressing her gratitude to God in a poem wrested from her soul one dark night.

As I feel the frustration of trying to find Sunday school teachers—"We don't want to be tied down," they say—I remember a Russian minister asking, "Do you also have the problem of young people being too eager to participate in the services? Sometimes they don't even wait to be asked."

I see our Sunday evening services dwindling and our prayer meetings disappearing and I wonder about our religious commitment.

Persistent effort may eventually help to bring basic human rights to Soviet people. However, the joy of the Lord which is now evident among believers there affirms that dedication, discipleship, and Christian education come "not by might nor by power, but by my Spirit,' says the Lord."

Scattered Mennonites from Gulf states meet

What is Mennonitism? Are we losing our Mennonite heritage? What aspects of it are valuable? How do we view ourselves as an ethnic group? What particular problems do we as Mennonites encounter?

These were among the questions discussed by about thirty Mennonites from Mississippi who do not attend Mennonite churches. They met for a one-day retreat November 13 at Pine Lake Camp near Meridian.

Most of these Mennonites from Prentiss, Philadelphia, Starkville, Hattiesburg, Brooksville, Prairie, and Jackson had not been aware each other existed.

Most of the participants felt a greater appreciation for their Mennonite heritage after leaving a strong Mennonite community, they said. They appreciated the work ethic, the world consciousness of need, the ministry of service, a well-taught Bible background, and the ministry of reconciliation exemplified by their pacifist beliefs.

They also said many problems were created by their "virtues." "We prize our nonresistant stand, yet we tend to take our pacifism so far that we don't know how to stand up or fight for our rights," they said. "We are taught to avoid conflict, but avoiding conflict may not always solve the problem."

Lester Glick of Hattiesburg led a discussion on how Mennonites contribute to non-Mennonite churches. Many of the participants in the retreat are involved in other churches (mostly Methodist) as choir members, Sunday school teachers, ministers of music, and deaconesses. All felt their Mennonite influence was making an impact.

Mr. Glick, who attends a Baptist church, said his pastor recently presented a series of sermons on pacifism after studying Mennonite writings on the subject.

The majority of participants in the retreat came to Mississippi through a voluntary service program and stayed after their term of service ended. A few came with job transfers. *Carol M. Yoder, Jackson, Mississippi*

Trailers go to Italy

Mr. Croatto, left, talks with Elio Milazzo on the threshing floor before his house in northeastern Italy which was destroyed by an earthquake in May. Mr. Croatto is one of the persons who recently received a mobile home as temporary housing from the Italian Evangelical Alliance. Money for the trailers was gathered by MCC, Hesston Corporation, the Virginia Mennonite Mission Board, the International Mennonite Organization, and the TEAR Fund. The funds have been channeled through the Italian Evangelical Alliance, of which Elio Milazzo, a Mennonite pastor, is president. Most of the 70,000 persons left homeless by the earthquake have been living in tents.

Refugees in Swaziland receive aid

The Swaziland Red Cross has asked Mennonite Central Committee in that country to assist in caring for student refugees who fled South Africa to escape arrest by South African police. Refugees now unofficially number over 300, most of them from black townships on the outskirts of Johannesburg, South Africa.

The students, who left South Africa with no travel documents and only the clothes on their backs, have walked the 200 miles from Johannesburg, traveling at night and sleeping in hiding during the day. They are part of a larger number of young South African blacks who fled to neighboring countries such as Swaziland and Botswana to escape a widespread campaign by South African police to break up the black student protest movement.

MCC has agreed to provide an initial amount of 1,000 emalangeni, Swaziland currency worth about $1,200, for assistance to the South African students. Clothing, blankets, better food, and medical treatment are immediate needs which the Red Cross is attempting to meet, according to country representative Don Nissly.

The student refugees, mostly between the ages of seventeen and twenty-five, are being given freedom of movement by the Swaziland Government while it decides their future. Because of Swaziland's economic dependence on South Africa, the question of providing political asylum for the refugees is a delicate one. If the burden of these students becomes too great, Mr. Nissly wrote, they will either be handed back to the South African officials for imprisonment or be allowed to go to other nearby countries for military training in movements directed against the minority governments of Rhodesia and South Africa.

MCC workers in Swaziland met November 20 to plan a course of action for continuing aid to the refugees. At a meeting to which they have been invited by the deputy prime minister, they plan to present a proposal to set up a small refugee school. Mr. Nissly indicated that the school would be for those refugees who wish to complete their studies rather than going for military training.

Some South African students now in neighboring countries have appealed for American aid, particularly for travel documents and scholarships.

Record

Workers

Lois Barrett, associate editor of *The Mennonite* and editor of General Conference News Service, has resigned effective at the end of her term, Aug. 31, 1977. She has served in the two half-time positions since August 1971. She was previously employed by the Wichita (Kans.) *Eagle* and the Corpus Christi (Tex.) *Caller-Times*. Lois is a graduate of the University of Oklahoma and later studied at Brite Divinity School, Fort Worth, Tex. She is a member of Fairview Mennonite House, an intentional community in Wichita. Her future plans are indefinite.

Doug Bartel, First Church, Hillsboro, Kans., has begun a two-year term of Mennonite Voluntary Service in Hamilton, Ont. He will work in community service at the Welcome Inn, a church-sponsored community center. Doug is a 1975 graduate of Kansas State University and has been employed in farming.

Larry Entz, First Church, Newton, Kans., is serving a two-year term with Mennonite Voluntary Service in Philadelphia, Pa. His assignment is in housing rehabilitation. Larry is a 1975 graduate of Friends University in Wichita, Kans., and has worked in a bookstore in Wichita.

La Vernae J. Dick, Grace Church, Dallas, Ore., is serving as interim chaplain at Lebanon (Ore.) Community Hospital. She has been enrolled there in the clinical training program of Western Evangelical Seminary in Portland. La Vernae is also editor of the Pacific District edition of *The Mennonite*.

Eldon Epp has resigned from the staff of Swan Lake Christian Camp, Viborg, S.D., effective at the end of December. The camp is operated by the Northern District Conference.

Margaret Friesen, Zoar Church, Langham, Sask., has been appointed coordinator of the pilot project for community and home care services to the elderly and handicapped sponsored by the Conference of Mennonites in Saskatchewan. Ms. Friesen is a registered nurse. She and her husband, Ted, have served 3½ years in Paraguay under the General Conference's Commission on Overseas Mission.

Nancy Ramseyer of Berea, Ky., is serving a one-year assignment in Mennonite Voluntary Service in Arvada, Colo. She will work in the communication service at the Jeffco Action Center, a church-sponsored emergency aid agency. Nancy is a 1975 graduate of Bluffton (Ohio) College and has recently been employed as a cook in Berea.

John and Deborah Sprunger hav begun teaching assignments at Swif Current Bible Institute, Swift Current Sask., in October. John served a assistant pastor at First Church, Berne Ind., 1973-75.

Samuel Stephen has been reelecte chairman of the Bharatiya Genera Conference Mennonite Church in Indi for another two-year term.

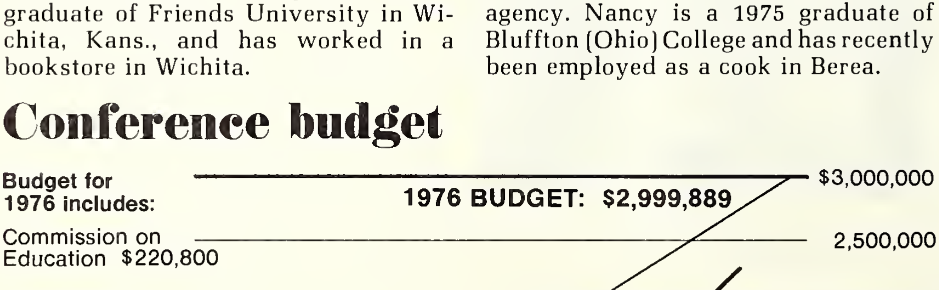
Friesen

Stephen

Deaths

David Schulz, Altona, Man., was bor Mar. 11, 1897, and died Nov. 17. He wa ordained to the ministry in 1920 an served as bishop of the Bergthale churches in Manitoba 1926-64. H served as chairman of the foreig missions committee of the Canadia Conference and was an active supporte of the Mennonite Pioneer Missio program. He was a member of th boards of the Mennonite Educationa Institute, Altona, Man.; Elim Bibl School, Altona; and Canadian Mennonite Bible College, Winnipeg, Man., an played a leadership role in the Manitob and Canadian Mennonite conferences.

Conference budget



The General Conference received $365,177 in November, bringing the year's total to $2,252,788. Therefore, to reach our budget of $2,999,889, slightly less than $750,000 is needed in December. We are at 75.1 percent of budget as of November 30, compared with 78.9 percent at the same point in 1975. We witnessed in December of last year an outpouring of gifts totaling $700,000. This year again we need to be generous in our giving so that General Conference programs may continue. *Ted Stuckey, conference treasurer*

Calendar

Jan. 15, 1977—Inter-Mennonite Conference (Ontario) delegate meeting, St Catharines (Ont.) United Mennonit Church; theme, "The church in community"

Feb. 4-9, 1977—Council of Commissions, Newton, Kans.

Feb. 18-20, 1977—Conference of United Mennonite Churches of Ontari annual meeting, St. Catharines (Ont. United Mennonite Church

Central

Dec. 27-29—Youth Institute, Norma (Ill.) Church; speaker, Jerry Weaver

Stitching us together

At the Alexanderwohl Church near Goessel, Kansas, women make *The Mennonite* quilt. When the patchwork blocks for relief quilts are brought to the church building to be sewn together, they all are the size of something the women have in common—*The Mennonite*. In some quilts, the patchwork is actually stitched to a page of the magazine.

We General Conference Mennonites come in a variety of patterns and colors. But through the pages of *The Mennonite*, the features, news, letters, and opinions stitch us all together—as a conference, as congregations. We've got at least one thing in common.

The Mennonite

For information on the Congregational Subscription Plan, write or phone:

Circulation Secretary
Faith and Life Press
Box 347, Newton, Kansas 67114
(316) 283-5100

or

Conference of Mennonites in Canada
600 Shaftesbury Boulevard
Winnipeg, Manitoba R3P 0M4
(204) 888-6781

THE FOURTH GIFT

Heinz Janzen

Our family has been struggling to choose an appropriate gift for Grandma. Her house, like most of our houses, is already full of beautiful things. Besides, she lives 1,500 miles away and hasn't been able to give us a lot of subtle hints. It is tough to decide.

Some time ago, our teenage daughter volunteered to give herself to Grandma for a week of her vacation. At first thought, it seemed a beautiful gesture. She and her grandmother both like arts, crafts, and cooking. Besides, the cousins who live within closer range are all brawny boys who have different interests. We gulped when we saw the cost of the ticket. But our parents have been so generous over the years; why not be lavish in return? So we gladly paid the round-trip fare.

How does this square with a Christian commitment to the simple life? Our family has read *Beyond the rat race*. Dotty exchanges ideas on frugal meals with other thrifty housewives. We subscribe to *Sojourners* and *The Catholic worker*, which extol the virtues of poverty and alternate life-styles. Thrift and frugality are ingrained in us by our Germanic ancestors, the Depression, years of college and seminary, and a career of church-sized salaries. The drawn faces and bloated stomachs of starving people stare at us from *Newsweek* and *The Mennonite*. Shouldn't all of us be spending much less and saving much more?

Biblical history repeatedly reveals to us a generous God. The creator provided all the flora and fauna of Eden for Adam and Eve. The Sinai smorgasbord offered all the manna that the Jews could eat. The shepherd boy David from Bethlehem not only won the throne, but also an immense fortune. His kingly sons lost but regained the national fortunes again and again.

The Christmas story also reveals a pattern of lavishness and generosity. Wise men from the East came seeking the newborn king. They fell down and worshiped him. "Then, opening their treasures, they offered him three gifts, gold and frankincense and myrrh." Such gifts meant immense expenditures in that age.

The ultimate evidence of God's goodness is the fourth gift in the Magi scene. It was the costliest present of all. The child Jesus was God's inexpressible gift to the Magi and to all of humankind. It was a reckless expression of an unlimited commitment to people.

The bizarre parable Jesus told about the laborers in the vineyard contrasts human thrift with God's generosity. After preaching this parable, I have sometimes been told that this story does not deserve to be in the sacred canon. The master's lavish generosity toward undeserving, unemployed migrants directly contradicts our sense of virtuous hard work and thrift.

Gold, frankincense, and myrrh were at the top of the list in Herod's time. Color TV, china, and microwave ovens are near the top in 1976. But the gift of a person tops all other gifts in every age.

We hunger for fellowship with God and with his people. Loneliness is our greatest fear. God so loves that he gave, not a package, not a plan, not a program, but his Son. The gift of God's son forever

The gift of a person tops all other gifts in every age.

destroys our alienation. We have Jesus as our unfailing friend and we have his body, the church, to form a larger circle of meaning and fellowship.

We see today a resurgence of Christian community—K-groups, classes, intentional communities, and prayer cells. There is always more of God's love waiting to be discovered. We reach out for what he gives and find that we experience it best together with each other. To discover God in a personal way is much more than to use God as a means to some end.

"He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?" God continues to lavish his gifts upon all who seek him. The poor Latino finds new life and new prosperity through a personal encounter with Jesus. Anglos, glutted with affluence and cluttered with gadgets, discover a deep inner peace through an experience with Christ. The Holy Spirit is pouring out healing power in mental health centers, Holy Spirit conferences, and quiet pastoral ministries.

The generosity of God ignites a new spirit in our own hearts. People who find depth of meaning come to harbor also a depth of caring. Barnabas became filled with God's Spirit, sold his real estate, and gave it to the poor.

I am impressed by people of unusual financial generosity toward Christ's work in his church. I know factory workers with modest income who tithe over a thousand dollars per year to the Lord. I know businessmen who give over ten thousand dollars per year.

There are Mennonite employers paying top wages to their employees out of a deep sense of gratitude to Christ. There are Mennonite congregations who generously care for their pastors' and other church workers' needs. In turn, there are big-hearted employees and ministers and missionaries.

I am impressed bythe ongoing spirit of service among General Conference Mennonites. The year-round Christmas spirit of personal involvement is a joy to see as people volunteer for overseas missions, voluntary service, MCC, and home ministries. These are in addition to all those who serve selflessly in local church and related services. They give and give because it feels right and appropriate.

For some people, the cutting edge is to spend less and to be austere. They feel guilty about waste and overconsumption in our poverty-stricken world.

For me, austerity has been a lifelong approach to life. Today I am finding a new cutting edge in generosity. God and his people have been so gracious to me: freedom from guilt, a fulfilling vocation, a loving wife and children, adequate income, supportive Christian friends and co-workers. I am receiving so much, that I want to give. Instead of being stingy, I would rather err on the side of generosity: generosity for kingdom work, generosity towards friends and family, generosity towards those who threaten me, generosity in money, time, and talents.

God so loves us that he gave . . . .

Meditation

Song of Christmas

Silent night, holy night
  a sniper's bullet finds its mark
All is calm, all is bright
  a demonic plane, a searing light
Round yon virgin mother and child
  an angry, looting mob runs wild
Holy infant so tender and mild
  landscapes denuded, our waters fouled

Sleep in heavenly peace
Sleep in heavenly peace.

Joyce M. Shutt

Contents

Immanuel 750
Gifts I'd like to give for Christmas 753
News 754
Record 760
The fourth gift 762
Song of Christmas 763
A Christmas parable 764

CONTRIBUTORS

Melvin D. Schmidt is pastor of the Lorraine Ave. Mennonite Church, Wichita, Kans. "Immanuel" is adapted from a Christmas Eve presentation of two years ago.

The Christmas poetry in this issue is done by Lois Reed, 506 West Oregon, Phoenix, Ariz. 85013, and by Joyce M. Shutt, Route 1, Orrtanna, Pa. 17353.

The centerfold poster was done by Judy Bauer Boschmann, 219 North Pershing, Muncie, Ind. 47305. Judy is an artist and mother of two boys.

Heinz Janzen, Box 347, Newton, Kans. 67114, is the general secretary of the General Conference Mennonite Church.

CREDITS

Cover, John Hiebert; 750, RNS; 753, David Hiebert, Scottdale, Pa. 15683; 755, Peter J. Foth, 2 Hamburg 50, Mennonitenstrasze 20, West Germany; 756-57, Judy Bauer Boschmann; 759, MCC; 762, Strix Pix, Newville, Pa. 17241.

The Mennonite

Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Telephone: (204) 888-6781.

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: (316) 283-5100.

Editor: Bernie Wiebe, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

A Christmas parable

Menno flipped the dial as he drove to work. There was the news, weather, sports, and music. He learned that Jimmy Carter was already reneging on some of his campaign promises. Rene Levesque had begun his new government in Quebec. Unemployment and inflation are irritants that won't go away. Bobby Hull was playing hockey again. Reggie Jackson just signed with the Yankees. A dry spell was gripping much of the Midwest.

Then he heard a new commercial. It was accompanied by the sound of sleigh bells. Christmas was coming again!

Menno muttered to himself as he clicked the button, "Oh, no, not already. I just finished paying last year's bills. Here we go again. Just one merry-go-round of shopping, activities, and kids looking for favors. Well, I guess it'll be over again soon enough, too."

The days were no longer the same. Menno took the children to see the Santa Claus parade on November 18, "the early date being chosen so as not to interfere with Christmas." The office staff tried to plan a social and finally settled on January 8 "because we all are too busy before Christmas." Martha called to the office on numerous occasions to clear appointments for socials, concerts, family gatherings, and shopping trips.

At times, Menno felt as if it's a trap—nothing new and nothing you can do about it.

Sunday in church the Advent wreath was set up and the first red candle was lighted. Pastor Manz's topic was "The hope in Christ." He spoke about "new things" and "new life." The words had a familiar ring, somewhat like the old hymns. Announcements about special Christmas rehearsals, programs, projects, and meetings filled an extra insert page in the bulletin.

Menno wondered about Christmas—what is it really all about? Then he settled back on the recliner to watch a football game.

Martha answered the telephone. It was a call from one of the women in her mission circle. She had just come from visiting a neighbor at the hospital. This neighbor had asked for Martha.

Martha told Menno that she was going to see Mary at the hospital. The score was 49ers, 20, Vikings, 16, when she left.

The telephone again. Conrad wondered if Menno would help to build a creche for the personal care home. And could he also help to set up a tree at the hospital?

Menno reluctantly switched off the TV and joined Conrad, Obbe, and Dirk at the church. They made plans for the creche and on the way home, Menno was to check at the hospital about the tree.

He talked to the administrator. They walked over to the visitors' area to look over the spot where the tree would stand.

Among the people sitting there, Menno noticed Martha and Mary laughing and talking animatedly. There seemed to be a special radiance in their faces. They did not notice Menno.

Later that evening, Martha was telling Menno about her visit. Mary had been depressed because she discovered that her cancer was malignant. She trusted Martha and had wanted to tell her about it. There were tears in Martha's eyes.

Menno had difficulty falling asleep. His mixed feelings about Christmas were still there. But in his mind's eye, he kept on seeing the hospital visitors' room with Martha and Mary happily laughing and talking. Could that have something to do with Christmas? BW

This is the final issue of *The Mennonite* for 1976. The next issue will be dated January 4, 1977. A copy of the 1976 index is available to any reader requesting it from *The Mennonite*, Box 347, Newton, Kansas 67114.

Index

AUTHOR

Amstutz, Myrtle, A plea, 681
Arnold, James, Ten best movies of 1975, 78; The hiding place, 227
Augsburger, David, Own up to anger, 542; Resurrection: Here and now, 250

Baker, Robert J., Some went to private school, some didn't, 527
Barrett, Lois, Another door, 317; Barbara Sowell, 234; Can missionaries be sent in both directions? 437; Celebrating the heroes of the faith, 364; Changes possible in Oklahoma Indian work, 152; Faith and fact, 120; For women in ministry, words of hope, 340; How to grow a church--and what kind, 692; It's all right to be small, 590; Life didn't cheat her, 54; Living nonviolently, 556; Looking at the deaconess movement again, 278; New churches join Pacific District, 387; New youth-adult curriculum may be planned, 154; Nonviolence and the national defense, 75; Powers of darkness and good intentions, 254; Preaching was her calling, 355; Separation from an ambiguous world, 428; She keeps up the family ties at seminary, 403; Singles' retreat emphasizes relationships, 454; Thank you, Larry, 620; The pastoring ministry, 364; U.S. caucus, but no separate convention set, 151; Varieties of Christian pacifism, 518; VS relates to poverty in the suburbs, 38; War tax withholding question not settled, 153
Barrett, Lois, and Kehler, Larry, Indian programs ask, Where are the workers? 268
Barrett, Lois, and Wenger, Malcolm, A mother to many, 626
Beachey, Duane, What are nice Christians like you doing in MVS? 314
Bixler, Ruth Ann, Alone? 36; Why, 674
Blosser, Don, On sharing a jail cell with Paul, 165
Bolles, Dick, Career development and Christian theology, 654
Brenneman, Allen, As in the days of Amos, 15
Brenneman, Sheryl, It was difficult to practice what we preached, 664
Bridges, Joe, The Passover plot, 729
Buhler, Jake, and Robbins, James, Nuclear plant proposed on Mennonite farmland, 497

Carlson, Beth, In the beginning, 705; Sunrise service, 705
Chalfant, Morris, God will not blow your nose, 157; Keep the lines open, 296
Charles, Howard H., The gospel and mission strategy, 210
Claassen, Mark, Colombians begin new service programs, 168
Cummings, Mary Lou, A new frontier: Rebuilding the family, 104; The family zoo, 90

Dalke, Ric and Carol, Two cultures: We've both seen oppression, 594
Dayton, Edward R., Setting goals for evangelism, 622
Dick, LaVernae J., What do you say to a child who asks: "Why do you smoke?" 50
Drescher, John, The new age starts here! 430
Dubs, Lindsay, Volunteer experiences life in community, 741
Dueck, Louise, The spirit marches on! 347
Duerksen, Carol, Third week in June, 412
Dyck, Clara K., Citizen advocacy for handicapped stressed, 169; Structural changes approved in Manitoba, 214
Dyck, Cornelius J., Open doors: The GC story, 116
Dyck, Darlene, As high as the mountains, 619
Dyck, Leona, Canadian women meet in Clearbrook, 470
Dyck, Paul I., On growing older, 188

Ediger, Gene, What are nice Christians like you doing in MVS? 315
Ediger, Peter J., America! America! A litany of love and lamentation, 413; Christmas counsel, 747; Love notes, from John, 86; Voluntary service--a seminary? 312
Ens, Adolf and Anna (Epp), Relationships more important than money, 103
Enz, Jacob J., Bible and archaeology, 651; For people who are getting married, 716; The Book of Ruth: Personal tragedy becomes social triumph, 212
Epp, Aaron J, Priorities set for Mexico mission, 284
Epp, Anthony R., Putting people back into funerals, 181
Epp, Elsie, Feeling useless, 379; The same Father, 735
Epp, Menno H., Let's pray, 146
Evans, Susan, The worm, 90
Ewert, Claire, Two for the road: A pair of think pieces on the alcohol issue, 400

Fast, Darrell, Did you see, have you heard about the Palm Sunday parade? 247
Fast, Don, What are nice Christians like you doing in MVS? 316
Ford, Leighton, Blood: The gift of life, 259
France, Kim H., Jesus is purple, 329
Franz, Delton, Bitter fruit of aiding military dictatorships, 679; Child-care mail floods MCC Washington office, 269
Fretz, J. Winfield, Two Mennonite business organizations unite, 725
Friesen, Dorothy Nickel, Escape from childhood: Rights for the young, 520; Scholars discuss "Politics of Jesus," 628
Friesen, Steve, Prohibition: The great Mennonite compromise, 410
Funk, Herta, No fear, 101

Geissinger, Marjorie, Eastern District elects first lay president, 342; TV--Is your family turned on? 92
Goering, Elvera, Free to enjoy life for life's sake, 192
Goering, Germaine, A hand touched me, 79
Goertzen, Don, Mennonites join Continental Walk, 676; We studied peace in the Arvada-Denver area, 663
Goosen, Duane, A theology of playful service, 398
Grasse, Marilyn, Plans, 4
Graves, Jan T., To my daughter--soaring toward twenty, 87
Groves, Debra M., Creating the future, 14
Groves, Esther, What have other cultures got that we'd want? 193

Habegger, Virginia, A prayer for Kristin, 79
Hackman, Karin, We gave wheat for Christmas, 720
Hamm, Ray, Call to discipleship, 667
Harriott, John, Speak softly and carry no stick, 587
Hart, Lawrence, Cheyenne, Custer, and centennials, 420; Two hundred years of dishonor, 334
Heisey, Nancy, Is friendship possible? Is it enough? 578
Herr, Ethel L., Prayer for personal depth, 229

Hertzler, Daniel, WCC Assembly: Where the flesh became words, 98
Hertzler, Joseph, Allow the Scriptures to pummel and pound, 230
Hiebert, Linda, Vietnam delegation receives aid report, 76
Hiebert, Murray, From war scraps to plowshares, 546
Hiebert, Murray and Linda, Traditional medicine in Vietnam, 498
Hiebert, Susan, About evangelistic crusades, 290
Hildebrand, Kathy, Mother's choice, 472
Hunsberger, Gordon, Land use: How can it be controlled? 480
Hunter, A. M., Buried treasure, 292; God's faithless tenants, 260; Great endings from small beginnings, 190; Solid rock or shifting sands? 244; The good employer, 206; The hidden Christ, 308; The treasure and the pearl, 228; The waiting father, 174; The wrong question, 276; Why Jesus taught in parables, 158

Jantz, Harold, CIDA spproves food bank, 519
Jantzen, Jon, Land--not to be owned, but to be held in trust, 534
Janzen, Bill, Two questions of religious liberty, 453
Janzen, David, Confessions of a prison chaplain, 361; What about rebaptism? 378
Janzen, Heinz, The fourth gift, 762; The other side of divorce--and remarriage, 307
Janzen, Neil, "Gobar" gas uses cow dung for energy needs, 41
Janzen, Waldemar, God as Warrior and Lord, 640; Loneliness, 34
Janzen, William, Capital punishment and the possibilities of life, 252; Mexican Mennonites appeal deportation order, 613; Portugal in Angola: Learn from bad example, 55
Juhnke, James C., Conrad Grebel, son of Zurich, 173; Freedom and the American Revolution, 417
Jurgensen, Barbara, The worrier, 571

Kaufman, Lorraine J., We share, 697
Kehler, Larry, Bluffton College statement produces debate, 318; Canadian boards trim budget increase, 137; Cash balances not too high, commissions told, 153; Do you remember Vietnam? 460; Doctor urges more action in family planning, 22; Dream on! 310; Esther Wiebe, 236; Family planning needs higher priority, 32; GC and Canadian staffs: Hearing each other, 237; Historic peace churches: 41 years later, 302; How's your love life? 208; Is anybody doing anything about hunger? 125; Lookin' good, but..., 160; Mennonite your way across Canada and the USA, 64; Next week a new look, 64; One face of loneliness, 48; Overseas Mission group discusses personnel, 150; Parable of the overgifted, 476; "Quiet" convention may mark change of direction, 469; Sword or needle, 16; 30 for LK, 604; TM--Say the word, 396; To the people of the open land, 348; Vietnamese vignettes, 445; Who cares for retired pastors? 396; Winds, waves, and rocks--1, 572; Winds, waves, and rocks--2, 588; Winds, waves, and rocks--3, 604
Kehler, Larry, and Barrett, Lois, Indian programs ask, Where are the workers? 268
Keidel, Levi O., A little witness with a big impact, 730; Can Mennonites reach "outsiders"? 466; The ethics of the kingdom, 554; The hope of the kingdom, 522; The mission of the kingdom, 585; The nature of the kingdom, 537; The power of the kingdom, 569; The triumph of the kingdom, 602
Kennel, Leroy, Power to persuade/Guide to children's TV, 291
Klassen, Erna, Alberta Conference looks at church planting actions, 238
Klassen, Frank S., Students improvise disaster service, 27
Klassen, Kiki, The excellence of love, 506
Klassen, Randolph J., Love yourself, 734
Klassen, William, The vital balance, 106
Klippenstein, LaVerna, Suppose there were no Sunday schools, 758
Klippenstein, Lawrence, The great trek to central Asia 1880-84, 553
Koontz, Gayle Gerber, Aid to Vietnam recommended, but no volunteers, 24; Student strikes protest Israeli policies, 373
Koontz, Ted, Compulsory national service or voluntary Christian service? 345; Selective Service plans for registration delayed, 56
Krehbiel, Evelyn Nunemaker, On leaving a daughter at college, 524
Krehbiel, Olin A., Have we lost our vision? 635
Kreider, L. Emil, Global reach: Biased view of MNCs, 60
Kreider, Robert, A hymn of affection for a land and a people, 18; Where were you in 1776? 279
Kroeker, Rena, Church librarians, here's some help, 204
Kroeker, Wally, Kinship with the soil, 492; Mennonite Brethren question function of U.S. Conference, 596; What city cousins should know about farming, 478
Kruzel, Ken, The lonely ones, 33

LaBree, Laura, I'm weary of this running, 329
Lamb, Elizabeth Searle, A Christmas prayer, 747; An hour of prayer, 157; Easter carol, 261; Paradox, 5
Lapp, John A., Delegation visits churches in the USSR, 740
Lawless, Mary Patricia, Remove the blindfold, 331; What are nice Christians like you doing in MVS? 314
Le Dressay, Anne, He, 681; The year the light went on, 395
Lehn, Cornelia, Father couldn't sing, 102; Long noses and such, 89; My pilgrimage with war tax resistance, 648
Letkemann, Peter, Sing a new song, 246
Lind, Loren J., Crushing the creative spirit, 509
Loewen, Eleanor, Decision making in the family, 656; The church and career education, 668
Lohrentz, Vernon, Freeman area men give farm help to Indian village, 370
Long, Paul F., God's ecological plan, 700
Longacre, Doris, What if they sent us a missionary because we're rich? 264
Ludwig, Charles, Hi, Debby! 606; Levi Coffin: Friend of the slave, 65; Signposts to God's will, 441
Lugibihl, Jan, An alternative within the public school system, 531

Mace, Jack L., Covenant: A revitalized model of baptism and communion, 367
McCubbins, Frank, The hippie church, 474
McKenzie, Ed, He raised nine children--and a credit union, 516
Mackey, Lloyd, Tom Graff, 235
Malcolm, Tom, The new schizophrenia on campus, 513
Martens, Elizabeth, Spirituality in Mennonite schools, 699
Martens, Elmer A., Reflections on the biblical view of the soil, 489
Martens, Mildred, Hunger pangs become signals to pray, 270
Martin, Luann Habegger, National service: Society's cure or threat? 638
Meck, Jerry, Changed by VS, 636

Metzler, Edgar, Hunger: Resources for understanding and action, 141; Needy world? We're part of it, 144
Metzler, James E., The kingdom...and all these things, 30
Miller, Levi, Court rules in favor of Reformed Mennonites, 483
Miller, Rosella, Hunger in a land of plenty, 419; the cyrenian, 262
Miller, Terry, What are nice Christians like you doing in MVS? 316
Moyer, Charles, A question of culture: Early General Conference mission efforts in Oklahoma, 338
Mueller, Amelia, God cares, 2; Was it work or play? 101
Mumert, Olive W., My reflections about stepchildren, 704

Nafziger, J. Marvin, Tell me your dream, 540
Naylor, Ruth, gory glory, 415; Once and future windows, 528; To my husband on Mother's Day, 297
Neufeld, Charles, Amerikan dynasty, 330
Neufeld, Elmer, A visit with Pastor Kabangy Shapasa of Zaire, 706; Should the conference withhold taxes for war? 647
Nigh, Harold, Law, justice, and vision in Crete, 612

Ortman, David E., The myth of the peaceful atom, 493; U.N. Habitat--No giant leap for mankind, 434
Oyer, Mary K., Reflections of a church musician, 232

Pankratz, Esther, One woman's bout with retirement, 178
Pankratz, James, Transcendental Meditation: Will it improve your Christian life? 384
Pauls, Janice, Put up a chrismon tree, 720
Pauls, Peter, Mennonites under cross-examination, 595
Peck, J. Richard, Roast beef and the B-1 bomber, 652
Penner, Lydia, Church and community are a team in Toronto, 184; Communities turn used clothing into cash, 326; Pipeline hearing raises life-style question, 402
Peters, Frank C., Fed up with famine, 122; How does faith feel? 52
Phan thi Phuong Hang, My heart is not to be imprisoned, 459
Platt, La Vonne, Mister God, this is Anna, 394
Preheim, Marion, For Toni Neufeld: No more yesterdays, 298; Where is the mission frontier today? 176
Purviance, Anna, Parents must be more than pals, 702

Ramseyer, Robert L., The gospel of peace in Christian missions, 672
Rands, Barry, Distribution of wheat suspended at Abeche, Chad, 468
Reed, Lois, Gifts I'd like to give for Christmas, 753
Regehr, Ernie, Southern Africa faces painful transition, 6; The churches and change in southern Africa, 25
Regehr, Henry, The four guilts, 45
Regier, Harold, Peace team raises tough question for Mennonites, 664
Regier, Sara, When a missionary family comes home, 683
Reimer, John M., Mennonites and the Bible societies, 718
Reimer, Margaret Loewen, Ontario conference debates inter-Mennonite ties, 170
Rice, Kristin, The canary, 90
Robbins, James, and Buhler, Jake, Nuclear plant proposed on Mennonite farmland, 497
Rupp, Anne Neufeld, Holy Spirit, come, 353
Russell, Rosemary, The choice, 179
Ruth, Fern Pankratz, Who was it that you mistook me for? 177
Ruth, John L., introduction by, Mennonite petition to the Pennsylvania Assembly, 1775, 21
Rutschman, LaVerne, Bolivians discuss Mennonite identity, 356

Samuel, Dorothy T., Love is a self-feeding explosion, 561
Sawatsky, Jake, Out of gas on the Jericho road in January, 63
Sawatzky, Sharon R., Rape: Keeping women in their place, 558
Schaeffer, Francis, Ash heap lives, 1
Schlichting, Gwen, More with less: A book that can revolutionize your eating habits, 266
Schmidt, Melvin D., Immanuel, 750; Waltzing over the abyss, 148
Schneider, Arlene, MEDA considers program to employ minority youth, 725
Schowalter, Grace, The defender, 3
Schrag, Duane, Elegy, 508
Schrag, James, If I have the gift..., 362; Times and seasons, 119
Schrag, Rhoda M., Iowa peace churches gather, 302
Schrock, Paul M., MDS delegates discuss Guatemala, new book, 167
Schroeder, Elfrieda, Song of life, 262
Schultz, Harold J., God is not a permissive parent, 118; Missions: The problem and the promise, 670
Schumacher, Susan, Seminary wants more student housing, 154; Study conference asks how to celebrate bicentennial, 255
Sedziol, Pollyanna, Requiem for a neighbor, 191; Unplanned parenthood, 87
Seitz, Ruth, Harold Miller, development officer, reflects on food and land, 197
Shelly, Andrew R., The third dimension in world evangelism, 574
Shelly, Maynard, A state without jails--safer and cheaper, too, 724; Faith in the small farmer, 369; Jimmy Carter and his religion: A campaign issue, 545; No Christmas card scenes for Mary when Joseph defied the terrorists, 736; Transkei--independence without freedom, 690
Shutt, Joyce M., Legacy, 180; Preludes to a new act, 624; Song of Christmas, 763
Siebert, Allan, Conference leaders in Canada meet, 113; MCC (Canada) approves food bank, 97; Mennonite Brethren look at church leadership, 484
Smucker, J. N., Flags in church 294
Sommer, John, The calling and sending of missionaries, 684
Souder, Shirley B., Voices, 697
Sprunger, W. Frederic, The gospel in a nutshell, 162
Stackley, Muriel, June morning, 412; The hippo, 95; The lion, 90; The otter, 90; The owl, 90; The snake, 95; The sparrow, 95; The turtle, 90
Stains, Katherine Berle, To keep the treasure of a moment, 618
Stendahl, Krister, The charismatic movement and the New Testament, 349
Stenson, Gary, Family night, 96
Stoesz, Edgar, Parable for the affluent, 143
Stone, Rosa B., Menno discovers his worth, 108
Stoner, John K., Between a rock and a hard place, 633; Evangelicals resolve to let freedom ring, 214; Minorities ignored, seminar contends, 388; Patriotism and the Bible, 28
Stucky, Clint, What are nice Christians like you doing in MVS? 315
Stucky, Dean, Why I support public education, 526
Studer, Gerald C., Will a Christian be a patriot? 426
Suderman, Dale, Agenda for biblical people, 587; The city and the new life, 332
Suderman, Elmer F., The telephone, 577
Sutter, Sem C., Brethren leader caricatures two views on government, 341

Tansey, Anne, The tranquility of a good life, 688

Unruh, Erlene, Keep talking, 363

Valencia, Hector, The good news and the poor, 462
Vandenberg, Martha, A celebration of marriage and ministry, 550
Vandezande, Gerald, Made by God--handle with care, 686
Virtue, David, Value schools: A challenge to the system, 529
Vogt, Roy, Why can't we face guilt anymore? 444

Waltner, Elma, Four million cans of meat since 1948, 110
Waltner, Willard and Elma, Enriching a sightless life, 608; VS involved the whole congregation, 482
Wenger, J. C., Practicing the presence of God, 382
Wenger, Malcolm, Sunday at Moencopi, 726
Wenger, Malcolm, and Barrett, Lois, A mother to many, 626
Wiebe, Bernie, A Christmas parable, 764; Communication for commitment, 620; Consultation agonizes about the family, 709; For the Christian family: Ten candid questions, 82; Jesus helps us to become OK, 748; Look for a new breath and a new pulse, 732; Looking for our heritage: Chamber of curiosities, 666; Looking for our heritage: David Livingstone lies here, 634; Looking for our heritage: Standing where Menno stood, 650; Looking for our heritage: The tragic wall, 698; Looking for our heritage: Where our ancestors lived, 682
Wiebe, Katie Funk, Back to basics, 80; The anticommitment spirit, 380
Wiebe, Menno, conquest, 333

Yoder, Carol M., Scattered Mennonites from Gulf states meet, 759
Yoder, Elizabeth G., In the beginning: A review, 592
Yoder, John H., Better feebly than not at all, 37; Echoes from Nairobi: An unfinished debate, 239
Yoder, Lawrence, MWC restructures, plans for 1978 meeting, 503; World Conference: We talk, they listen, 547
Yost, Ivy, God, so short a name, 571

Zehr, Jeannie, Boxes and windows, 714
Zercher, Randy, Religious folk, rock, or whatever you call it, music, 242

SUBJECT

Africa

AIMM prepares to go to Upper Volta, 675
Angolan refugees in Zaire aided, 354
Botswana church dedicates buildings, 581
Central Angola war victims aided, 59
Interchurch Bible course held in Botswana, 56
Janzen, William, Portugal in Angola: Learn from bad example, 55
Joint mission proposed in Upper Volta, 468
Joint mission venture possible in Upper Volta, 325
Rands, Barry, Distribution of wheat suspended at Abeche, Chad, 468
Rural development: Talk to the African women, 562

Aging

Barrett, Lois, Celebrating the heroes of the faith, 364
Conferences collaborate on program for aging, 628
Goering, Elvera, Free to enjoy life for life's sake, 192
Letters, 289, 331, 407
Pankratz, Esther, One woman's bout with retirement, 178
Ruth, Fern Pankratz, Who was it that you mistook me for? 177
Shutt, Joyce M., Legacy, 180
Study refutes ideas about the elderly, 185

Asia

Anabaptist center planned in Japan, 610
Church aids refugees in Thailand, 216
Indonesians plan mission to Borneo, 389

Baptism

Janzen, David, What about rebaptism? 378
Letter to my daughter on her baptism, 366
Mace, Jack L., Covenant: A revitalized model of baptism and communion, 367

Bible

Canaanite tablets may cast light on Bible history, 371
Enz, Jacob J., Bible and archaeology, 651; The Book of Ruth: Personal tragedy becomes social triumph, 212
Hertzler, Joseph, Allow the Scriptures to pummel and pound, 230
Hunter, A. M., Buried treasure, 292; God's faithless tenants, 260; Great endings from small beginnings, 190; Solid rock or shifting sands? 244; The good employer, 206; The hidden Christ, 308; The treasure and the pearl, 228; The waiting father, 174; The wrong question, 276; Why Jesus taught in parables, 158
Kehler, Larry, Sword or needle, 16
Letter, 274
Reimer, John M., Mennonites and the Bible societies, 718

Book and movie reviews

Arnold, James, Ten best movies of 1975, 78; The hiding place, 227
Bridges, Joe, The Passover plot, 729
Dyck, Cornelius J., Open doors: The GC story, 116
Dyck, Paul I., On growing older, 188
Friesen, Dorothy Nickel, Escape from childhood: Rights for the young, 520
Groves, Debra M., Creating the future, 14
Hamm, Ray, Call to discipleship, 667
Janzen, Heinz, The other side of divorce--and remarriage, 307
Juhnke, James C., Conrad Grebel, son of Zurich, 173
Kennel, Leroy, Power to persuade/Guide to children's TV, 291
Klippenstein, Lawrence, The great trek to central Asia 1880-84, 553
Kreider, L. Emil, Global reach: Biased view of MNCs, 60
Kroeker, Rena, Church librarians, here's some help, 204
Letters, 156, 203
Metzler, Edgar, Hunger: Resources for understanding and action, 141
Platt, LaVonne, Mister God, this is Anna, 394
Schlichting, Gwen, More with less: A book that can revolutionize your eating habits, 266

Stoner, John K., Between a rock and a hard place, 633; Patriotism and the Bible, 28
Suderman, Dale, Agenda for biblical people, 587
Yoder, Elizabeth G., In the beginning: A review, 592

Canada

Letters, 347, 507
Native people want land, not money, 216
Siebert, Allan, Conference leaders in Canada meet, 113

China

Burkholder: God may be working in China, 72
Letters, 29, 44

Christian education

Barrett, Lois, New youth-adult curriculum may be planned, 154
Congregations will study God's people in mission, 693
Letters, 458, 487
Women will sew puppets for new curriculum, 532
Youth-adult proposal will go to denominations, 422
Youth, adult proposals go to education boards, 563

Christian life

Epp, Elsie, Feeling useless, 379
Harriott, John, Speak softly and carry no stick, 587
Jurgensen, Barbara, The worrier, 571
Kehler, Larry, TM--Say the word, 396
Lamb, Elizabeth Searle, Paradox, 5
Le Dressay, Anne, The year the light went on, 395
Letters, 44, 115, 274, 376, 472
Ludwig, Charles, Signposts to God's will, 441
Pankratz, James, Transcendental Meditation: Will it improve your Christian life? 384
Preheim, Marion, For Toni Neufeld: No more yesterdays, 298
Sawatsky, Jake, Out of gas on the Jericho road in January, 63
Schrag, James, Times and seasons, 119
Tansey, Anne, The tranquility of a good life, 688
Wenger, J. C., Practicing the presence of God, 382
Wiebe, Katie Funk, Back to basics, 80

Christmas

Ediger, Peter J., Christmas counsel, 747
Hackman, Karin, We gave wheat for Christmas, 720
Janzen, Heinz, The fourth gift, 762
Lamb, Elizabeth Searle, A Christmas prayer, 747
Letter, 744
Pauls, Janice, Put up a chrismon tree, 720
Reed, Lois, Gifts I'd like to give for Christmas, 753
Schmidt, Melvin D., Immanuel, 750
Shelly, Maynard, No Christmas card scenes for Mary when Joseph defied the terrorists, 736
Shutt, Joyce M., Song of Christmas, 763
Wiebe, Bernie, A Christmas parable, 764; Look for a new breath and a new pulse, 732

Church

Barrett, Lois, How to grow a church--and what kind, 692; It's all right to be small, 590
Church building loans show new spurt, 564
Church growth consultation planned, 301
Congregations to be resource at church growth meeting, 598
Goal-setting plan gets a new format, 71
Goal-setting plan gets wide distribution, 598
Kehler, Larry, Winds, waves, and rocks--1, 572; Winds, waves, and rocks--2, 588; Winds, waves, and rocks--3, 604
Letters, 695, 727
McCubbins, Frank, The hippie church, 474
Martens, Mildred, Hunger pangs become signals to pray, 270
Normal, Bloomington congregations merge, 611
Sioux Falls groups give updated reports, 627

Church and state

A tract for our time, 68
Barrett, Lois, Powers of darkness and good intentions, 254; Separation from an ambiguous world, 428
Bixler, Ruth Ann, Why, 674
Blosser, Don, On sharing a jail cell with Paul, 165
CIA-missionary contacts restricted, 403
CIA refuses to cut ties with missionaries, 73
Conservatives in politics and religion begin campaign, 371
Janzen, Bill, Two questions of religious liberty, 453
Letters, 273, 274, 289, 306, 359, 377, 488
Mission board requests concern for human rights, 661
Missionaries and intelligence-gathering activities, 151
Nigh, Harold, Law, justice, and vision in Crete, 612
Pauls, Peter, Mennonites under cross-examination, 595
Peace Section focuses on survival, rights, 738
Shelly, Maynard, Jimmy Carter and his religion: A campaign issue, 545
Smucker, J. N., Flags in church, 294
Studer, Gerald C., Will a Christian be a patriot? 426
Sutter, Sem C., Brethren leader caricatures two views on government, 341

Church unity

Central District, Region IV committees meet jointly, 563
Historic peace churches plan consultation in Newton, 201
Kehler, Larry, Historic peace churches: 41 years later, 302
Krehbiel, Olin A., Have we lost our vision? 635
Letters, 156, 273, 727
MC, GC history groups begin joint meetings, 677
Schrag, Rhoda M., Iowa peace churches gather, 302

City

Letter, 408
Suderman, Dale, The city and the new life, 332

Communications

Geissinger, Marjorie, TV--Is your family turned on? 92
Letters, 226, 306
Local involvement urged for media campaign, 170
Media campaign calendar available, 549

Souder, Shirley B., Voices, 697
Students' television spot nominated for awards, 170
Suderman, Elmer F., The telephone, 577
Wiebe, Bernie, Communication for commitment, 620

Community

Epp, Elsie, The same Father, 735
Kehler, Larry, Mennonite your way across Canada and the USA, 64
Letters, 257, 488

Conference--General, Bluffton, 1977

Barrett, Lois, U.S. caucus, but no separate convention set, 151
General Conference nominations solicited, 533
Nuclear power, tax fund to be placed on 1977 agenda, 581

Conference--Mennonite World

Conference executives want local gatherings only, 354
MWC restructures, plans for 1978 meeting, 503
Yoder, Lawrence, World Conference: We talk, they listen, 547

Conferences

Barrett, Lois, New churches join Pacific District, 387
B.C. Conference to study future of Bible institute, 201
Churches plan presence at Habitat forum, 271
Dyck, Clara K., Structural changes approved in Manitoba, 214
Dyck, Leona, Canadisn women meet in Clearbrook, 470
Friesen, Dorothy Nickel, Scholars discuss "Politics of Jesus," 628
Geissinger, Marjorie, Eastern District elects first lay president, 342
Hertzler, Daniel, WCC Assembly: Where the flesh became words, 98
Kehler, Larry, Bluffton College statement produces debate, 318; Canadian boards trim budget increase, 137; "Quiet" convention may mark change of direction, 469
Klassen, Erna, Alberta Conference looks at church planting actions, 238
Mennonites, Swiss Reformed students exchange ideas, 56
Ortman, David E., U.N. Habitat--No giant leap for mankind, 434
Peace Section Assembly to convene on Capitol Hill, 72
Reimer, Margaret Loewen, Ontario conference debates inter-Mennonite ties, 170
Saskatchewan Conference discusses needs of aging, 357
Saskatchewan Conference takes on offender project, 201
Siebert, Allan, Mennonite Brethren look at church leadership, 484
Sioux Falls application turned down, 433
Students ask governments to reduce military budgets, 723
Western District looks at families, 658
Yoder, Carol M., Scattered Mennonites from Gulf states meet, 759
Yoder, John H., Better feebly than not at all, 37; Echoes from Nairobi: An unfinished debate, 239

Death

Barrett, Lois, Life didn't cheat her, 54
Epp, Anthony R., Putting people back into funerals, 181
Hildebrand, Kathy, Mother's choice, 472
Russell, Rosemary, The choice, 179
Sedziol, Pollyanna, Requiem for a neighbor, 191

Discipleship

Drescher, John, The new age starts here! 430
Keidel, Levi, The ethics of the kingdom, 554; The hope of the kingdom, 522; The mission of the kingdom, 585; The nature of the kingdom, 537; The power of the kingdom, 569; The triumph of the kingdom, 602
Letters, 487, 618
What must be given up to be the missionary church? 582
Wiebe, Katie Funk, The anticommitment spirit, 380

Easter

Fast, Darrell, Did you see, have you heard about the Palm Sunday parade? 247
Lamb, Elizabeth Searle, Easter carol, 261
Miller, Rosella, the cyrenian, 262
Schroeder, Elfrieda, Song of life, 262

Economics

Free enterprise system debated, 423
Fretz, J. Winfield, Two Mennonite business organizations unite, 725
McKenzie, Ed, He raised nine children--and a credit union, 516
Schneider, Arlene, MEDA considers program to employ minority youth, 725
Volunteers work with two credit unions in Atlanta, 563

Education

Baker, Robert J., Some went to private school, some didn't, 527
Letter, 649
Lind, Loren J., Crushing the creative spirit, 509
Lugibihl, Jan, An alternative within the public school system, 531
Naylor, Ruth, Once and future windows, 528
Parochial education gets new emphasis, 500
Stucky, Dean, Why I support public education, 526
Virtue, David, Value schools: A challenge to the system, 529

Environment

Kansas church adopts energy statement, 497
Long, Paul F., God's ecological plan, 700
Ortman, David E., The myth of the peaceful atom, 493
Robbins, James, and Buhler, Jake, Nuclear plant proposed on Mennonite farmland, 497
Vandezande, Gerald, Made by God--handle with care, 686
Waterloo Mennonites save garbage for cash, 691

Evangelism

Conferences look at Oriental ministries, 711
Dayton, Edward R., Setting goals for evangelism, 622
Hiebert, Susan, About evangelistic crusades, 290
Keidel, Levi, A little witness with a big impact, 730; Can Mennonites reach "outsiders"? 466

Letters, 29, 61, 290, 376, 377, 392, 440
New outreach brings results, 405
Schowalter, Grace, The defender, 3
Shelly, Andrew R., The third dimension in world evangelism, 574

Faith

Barrett, Lois, Faith and fact, 120
Letters, 227, 274
Peters, Frank C., How does faith feel? 52
Schmidt, Melvin D., Waltzing over the abyss, 148

Family

Camps and workshops for families, 100
Consultation will begin family emphasis, 374
Cummings, Mary Lou, A new frontier: Rebuilding the family, 104; The family zoo, 90
Ens, Adolf and Anna (Epp), Relationships more important than money, 103
Family seminar encourages discipling relationships, 739
Funk, Herta, No fear, 101
Geissinger, Marjorie, TV--Is your family turned on? 92
Graves, Jan T., To my daughter--soaring toward twenty, 87
Lehn, Cornelia, Father couldn't sing, 102; Long noses and such, 89
Letters, 156, 202, 227
Mueller, Amelia, Was it work or play? 101
Mumert, Olive W., My reflections about stepchildren, 704
Purviance, Anna, Parents must be more than pals, 702
Sedziol, Pollyanna, Unplanned parenthood, 87
Stenson, Gary, Family night, 96
The family zoo, 90, 95
Wiebe, Bernie, Consultation agonizes about the family, 709; For the Christian family: Ten candid questions, 82

Farm issues

Farm issues task force set up, 9
Farming is a church project, 483
Hunsberger, Gordon, Land use: How can it be controlled? 480
Jantz, Harold, CIDA approves food bank, 519
Jantzen, Jon, Land--not to be owned, but to be held in trust, 534
Kroeker, Wally, Kinship with the soil, 492; What city cousins should know about farming, 478
Letter, 539
Martens, Elmer A., Reflections on the biblical view of the soil, 489
Waltner, Willard and Elma, VS involved the whole congregation, 482

General Conference

Cash balances to be used for missionary pensions, 256
Central office remodeling OK'd, 499
Council of Commissions at a glance, 138
Council of Commissions set February 9-13, 40
General Conference membership is up, 549
Kehler, Larry, Cash balances not too high, commissions told, 153; GC and Canadian staffs: Hearing each other, 237; Lookin' good, but..., 160
Leave structural changes to officers, GC staff told, 357
Letter, 257
Personnel policy amended, 500

Germany

Bechterdissen church nears completion, 549
Church expansion under way at Bechterdissen, Germany, 357
Umsiedler pack churches; building survey next step, 183

God

Carlson, Beth, In the beginning, 705
Janzen, Waldemar, God as Warrior and Lord, 640
Le Dressay, Anne, He, 681
Mueller, Amelia, God cares, 2
Yost, Ivy, God, so short a name, 571

Gospel

Charles, Howard H., The gospel and mission strategy, 210
Kehler, Larry, Dream on! 310
Letter, 274
Sprunger, W. Frederic, The gospel in a nutshell, 162

Government

Barrett, Lois, Nonviolence and the national defense, 75
Franz, Delton, Bitter fruit of aiding military dictatorships, 679
Koontz, Ted, Compulsory national service or voluntary Christian service? 345
Letters, 649, 667
Martin, Luann Habegger, National service: Society's cure or threat? 638
Pacifist, former Nixon aide appear together, 341

Handicapped

Dyck, Clara K., Citizen advocacy for handicapped stressed, 169
Letter, 744
Ludwig, Charles, Hi, Debby! 606
Waltner, Willard and Elma, Enriching a sightless life, 608

Higher education

Enrollments vary at postsecondary schools, 645
Krehbiel, Evelyn Nunemaker, On leaving a daughter at college, 524
Letter, 601
Malcolm, Tom, The new schizophrenia on campus, 513
Martens, Elizabeth, Spirituality in Mennonite schools, 699
Mennonite colleges are in the black, 468
Two schools plan building programs, 11

Holy Spirit

Letters, 440, 487, 488
Rupp, Anne Neufeld, Holy Spirit, come, 353
Stendahl, Krister, The charismatic movement and the New Testament, 349

Home ministries

Barrett, Lois, Changes possible in Oklahoma Indian work, 152
CHM executive committee plans for February sessions, 9
CHM explores district and area relationships, 354
Leonard Wiebe will assume church planting position, 287
Letter, 243

Hunger and food issues

Colleges, MCC cooperate in seminars, 40
Congress adopts policy on world hunger, 627
Food crisis committees plan activities, 10
Home economist urges halt to consumerism, 691
Home economists discuss food, waste concerns, 303
Jantz, Harold, CIDA approves food bank, 519
Kehler, Larry, Is anybody doing anything about hunger? 125
Metzler, Edgar, Needy world? We're part of it, 144
Miller, Rosella, Hunger in a land of plenty, 419
One good harvest not total answer, 139
Peters, Frank C., Fed up with famine, 122
Scientists say, Simplify tropical farm methods, 216
Shelly, Maynard, Faith in the small farmer, 369
Siebert, Allan, MCC (Canada) approves food bank, 97
Stoesz, Edgar, Parable for the affluent, 143
Super flour means better nutrition, 599
Why the food crisis continues, 566

India

Barrett, Lois, Can missionaries be sent in both directions? 437
Champa church still awaiting word on government autopsy, 200
Commission discusses India schools, 435
Delegates suggest All India Conference, 168
Evangelism conference held in India, 39
For church in India, beginnings and endings, 722
India hospital promotes family planning, 301
John and Mary Pauls must leave India, 533
Letter, 392
Missionary's body reburied in India, 404
Mother-child project to begin in Calcutta, 215
New health, economic development programs start, 723
Ratzlaffs asked to leave India, 455
Study of MCC food programs in India planned, 215
Yeotmal seminary move is supported, 436

Indian Americans

Barrett, Lois, and Kehler, Larry, Indian programs ask, Where are the workers? 268
Chief Seattle's lament, 336
Congregation sends two for Indian work, 287
Corn grows in Red Shirt, 628
Dalke, Ric and Carol, Two cultures: We've both seen oppression, 594
Dueck, Louise, The spirit marches on! 347
Hart, Lawrence, Cheyenne, Custer, and centennials, 420; Two hundred years of dishonor, 334
Indians call for better stewardship of resources, 661
Kehler, Larry, To the people of the open land, 348
Letter, 408
Lohrentz, Vernon, Freeman area men give farm help to Indian village, 370
Moratorium requested on pipeline, 754
Moyer, Charles, A question of culture: Early General Conference mission efforts in Oklahoma, 338
Panel on northern flooding reports recommendations, 285
Program will be turned over to Indian leaders, 708
Surplus bull calves go to Indian reserves, 423
Tribe wins coal rights, 437
Wenger, Malcolm, Sunday at Moencopi, 726
Wiebe, Menno, conquest, 333

Jesus

France, Kim H., Jesus is purple, 329
Letter, 408

Journalism

Barrett, Lois, Thank you, Larry, 620
Bernie Wiebe selected as new editor, 183
Kehler, Larry, Next week a new look, 64; 30 for LK, 604
Letters, 44, 61, 143, 156, 203, 257, 306, 359, 458, 488, 507, 649, 727, 744

Jubilee

Overseas Jubilee projects funded, 75
Signs of Jubilee are varied, 171

Labor

Labor-management relations seminars scheduled, 41
Third try for Henry Funk, 9
Two granted union exemption, 406

Life-style

Letters, 618, 744
Metzler, James E., The kingdom...and all these things, 30
Nafziger, J. Marvin, Tell me your dream, 540
Penner, Lydia, Pipeline hearing raises life-style question, 402

Love

Ediger, Peter J., Love notes, from John, 86
Goering, Germaine, A hand touched me, 79
Kaufman, Lorraine J., We share, 697
Kehler, Larry, How's your love life? 208
Klassen, Kiki, The excellence of love, 506
Samuel, Dorothy T., Love is a self-feeding explosion, 561
Schrag, James, If I had the gift..., 362

Marriage

Chalfant, Morris, Keep the lines open, 296
Enz, Jacob J., For people who are getting married, 716
Naylor, Ruth, To my husband on Mother's Day, 297

Mennonite Central Committee

Even the soap containers are useful at MCC, 504
Gleaners gather corn for MCC projects, 710

Issue of illegal shipments to Vietnam deferred, 112
Leadership training gets emphasis, 597
MCC discontinues "Pax" designation, 186
MCC will set up new administrative structure, 517
Penner, Lydia, Communities turn used clothing into cash, 326
Provincial MCCs discuss new programs, 754
Relief sales questioned at provincial meetings, 11

Mennonite Disaster Service

MDS haylift helps drought-stricken herds, 611
MDS terminates northern Ontario services, 503
Schrock, Paul M., MDS delegates discuss Guatemala, new book, 167

Mennonites

Christopher Dock homestead for sale, 40
Kroeker, Wally, Mennonite Brethren question function of U.S. Conference, 596
Letter, 539
Miller, Levi, Court rules in favor of Reformed Mennonites, 483
Wiebe, Bernie, Looking for our heritage: Chamber of curiosities, 666; Looking for our heritage: David Livingstone lies here, 634; Looking for our heritage: Standing where Menno stood, 650; Looking for our heritage: The tragic well, 698; Looking for our heritage: Where our ancestors lived, 682

Mental health

Augsburger, David, Own up to anger, 542
Janzen, Waldemar, Loneliness, 34
Klassen, Randolph J., Love yourself, 734
Klassen, William, The vital balance, 106
Kruzel, Ken, The lonely ones, 33
Stone, Rosa B., Menno discovers his worth, 108
Wiebe, Bernie, Jesus helps us to become OK, 748

Mexico

Epp, Aaron J, Priorities set for Mexico mission, 284
Janzen, William, Mexican Mennonites appeal deportation order, 613
Mexico churches plan Bible school, 713
Mexico mission, church plan goal setting, 169
New church building constructed in colony, 713
Strategy conference set in Mexico, 39

Middle East

Friesen talks about Middle East back home, 565
Koontz, Gayle Gerber, Student strikes protest Israeli policies, 373
Needlework supervisor concludes service, 708
Palestinian teacher killed in prison, 609
Project keeps alive an art--and families, 643

Ministry

Barrett, Lois, For women in ministry, words of hope, 340; Preaching was her calling, 355; The pastoring ministry, 364
Districts look at needs of ministers, 693
Kehler, Larry, Who cares for retired pastors? 396
Letters, 115, 407, 458
Pastors meet with peers in Central District, 109
Pastors' Seminar planned in Elkhart, 725

Missions

Commission discusses India schools, 435
Groves, Esther, What have other cultures got that we'd want? 193
Kehler, Larry, Overseas Mission group discusses personnel, 150
Letters, 29, 61, 744
Longacre, Doris, What if they sent us a missionary because we're rich? 264
MC mission board wants expansion within countries, 629
Overseas Jubilee projects funded, 75
Preheim, Vern, Where is the mission frontier today? 176
Ramseyer, Robert L., The gospel of peace in Christian mission, 672
Regier, Sara, When a missionary family comes home, 683
Schultz, Harold J., Missions: The problem and the promise, 670
Sommer, John, The calling and sending of missionaries, 684

Music

Barrett, Lois, Barbara Sowell, 234
Festival of sacred music to begin in Saskatchewan, 140
Kehler, Larry, Esther Wiebe, 236
Letkemann, Peter, Sing a new song, 246
Mackey, Lloyd, Tom Graff, 235
Oyer, Mary K., Reflections of a church musician, 232
Zercher, Randy, Religious folk, rock, or whatever you call it, music, 242

Nature

A history of Camp Friedenswald, 618
Duerksen, Carol, Third week in June, 412
Dyck, Darlene, As high as the mountains, 619
Stackley, Muriel, June morning, 412
Stains, Katherine Berle, To keep the treasure of a moment, 618

Peace

Barrett, Lois, Varieties of Christian pacifism, 518
Brenneman, Sheryl, It was difficult to practice what we preached, 664
Conference to participate in New Call to Peacemaking, 581
Goertzen, Don, Mennonites join Continental Walk, 676; We studied peace in the Arvada-Denver area, 663
International appeal calls for halt to arms race, 710
Regier, Harold, Peace team raises tough question for Mennonites, 664
Seattle peace program begins, 483
Support sought for WCC concern for nonviolence, 186
Working at peace when there is no war, 548
World ripe for judgment, say peace committees, 372

Poverty

Brenneman, Allen, As in the days of Amos, 15
Letter, 539

Poverty grants made; November meeting planned, 517
Ten churches extend poverty-affluence project, 199
Valencia, Hector, The good news and the poor, 462

Prayer

Chalfant, Morris, God will not blow your nose, 157
Epp, Menno H., Let's pray, 146
Grasse, Marilyn, Plans, 4
Herr, Ethel L., Prayer for personal depth, 229
LaBree, Laura, I'm weary of this running, 329
Lamb, Elizabeth Searle, An hour of prayer, 157
Unruh, Erlene, Keep talking, 363

Prison

Alternatives to prison preferred, 370
Janzen, David, Confessions of a prison chaplain, 361
One man's retirement is prison ministry, 370
Prisoners helped to start business, 659
Shelly, Maynard, A state without jails--safer and cheaper, too, 724

Race

Habegger, Virginia, A prayer for Kristin, 79
Ludwig, Charles, Levi Coffin: Friend of the slave, 65
Stoner, John K., Minorities ignored, seminar contends, 388
Workshop participants issue statement on racism, 677
Yoder, John H., Echoes from Nairobi: An unfinished debate, 239

Relief and development

Earthquake victims will get trailers, 596
Health problems revealed in Haiti survey, 644
Hiebert, Murray, From war scraps to plowshares, 546
How does the cup of cold water get there? 614
Janzen, Neil, "Gobar" gas uses cow dung for energy needs, 41
Kehler, Larry, Doctor urges more action in family planning, 22; Family planning needs higher priority, 32
Legislator laments churches' ignorance on development, 200
MCC agriculturist plans gardens with church leaders, 675
Seitz, Ruth, Harold Miller, development officer, reflects on food and land, 197
Waltner, Elma, Four million cans of meat since 1948, 110

Rhodesia

Aid to protected villages in Rhodesia approved, 611
Brethren in Christ write to Rhodesia, 501
Rhodesian bishop visits MCC, 739

Salvation

Augsburger, David, Resurrection: Here and now, 250
Ford, Leighton, Blood: The gift of life, 259
Letters, 347, 408
Shutt, Joyce M., Preludes to a new act, 624
Zehr, Jeannie, Boxes and windows, 714

Seminary

Barrett, Lois, She keeps up the family ties at seminary, 403
Letter, 289
160 attend church administration workshop, 171
Schumacher, Susan, Seminary wants more student housing, 154
Seminary boards plan three program changes, 677
Seminary faculty scatter for January teaching, 56

Service

Churches support St. Louis clinic, 269
Gleaners gather corn for MCC projects, 710
Goosen, Duane, A theology of playful service, 398
Klassen, Frank S., Students improvise disaster service, 27
Letter, 681
Lima church sets up summer service project, 437

Service --Voluntary service

Barrett, Lois, Another door, 317; VS relates to poverty in the suburbs, 38
Cultures meet over progressive supper, 694
Dubs, Lindsay, Volunteer experiences life in community, 741
Ediger, Neufeld chosen for VS administration, 238
Ediger, Peter J., Voluntary service--a seminary? 312
Four more MVS units possible, 581
Letter, 156
Meck, Jerry, Changed by VS, 636
1976 work camp locations announced, 72
Penner, Lydia, Church and community are a team in Toronto, 184
Record-setting MVS orientation group meets, 533
Service program grows in Denver and Seattle, 304
Waltner, Willard and Elma, VS involved the whole congregation, 482
What are nice Christians like you doing in MVS? 314
Words by the deed-doers, 329

Sin

Regehr, Henry, The four guilts, 45
Schultz, Harold J., God is not a permissive parent, 118
Vogt, Roy, Why can't we face guilt anymore? 444

Singleness

Barrett, Lois, Singles' retreat emphasizes relationships, 454
Bixler, Ruth Ann, Alone? 36
Kehler, Larry, One face of loneliness, 48
Letter, 407
Second single adult retreat planned, 287

Social concerns

Amstutz, Myrtle, A plea, 681
Barrett, Lois, Living nonviolently, 556
Campaign against death penalty launched, 645
Dick, LaVernae J., What do you say to a child who asks: "Why do you smoke?" 50
Ewert, Claire, Two for the road: A pair of think pieces on the alcohol issue, 400

Franz, Delton, Child-care mail floods MCC Washington office, 269
Friesen, Steve, Prohibition: The great Mennonite compromise, 410
Janzen, William, Capital punishment and the possibilities of life, 252
Lawless, Mary Patricia, Remove the blindfold, 331
Lethbridge program tries integration, not institutions, 595
Letters, 458, 649
No abortions, counsels Mennonite Church, 285
Samuel, Dorothy T., Love is a self-feeding explosion, 561
Sawatzky, Sharon R., Rape: Keeping women in their place, 558
Schrag, Duane, Elegy, 508
Souder, Shirley B., Voices, 697

South America

Claassen, Mark, Colombians begin new service programs, 168
Missionary visas frozen in Colombia, 455
Patricia Erb held in Argentian jail, 582
Patricia Erb is back in Elkhart, Indiana, 629
Rutschman appointed to Costa Rica seminary, 468
Rutschman, LaVerne, Bolivians discuss Mennonite identity, 356

Southern Africa

MBs join AIMM work in southern Africa, 286
Reconciliation means suffering in South Africa, 58
Refugees in Swaziland receive aid, 759
Regehr, Ernie, Southern Africa faces painful transition, 6; The churches and change in southern Africa, 25
Shelly, Maynard, Transkei--independence without freedom, 690

Soviet Union

Couple separated by war is reunited, 224
German-speaking Soviets ask for emigration rights, 627
Janzen, Bill, Two questions of religious liberty, 453
Klippenstein, LaVerna, Suppose there were no Sunday schools, 758
Lapp, John A., Delegation visits churches in the USSR, 740
Russian Reform Baptists take stand on registration, 11
Soviet churches ask for new laws, 501
Soviet delegation stresses unity in Christ, 404
Soviets speak on religious freedom, 225

Stewardship

Kehler, Larry, Parable of the overgifted, 476
Schaeffer, Francis, Ash heap lives, 1

Taiwan

Indonesians in Taiwan create a bond, 597
Taiwan churches set new goals, 643
Vandenberg, Martha, A celebration of marriage and ministry, 550

United States

Ediger, Peter J., America! America! A litany of love and lamentation, 413
Harding calls for American "second coming," 88
Hart, Lawrence, Cheyenne, Custer, and centennials, 420
Juhnke, James C., Freedom and the American Revolution, 417
Kreider, Robert, A hymn of affection for a land and a people, 18; Where were you in 1776? 279
Letters, 156, 487
Mennonite Brethren publish statement on bicentennial, 74
Mennonite communities and the 1976 dilemma, 182
Naylor, Ruth, gory glory, 415
Neufeld, Charles, Amerikan dynasty, 330
Postludes to the bicentennial, 746
Ruth, John L., introduction by, Mennonite petition to the Pennsylvania Assembly, 1775, 21
Schumacher, Susan, Study conference asks how to celebrate the bicentennial, 255
Stoner, John K., Evangelicals resolve to let freedom ring, 214

Vietnam

Aid shipped to Vietnam; volunteers leaving, 285
Christians keeping faith in Vietnam, Klassen says, 343
Delegation visits North and South Vietnam, 8
Former Vietnam workers evaluate experience, 660
Hiebert, Linda, Vietnam delegation receives aid report, 76
Hiebert, Murray and Linda, Traditional medicine in Vietnam, 498
Kehler, Larry, Do you remember Vietnam? 460; Vietnamese vignettes, 445
Koontz, Gayle Gerber, Aid to Vietnam recommended, but no volunteers, 24
Letters, 115, 273, 289, 471, 488
Phan thi Phuong Hang, My heart is not to be imprisoned, 459
Refugees adjusting well but not without problems, 225
Seed shipment continues Vietnam aid, 615
Vietnam aid said to encourage church, 660

Vocation

Bolles, Dick, Career development and Christian theology, 654
Loewen, Eleanor, Decision making in the family, 656; The church and career education, 668

War

Funk, Herta, No fear, 101
International appeal calls for halt to arms race, 710
Koontz, Ted, Selective Service plans for registration delayed, 56
Letter, 393
Peck, J. Richard, Roast beef and the B-1 bomber, 652
Schrag, Duane, Elegy, 508
Selective Service registration canceled, 109
South Africans hear about nonviolence, 388

War taxes

Barrett, Lois, War tax withholding question not settled, 153

Lehn, Cornelia, My pilgrimage with war tax resistance, 648
Letters, 202, 257, 359, 649
Neufeld, Elmer, Should the conference withhold taxes for war? 647
Peace groups testify on war taxes, 271
War tax decision postponed, 499

Women

Barrett, Lois, Another door, 317; For women in ministry, words of hope, 340; Looking at the deaconess movement again, 278; Preaching was her calling, 355
Letter, 649
Rural development: Talk to the African women, 562
Sawatzky, Sharon R., Rape: Keeping women in their place, 558
Seminar scheduled for women in ministry, 113
Survey encourages use of women's gifts, 42
Wenger, Malcolm, and Barrett, Lois, A mother to many, 626
WM provides opportunities, council says, 138

Worship

Carlson, Beth, Sunrise service, 705
Letter, 331

Zaire

Heisey, Nancy, Is friendship possible? Is it enough? 578
Neufeld, Elmer, A visit with Pastor Kabangy Shapasa of Zaire, 706
Volunteers help villages dig for scarce water, 325
Zaire church leader issues statement on moratorium, 185
Zaire church works on restructuring, 406
Zairian village begins housing project, 711

Special editions

Central District Reporter, Jan. 20, Feb. 17, Mar. 16, Apr. 20, June 15, July 20, Sept. 21, Oct. 19, Nov. 16, Dec. 21
Conference of Mennonites in Canada Edition, Apr. 27, Nov. 23
Encompass, Mar. 9, June 8, Sept. 14, Dec. 14
MCC annual report, Feb. 24
Pacific District Messenger, Jan. 27, Mar. 30, June 1, Aug. 3, Sept. 28, Nov. 30
Western District News, Jan. 6, Feb. 3, Mar. 2, Apr. 6, May 4, Aug. 3, Sept. 7, Oct. 5, Nov. 9
Window to Mission, Jan. 13, Apr. 13, July 6, Oct. 12

Printed in U.S.A.

[illegible]

FEB 77
N. MANCHESTER,
INDIANA